

LINGUA SACRA: IN THREE PARTS.

PART I.

CONTAINS A COMPLETE

Hebrew Grammar with Points,

Clearly explained in *English*, and digested in so easy a Manner, that any Person capable of understanding the *English Grammar*, may without the Assistance of a Master, arrive at a competent Knowledge of the HEBREW LANGUAGE.

PART II.

A COMPLETE

Hebrew-English Dictionary;

Containing all the Words in the whole Four-and-Twenty Books of the OLD TESTAMENT, (being pure *Hebrew*); the *Chaldee* Words in *Daniel* and *Ezra*; *Targums* of *Onkelas*, *Jonathan*, and *Jerusalem*; and such Words in the *Talmud*, and Writings of the most eminent Rabbins, as serve to illustrate Scripture.

PART III.

To contain all Words, both appellative and proper, Terms of Art, and Phrases used in the *English* Tongue, arranged in Alphabetical Order, and explained in *Hebrew*.

By DAVID LEVI,

AUTHOR of the CEREMONIES of the JEWS, &c.

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INTRODUCTION.

THE importance and utility of an acquaintance with the Sacred Language, hath been fully set forth in the PREFACE to the First Part of the Work. But as that concerned the pure *Hebrew* only; and as it is my intention in this Second Part, to give a DICTIONARY of ALL Parts of the *Hebrew*, it consequently is necessary, that I should take notice of those parts which are not pure *Hebrew*, but are incorporated with it, on account of the irreparable loss of the ancient writings in the pure *Hebrew*, through the manifold persecutions, and other afflictions, which the *Jewish* nation hath undergone, since the time of their first captivity. For all that is left at present, of the pure *Hebrew*, is contained in the Old Testament; and the language itself having ceased to be a living one, after the first captivity, (as will be shewn hereafter) it cannot be imagined, that the volume of Scripture could suffice, to supply us with words and phrases suitable to all times and occasions, so as to be able to express ourselves fully on every subject; and therefore, when the Talmudists, and other Rabbinical writers, were in want of words to express themselves properly on the different subjects of which they treated, they had recourse to such words and phrases in the languages, which came nearest to the

*Hebrew**, as was best adapted to convey their meaning; and, in which they were best able to express themselves, viz. the *Chaldee*, *Persic*, *Arabic*, and *Greek*: all of which may be considered as daughters of the same mother, the *Hebrew*; especially the *Chaldee*; and which, I take to be no more than a dialect of it.

It is universally allowed, that there was but one language spoken by men, from *Adam* to the flood. And *Noah*, who, by the mercy and kindness of GOD, was preserved in the ark, continued it in his posterity, till the confusion and dispersion at the building of *Babel*. This is manifest from *Gen. xi. 1.* יְהִי כָל־הָאָרֶץ שָׁפָה אֶחָת וְדַבָּרִים אֶחָדִים *vayehee chal baarets sapha echath, udevareem echadeem*; and the whole earth was of one language, and of one speech. This is the opinion of the *Jewish* Commentators in general; as also that of the *Chaldee* paraphrasts, *Onkelas* and *Jonathan*. But, *Eben Ezra* and *Abarbanel*, go farther, and say, that by the words וְדַבָּרִים אֶחָדִים is implied, that there was no difference in their dialect, but that they all spoke the Sacred Language with purity. Not as is common at this day, where we may perceive one part of a nation speak its language in the utmost purity, while the other delivers it in a barbarous manner. And, as Dr. *Gill* observes, the opinion of the *Jewish* Commentators is confirmed by the testimony of several of the Heathen writers.

After the dispersion, the Sacred Language was continued in the posterity of עֵבֶר *Eaver*; whence it was called

* See *Kimchi*, in his Preface to *Sepher Hasharasbeem*.

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עִבְרִי *Ivree*, or *Ebrew**. And when *Abraham* went forth from *Chaldea*, he brought the *Hebrew* pure with him§; and which was by him, handed down to his posterity, till the time of their going down to *Egypt*; as may be seen by the necessity there was for an interpreter between *Joseph* and his brethren.

At the time of their going forth from *Egypt*, they brought the language out with them pure; and in this language was it, that *GOD* was pleased to reveal his will to them: and thus it continued till the *Babylonish* captivity, when it ceased to be a living language||: insomuch, that

* Thus it ought properly to be written, and not with an aspirate *h*, *Hebrew*, though custom has authorized it; for the word begins with *ע*, and not with *ה*, and therefore, ought to be written the same as other words that begin with *ע*, as עֲמִינָדָב . עֲמִישָׁר amminadav, ammisbaday, &c.

§ It is the opinion of *Elias*, that after the departure of *Abraham*, the *Hebrew* became corrupted, and it was that which, in its corrupted state, formed what is called the *Chaldee*. This seems very probable; for no other language comes so near the *Hebrew* as this; as will be seen by the arrangement in the *DICTIONARY*.

|| It may appear as a matter of surprize to some, that the *Jews*, should so soon forget their language, and which was not the case with them in *Egypt*: for although they sojourned there above three times as long as the *Babylonish* captivity lasted, they, nevertheless, preserved the *Hebrew* language pure among them, and brought it out entire. But this surprize will vanish, when it is considered, that in *Egypt* they all lived together in the land of *Goshen*; but in the *Babylonish* captivity it was otherwise; for there they were dispersed all over *Chaldea* and *Affyria*; and being intermixed with the people of the land, and thereby obliged to have their main converse with them, they, consequently,

that when *Ezra* read the law, it was obliged to be explained to the people in *Chaldee*§; and the study of the wise men, and those learned in the law, as *Elias* observes, was principally in *Chaldee*; in which, the *Babylonish* Talmud is compiled.

And when the *Jews*, by their intercourse with the *Greeks*, became hellenised, they intermixed several *Greek* words with the *Hebrew* in their writings†. Thus it continued till the time of *Jonathan Ben Uzziel*, who wrote a *Chaldee* paraphrase upon the prophets, and *Onkelas* upon the *Pentateuch*. These two, are the purest *Chaldee*, and come the nearest to that part of *Ezra* and *Nehemiah*, written in that language, and which is the standard for the language. There is likewise the *Jerusalem* Targum; the author of which is unknown: neither is the work itself to be compared to the others for purity of language, but is rather a mixture of the *Chaldee*, *Persic*, *Greek*, &c. And, as *Elias* observes||, it is in this kind of language, that the *Jerusalem* Talmud is compiled.

And as the use of these Targums, in explaining the different passages of Scripture, is universally allowed; and the Talmud being an explanation of the written law;

quently, were forced to learn their language. This, brought their own into so great a disuse, that after their return, the greatest part of them, especially those which had been born, and brought up in that captivity, did not understand the Scriptures in the *Hebrew* language. Add to this, that many of them had married strange women. This was not the case in *Egypt*.

§ See Part First, Page 24.

† Some of the Rabbins composed their works in *Arabic*, as *R. Bechayee*, *Maimonides*, &c.

|| See the Preface to *Methurgaman*.

and likewise contains the *credenda* of the *Jewish* nation, it consequently is necessary that we should endeavour to obtain an acquaintance with these parts of the *Hebrew*; I have therefore, placed the *Chaldee* word immediately after the *Hebrew* root, (provided there is a *Chaldee* word derived from the same three letters) and exemplified it by passages from the *Chaldee* of *Ezra*, *Daniel*, or the Targums. Then follows the Rabbinical and Talmudical word, exemplified in like manner from the Talmud[§], and the most correct Rabbinical writers; so, that all the words in the Talmud, the *Zohar*, *Moreh Nevuchem*; and especially those which treat of Philosophy, Arts, or Science: as also what are termed מלות זרה *milloth zara*, strange words, and are to be met with in the different Commentaries of *Aben Ezra*, *Maimonides*[†], *R. Levi*, *Ben Gershom*, &c. are all copiously explained. And those words or passages in the Sacred Writings, which require it, are commented on, in a manner, entirely new, and which will afford both instruction and entertainment to the Reader; at the same time, forming a compleat defence of the Oracles of GOD, against the attacks of open enemies, or the mistakes of friends, whether real or pretended.

I have but one thing more to observe, and that is, concerning the method I have pursued in the pointing of this DICTIONARY, viz. the pure *Hebrew* and *Chaldee* with

§ In the Talmud, is comprized, both the *Mishna* and *Gemara*, arranged in the following order: The *Mishna* first as the text, to which the *Gemara* is subjoined as the Comment; and both together, make up the Talmud.

† All the works of this great luminary, (except the *Yad Hachazakah*,) were originally written in *Arabic*.

points:

points, and the Talmudical and Rabbinical without. In this, I have followed all the most eminent Lexicographers; none of whom thought themselves competent to the task; and which is another convincing proof of the great antiquity of the points, and their being coeval with the language. For if the men of *Tiberias* had invented the points, as some assert, and so thought themselves competent to point, and fix the sense of the word of GOD, they certainly would have thought themselves competent to point that of men.

ABBREVIATIONS.

Adj.	-	-	-	Adjective,
Adv.	-	-	-	Adverb.
Bab.	-	-	-	Babylonian.
Cha.	-	-	-	Chaldee.
Gem.	-	-	-	Gemara.
Hiph.	-	-	-	Hipheengl.
Hith.	-	-	-	Hithpaengl.
Jeruf.	-	-	-	Jerusalem.
Jona.	-	-	-	Jonathan.
Kim.	-	-	-	Kimchi.
Mish.	-	-	-	Mishma.
Maim.	-	-	-	Maimonides.
N.	-	-	-	Noun.
Niph.	-	-	-	Niphengl.
Onk.	-	-	-	Onkelas.
Parti.	-	-	-	Participle.
Plu.	-	-	-	Plural.
R.	-	-	-	Rabbi.
Rab.	-	-	-	Rabbinical.
San.	-	-	-	Sanhedream.
Shab.	-	-	-	Shabbath.
Talm.	-	-	-	Talmud. or, Talmudical.
Targ.	-	-	-	Targum.
V.	-	-	-	Verb.

ABBREVIATIONS

Adj.	Adjective
Adv.	Adverb
Bab.	Babylonian
Ch.	Child
Gen.	German
Hib.	Hibernian
Hind.	Hindustani
Jer.	Jerusalem
Jon.	Jonathan
Kim.	Kimball
Mib.	Middle
Mim.	Mimetic
N.	Noun
Nip.	Nippon
Onk.	Onion
Part.	Participle
Pl.	Plural
R.	Rabbit
Rab.	Rabbinical
San.	Sanskrit
Shab.	Shabbath
Talm.	Talmud, or Talmudical
Targ.	Targum
V.	Verb

Hebrew-English Dictionary.

N. A. This is the first letter of the alphabet of all the known languages, except that confused one the *Æthiopic*. In Hebrew, it is only a soft breathing, and this accounts for its priority, as being the first sound pronounced by infants, and needs no other motion to form it, than the bare opening of the lips. It is one of the servile letters, (though sometimes radical). See Part I. Chap. II. Sect. I. and is used as a prefix in forming the first person in the future tense, as *אֶרְדֵּף* *I will pursue*. *אֶשְׁבֹּץ* *I will overtake*. *אֶחָדֶם* *I will divide*. It is also used as an abbrevi-

ation, as *אֵין* stands for *אֵין* *Adonee avee*, my Lord, my Father, or my honoured Father.

אֵין יֵרָצָה ה' אֵין *im yetsch Adonay*; if GOD please, &c. And it is this that the author of Aruch mentions under the article *אֶזְרַח* *Aazrech*; to prove, that a person that writes two letters on the sabbath, is guilty, as being a compleat work. For thus we find it in the Gemara of Sabbath, Chap. XII. *שְׁתֵּי אוֹתוֹת בֵּין בִּימֵינוּ בֵּין בִּשְׁמַאלוֹ בֵּין מִשְׁמַל בֵּין מִשְׁתֵּי שְׁמוֹת בֵּין מִשְׁתֵּי סִמְמָנוֹת* *Hacetheavstetee* *oe theeyoeth, bean beemeeence, bean*
 VOL. I. B b b *bis-*

bismoeloe, bean misbeam echad, bean mishtea shemoeth, bean mishtea sammaneeyoeth, bechal lesboen chayav. He that writes two letters, either with his right hand, or with his left: whether of one name, or two names: whether of two colours, in any language, is guilty. But herein the Rabbins are divided: for Rabbi Jehudah is of opinion that the two letters mentioned, must be able to form a known or distinct word, so as to make sense; as from *שש* and the like: but if a person writes two letters which cannot form a distinct word; as the two אא *alephs* of *אאורך* he is not guilty: but R. Shimeon is of opinion, that he is guilty: for he observes, that this form of writing two אא *alephs* is a perfect and compleat work; for so we find them in amulets: where the two אא form two words by way of abbreviation, and stand for, *אמן. אמן. Amen. Amen.*

אבב *Avav.*

1. Green corn; corn in the ear,

פי השערה אביב. Kee haso-engra *aviv*; for the barley was in the ear, Exod. ix. 31.

אביב קלוי באש *Aviv kaluy baeash*; green ears of corn dried by the fire, Levit. ii. 14.

בחודש האביב *Bechoedefh haavuv*; in the month *Aviv*, Exod. xiii. 4.; for then the corn was green, or in the ear.

עודנו באבו לא יקטף *Oedenu beibboe loe yikkateaf*; whilst in his greenness, not cut down, Job viii. 12.

2. Fruit.

לראות באבי הנחל *Lieroth beibbee hannacal*; to see the fruits of the valley, Sol. Song. vi. 11.

אב *Av cha*; the fifth month of the Jewish Ecclesiastical year, reckoning from Neesan, which is the first.

והיה ליליא תשע יומין באב *Vehahee lealya theshaa yoemeen beav hava*; and that night was on the ninth day of the month *Av*. *Targ. on Lament. i. 2.*

And Elias, in Tishbi, says, that

that this month is not to be found in scripture; and that all the names of the Jewish months, as **ניסן. אייר. סיון** &c. are not Hebrew, but Chaldee; for which reason, we do not meet with them, but in the books of Zechariah, Daniel, Ezra, and Esther, which were written during the captivity; and, in these four books, mention is made of seven of the twelve months; but in the Jerusalem Targum of Esther, they all follow regularly.

This is also the opinion of Aben Ezra; but adds, we find three of the months named in Hebrew, as mentioned in scripture, viz. **בִּירַח הָאֵיתָנִים בִּירַח בּוֹל בִּירַח זִיב** in the month *Ziv*, Kings I. vi. 1. In the month *Bul*, ibid. xxxviii. In the month of *Eathaneem*, ibid. viii. 2. and which plainly shews, that they had names for all the months in Hebrew; but during the captivity, they adopted those of their masters.

אבב *Avav, cha.*

1st. An organ, or instrument of sacred music.

כְּנוּרָא וְאִבּוּבָא *Kenoera veabuva*; the harp and the organ; Oneklas on Gen. iv. 21.

וְאִבּוּבִי לִקְלֵי בַּכְיָן *Veabbuvee lekal bachyan*; and my organ into the voice of them that weep; Targ. Jerus. on Job xxx. 34.

2d. **אִבּוּ** *Ibbu, cha*; a heron. **וְאִבּוּ לִזְנָה** *Veibbu liznah*; and the heron after their kind.

אבוב *Avuv, Rab.* an earthen or copper vessel perforated.

נִתְּנָהּ לְאִבּוּב-וְאִבּוּב הָיָה מְנוּקָב בְּדִישֵׁי הָאֹר שְׁלִישׁ בְּכוֹלָהּ *Nathanuhu leavuv, veavuv haya menukev cadea sheyeheha haoer shaleet beculhu*; they put it (the offering) into the frying-pan, and the frying-pan was perforated, that the fire might have power to penetrate every part of it; in Menachoth.

אִבּוּב רֹעָה *Avuv roeang, Rab.*

1st. *A shepherd's pipe.*

2d. An herb.

וְשׁוֹתָה אִבּוּב רֹעָה *Veshoethe avuv*

avuu vocang; and he may drink of the *shepherd's pipe*, i. e. he may drink the liquor drawn from the herb called *avuu vocang*; Shabbeth, Chap. XIV. which the Commentators say, is an herb or plant that grows strait up, without sending forth any shoots or branches; and is therefore called in the Talmud חוטרא דרעיא *chutra derangye*; a *shepherd's rod*. And Maimonides observes, that in Arabic it is called *عز آلرعي* *ets elrangya*.

אבית *Avaveeth Rab.* Horror, dread, a palpitation; also a scabby itch.

נכנסה בו חמה ועבעבת *Nichnesa boe chama veangvangveeth*; he was visited or afflicted with heat, and a scabby itch; Beresheeth Rabba, Sect. LIII.

אבר *Avad.*

1st. To destroy, to cause to perish, or be lost.

הצדיק אבר *Hatsfadeek avad*; the righteous *perisheth*, Ifai. LVII. i.

הן נועני אברני *Heangavan-*

gnu avadnu; behold, we die, we *perish*, Numb. xvii. 27.

אָרמִי אָבֵד אָבִי *Eramme aevead avee*; a Syrian, ready to *perish* (was) my father, Deut. xxvi. 5. This is the opinion of Aben Ezra and Kimchi; so that the word אָרמִי, a Syrian, is applied to Jacob, as having sojourned there, and was ready to *perish* during his severe servitude of twenty years, as he says to Laban, “(Thus) I was, in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes.”

אַל־נָא נִאבְדָה בְּנֶפֶשׁ הָאִישׁ הַזֶּה *Al na noevedah benepheesh haeeesh hazze*; let us not *perish* for this man's life, Jon. i. 14.

וְאִיכָכָה אֵיכָל וְרָאִיתִי בְּאֵבֶר *Veeaychachah uchal veraeethee beavdan moeladtee*, or how can I endure to see the *destruction* of my kindred. Est. viii. 6.

2d. void.

כִּי־נֹוֹ אָבֵד עֲצוֹת הָמָּה *Keegoey oevad eatsoeth heamah*; for they are a nation *void* of counsel, Deuter. xxxii.

28. And the heavy conjugations (i. e. those with dagesh) are generally in the future tense.

וְהָאֲבִיר שָׂרִיר מַעֲרִיר Veebee-veed sareed meaeengr; and shall destroy him that remaineth in the city, Numb. xxiv. 19.

וְעֵדָה אֶבְדָּה עִיר Oeveeda eer; I will destroy the city Jer. xlvi. 8.

In the preter tense, אֶבַד וְשָׁבַר אֶבְדָּה Ibbad veshibbar bereecheha: He hath destroyed and broken her bars, Lament. ii.

9. And according to Kimchi, there is another form of the heavy conjugation in the future tense, according to the prophetic style, where the preter is put for the future, to shew the certainty of its accomplishment, וְאַחַלְלֶךָ מֵדָר וְאַבְדָּךָ Vaechallelcha meahar Elohim vaabbedcha; and I will cast thee as profane out of the mountain of God; and I will destroy thee, Ezek. xxviii. 16. And the noun with a feminine termination, is, מַצָּא אֲבָדָה Oe matfa evada: or found (another's) loss, Levit. v. 12. This is the

real meaning of the word in Hebrew; and not according to the English translation; for then, it would not be a noun substantive, (as it really is) but a parti. adjective, Lost. In construction, לְכָל אֶבְדַת אָדָמָה Lechal evadath acheecha; And with every loss of thy brothers, Deut. xxii. 3.

3d. The place, or state of perdition, or destruction.

אֶבְדֹן וּמָוֶת Evaddoen vama-veth; Destruction and death, Job xxviii. 22.

שֵׁבֶל וְאַבְדֹן נֶגֶד ה' Shebel vaevaddoen neged Adonay; Hell and destruction are before the Lord, Prov. xv. 11. Here the Royal author endeavours to inculcate the doctrine of GOD's providence; for says he, there is nothing but what he is attentive to; even hell and destruction are before him; i. e. under his particular providence. And to the same effect, says Job, שֵׁבֶל וְאַבְדֹן נֶגֶדוֹ וְאֵין כִּסּוּת לְאַבְדֹן Aroem sheoel negdoe veean kesuth laevadoen; hell is naked before him and destruction hath no

no covering, Job xxvi. 6. Figuratively, cannot conceal any thing from his sight.

הַיִּסְפָּר בְּקֶבֶר חֶסֶד אֱמוּנָתְךָ
בְּאַבְדֹּן Hayfuppar bakkever
chafdecha emunathecha *baev-*
addoen; shall thy loving kind-
ness be declared in the grave?
or thy faithfulness in *destruc-*
tion: Psalm, lxxxviii. 12. Here the Psalmist speaks of the resurrection: for as they cannot praise thee in the grave, that being a state of annihilation to the corporal part: therefore, the dead must live again. This is as an answer to the former verse, where he says, “Wilt thou shew wonders to the dead? shall the dead arise and praise thee?” To which he answers, yes, most certainly: for, “shall (or can) thy loving kindness be declared in the grave,” &c. surely not; and therefore, the dead must live again, that they may praise thee.

אבר *Evad, cha*; to per-
ish, to destroy, &c.

וְכִלְיָא אִיחָרָנָא אָבָר Uve-
lealya ucharana *evad*; and in
the other night it *perished*,
Targ. Jona. Jon. iii. 10. And
in the infinitive, and future
tense, the radical א is dropt,
and the letter, which pre-
cedes the second radical, is
pointed with tseré as אָרִי מִיבֹד
Eree *meavad teavdun*,
perish, verily ye shall *perish*,
Targ. Onk. Deut. xxx. 18.

דִּיתִיבֹד מִנִּי Dee *theavad*
minneah; that *may be lost*
from him, *ibid.* xxii. 3. And
sometimes with ה instead of
the א, particularly in the
Targums on Psalms, Pro-
verbs, and Job.

הוֹבֵד שְׁוִיבוּ מִנִּי Hoevad sho-
zeavu minnee; *Refuge failed*,
or *was lost* unto me, Jerus.
Targ. Psalm cxlii. 5.

וְשִׁבְתָּ הוֹבֵד מִנְהוֹן Vefhe-
azevutha *hoevad minhoen*;
And their deliverance *shall be*
lost to them: so they shall
not escape, Jerus. Targ. on
Job xi. 20.

וְלִהְיֹבְדָא יָת כָּל יְהוּדָאֵי Ule-
hoevada yath cal yehudaeay;
And

And to *cause to perish* all the Jews. Jerus. Targ. on Esth. iii. 13.

וְאִרְחֶהוֹן דְּרִשְׁיָי תְּהוּבֵר Veorechath derasheeeang *tehoevad*. And the ways of the ungodly *shall perish*. Jerus. Targ. on Psalm i. 6.

And the noun, אוֹ אִשְׁכַּח Oe ashcach *aveadeta*; or found (another's) loss. Tar. Onk. on Levit. v. 22. And is the same in construction.

לְכָל אֲבִידָתָא דְאַחוּךְ Lechal *aveadeta* doechuch. And with every loss of thy brother's. Targ. Onk. on Deut. xxii. 3.

שְׂיוֹל וְאוֹבְדָנָא Sheyoel *vedana*. Hell and *destruction*. Jerus. Targ. on Prov. xv. 11.

אֲבִידָנָא וּמְלָאךְ דְּמוֹתָא Avdana umalach demoetha. *Destruction* and the angel of death : Targ. on Job xxviii. 22.

אֲבִדוּמָה Avdumah, Rab. A *species of small fish*. And the Aruch adds, that in Greek it is called, אֲבִדוּמִין avdumeen.

אבה Avah.

1st. To will, to design, to crave.

וְלֹא אָבָה ה' אֱלֹהֶיךָ Veloe avah Adonay Elohecha. And the Lord thy God *would not*, Deut. xxiii. 6.

בְּנֵי אִם יִפְתּוּךָ חַטָּאִים אֵל תֵּבָא Benee im yephatacha chat-taeimal *toeva*. My son, if sinners entice thee, *consent thou not*, Prov. i. 10. In this example, the א, according to Kimchi, is instead of the third radical ה, and the first radical א is hid.

וְתַפְרָה דְּאֲבִינָה Vethaphear baeveeyoenah. And *desire shall fail*, Eccle. xii. 5. And according to Jarchi and Aben Ezra, it implies concupiscence; or more properly, what is called so by divines : viz. an irregular desire, or appetite after carnal things. And perhaps it implies both these senses.

And thus is the *very poor* man called אֲבִיּוֹן Evyoen. *Poor*, or greatly in *want*; and therefore, is continually *craving*, or *desiring*. And so it is explained in *Vayikra Rabba*.

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אֲבִיו *Evyoen*. Is one that fees both victuals and drink, yet can get nothing to eat or drink; and therefore desires, or craves for all, i. e. all necessaries.

And the word אֲבִיו *Evyoen* is more expressive of poverty, than אָנִי *Anee*, or דָּל *Dal*. Poor, mean, &c. as being a greater state of indigence. But some are of opinion, that אֲבִיו *Evyoen*, implies, a person who had been in a state of affluence, and by misfortunes reduced to indigence; and is therefore, continually desiring or craving to return to his former state, that he may enjoy life as he was wont to do aforetime; Saying, Oh! that I were as in months past. Or, it may perhaps imply the opposite of desire; i. e. indifference, or despair, a contempt of life. For being thus reduced from his former prosperity, to so miserable a state of indigence, he is indifferent of life, as despairing of ever attaining his former state: and to which, the

postfixed agrees, as it signifies contempt.

אָבִי יִבְבַּח אִיב עַד-נֶפֶשׁ *Avee yibbachean iyyoev ad netfach*. My desire (is) that Job be tried to the end, Job xxxiv. 36.

And of the same import is, חַלְפֵּי עַם אֲנִיּוֹת אָבֶה *Chalphim eneeyoeth eaveh*. They are passed as the swift ships to their desired (port) *ibid*. ix. 26. And as Kimchi observes, all the derivations from this root, signify, will, or desire; except, two, viz. לָמִי אוֹי לָמִי *Lamee oey, lemee evooey*. Who hath woe? who hath sorrow?

2d. אָב *Av*. Mas. *Father*.

This I imagine to be likewise derived from אָבֶה *Avah*, to desire, to affect, &c. For it is to be presumed, that the strong desire of possessing the object of his affections, and the pleasure and delight he hopes to experience in being surrounded by a numerous and beautiful progeny, (exclusive of the exquisite delight he hopes to enjoy in coition,)

are

are the sole motives of man's entering into the marriage state. Add to this, the good *will*, the tender *care* and anxiety; and withall, the strong *desire* of promoting their future happiness; and which is not performed with reluctance, but with a pleasure and delight, which none but tender fathers can feel. So that the whole is one scene of pleasure and delight; and is therefore very properly expressed by אב *Av*; from אבה *Avah*, to desire, to be willing, to affect, &c.

אֲנֹכִי אֱלֹהֵי אָבִיךָ *Anoechee elohea aveecha*. I am the God of thy father, Exod. iii. 6.

אֲבִי הָמוֹן גּוֹיִם *Av hamoen goeyim*. A father of many nations, Gen. xvii. 5.

אָבִי כָּל בְּנֵי עֵבֶר *Avee cal benea Eaver*. The father of all the children of Eaver, ibid. x. 21.

And in the feminine plural, רָאשֵׁי אֲבוֹת *Rashea avoeth*. The chief fathers.

And in regimen, רָאשֵׁי אֲבוֹת הַמַּטּוֹת *Rashea avoeth hammattoeth*. The chief fa-

thers of the tribes, Numb. xxxii. 28.

3d. Figuratively, a superior, an inventor; or one that precedes in point of time.

וְהָיְתָה יָד ה' בָּכֶם וּבְאֲבוֹתֵיכֶם *Vehayetha yad Adonay bachem uvaavoetheachem*. And the hand of the Lord shall be against you, and your fathers; i. e. your King and Princes, Sam. I. xii. 15.

וַיֹּאמֶר וְיָמִי אֲבִיהֶם *Vayoemer umee eveehem*. And he said, but who is their father? i. e. who is the Prince of the Prophets? Kimchi on the Roots.

אָבִי יוֹשֵׁב אוֹהֶל וּמִקְנָה *Avec yoeshav oehel umikne*. The father of such as dwell in tents: he was the first that made use of tents to dwell in, Gen. iv. 20.

אָבִי כָּל תּוֹפֵשׁ כִּנּוֹר וְעוּגָב *Evee cal toepheash keenoor veung-gav*. The father of all such as handle the harp and organ; i. e. the first that taught them the use of the harp and organ, ibid. xxi.

אֲבָהָ *Evah, cha*. Will or consent, &c. generally used as

a negative, and differs from the Hebrew in this ; that the third radical ה, is generally changed to א, or ר, and sometimes to ו; particularly in the preter tense.

וְלֹא אָבִי לְשַׁלְחוֹתָהֶן Vela eva leshalachushoen. And he would not send them. Targ. Onk. Exod. x. 27.

לֹא אָבִי לְיִצְחָקִי La aveay leyabbamuthee. He will not perform the duty of my husband's brother. Onk. Deut. xxv. 7.

וְלֹא אָבִי נִבְרָיָא לְקַבְלָא מִנֵּיהּ Vela evu gavraya lekabbala minneah. But the men would not hearken to him. Targ. Jona. Judg. xix. 25.

וְלֹא אָבִיתִי לְקַבְלָא מִן בִּלְעָם Vela eveathee lekbbala min Bilangm. But I would not hearken unto Balaam. Targ. Jona. Josh. xxiv. 10.

And in the future, the first radical א, is changed to ת, or י.

לֹא תִשְׁמַע וְלֹא תִיבִי La thish-mang vela theavyveay. Hearken not, nor consent. Targ. Jona, Kings I. xx. 8.

לֹא יִיבִי ה' לְמִשְׁבַּק לֵיהּ Loe yeavea Adonay lemisbvak le-ah. The Lord will not forgive him. Targ. Onk. Deut. xix. 20.

אב Av, cha. Father.

וְתִהְיֶינָה לְאָב סְנֵי עַמְּמִין Uthehealeav faggee ammeen. And thou shalt be a father of many nations. Targ. Onk. Gen. xvii. 4. But when it is not in regimen, it is with kamets, as תֵּב עִמִּי יִהְיֶה לִי לְאָב Theavimme vehevea lee leav. Dwell with me, and be unto me a father. Targ. Jona. Judg. xvii. 10. And when used emphatically, it is אָבִי Abba,

בַּר חַכֵּימָא מְקַבֵּל מִרְדּוּתָא Bar chakeeima mekabedal mardutha deabba. A wise son receiveth his father's chastisement. Jerus. Targ. Prov. xiii. 1.

וְחָם הוּא אָבִיהִי דְכְנָעַן Ve-cham hu evubee Dichnaangn. And Ham, he is the father of Canaan. Targ. Onk. Gen. ix. 18. [This is a pleonasm.]

אָבִיהִי אָבִיהִי מְסַעַר חוּבִי and אָבִיהִי Mafangr choevea

evahan. Visiting the iniquity of the fathers. Targ. Onk. Exod. xx. 5.

בְּיוֹמֵי הָאֲנָן לֹא יִמְרוּ עוֹד בְּיֹמֵי הָאֲנָן חָטָן וּבְנֵי לָקָן Beyoe-mayoe haeenun la yeamerun oed *evabathana chatan uvenaya lakan*. In those days they shall say no more, the fathers have sinned, and the children are punished. Targ. Jona. Jer. xxxi. 29.

And in regimen.

אֵלֶּיךָ רִישֵׁי אֲבֹתָ לְיוֹאֵי Illean reashea *evabath* leavaea. These are the heads of the fathers of the Levites. Targ. Onk. Exod. vi. 25.

דִּי לֹא חָזוּ אֲבֹתָךְ וְאֲבֹתָךְ דִּי לֹא חָזוּ אֲבֹתָךְ Dee la chazu *evabathach vaevabath evabathach*. Which neither thy fathers, nor thy fathers' fathers, have seen. Targ. Onk. ibid. x. 6.

It is used by the Talmudists as a title of honour; as אבא שאול *Abba Shael*. Father Saul. אבא יוסי *Abba Yoesea*. Father Yoesea. And so we find it in *Tuchsin*.

אבא הוא לשון כבוד כמו רבי *Abba hu lashoen caved ca-*

moe reebec. Father is a title of honour, like Rabbi. Figuratively, to denote principals, which are called אבות *Avoeth*, as תולדות *Toedoeth*, denote species: for so we find it in the Gemara of Shabbath, chap. vii,

אַבּוֹת מִלְּאַבּוֹת אַרְבַּעִים חָסֵר אַחַת *Avoeth melachoeth arbangeem chafear achath*. The Fathers or principal works, are forty lacking one.

אבות See, in בון.

אבור *Avzar*. An appendage.

אֵינְהוּ וְכָל אַבּוּרֵיהּ *Eenehu vechal avzereahu*. San. And explained, "All that belongs to the seven precepts." And in Arabic, is אבור. And in some edition, it is אבּוּרֵיהּ with an exchange of letters.

אבה *Avach*. A point, &c.

נָתַתִּי אֶבְחַת חֶרֶב *Nathattee ivchath cherev*. I have set (or given the point of the sword, Ezek. xxi. 20. Or, as some understand it to signify, the glittering, or clashing of the sword; or, perhaps,

the

the slaughtering of the sword, from טבח *Tevach*. A slaughterer.

אבט *Avat*.

אבטחיים *Evatcecheem* Melons, Pompions. See the radix, בטח.

אבטאות *Avtaoeth*. Rab.

Or, as the Aruch mentions it, אבטאות *Amvataoeth*. See אטב.

אבטיונא *Avteeyoena*. A Prefect. Jerus. Talm. Shab. vi.

אבטילאות *Avteelaoeth*.

It is taken in various senses, as *villages* or *small towns*, Bechoroeth, chap. Maangfer Beheamah. Or, as the Aruch says, *Great Towns* or *Cities*; or *Provinces*, *Regions*, &c.

אבטנים *Avteenas*. The name of a family in Jerusalem, celebrated for their excellence in compounding the ingredients for making the perfume called the Incense, which was offered morning and evening in the temple.

הוילכוהו לבית אבטנים *Hoeleechuhu lebeath Avteenas*. They led him to the house of

Avteenas. *Mishna*, chap. i. and *Yemoe*, chap. i.

Explanation. — They led the High Priest, who was to officiate on the day of atonement, to a certain place called the House of Avteenas, who was Governor over those that prepared the incense, that he might there learn to perfect himself in the act of taking his two hands full of incense, with the censer full of burning coals at the same time. See Levit. xvi. 12.

אבטליון *Avtalyoen*, was the disciple of Joshua ben Perachya, and Shimongn ben Shatach; and the master of Hillel, senior.

According to the Authors of *Sepher Yuchsin*, and *Shalsheth Hakabala*; *Avtalyoen*, and his colleague *Shemangya*, received the Oral Law from Judah ben Tabbai, and Shimongn ben Shetach, in the year 3722, from the creation, and 314 of the building of the second temple. They were both profelytes. The latter was נסיה *Nasee*, or Prefident

sident of the Sanhedreen; and the former, אב בית דין וראש הישיבה *Av beth deen, veroesh bayesheevah*, vice president and head of the Divinity School.

In *Mefachsoth Gitteen* and *Sanhedreen Perek Chelek*, it is said, that they were the descendants of *Sennacbarib*, King of Assyria; who, after having killed and destroyed numbers of the Jews, became a proselyte to their religion. Their mother, however, was an Israelitish woman; otherwise they could not have been members of the great Sanhedreen; or have held any place of Judicature in the Jewish nation.

Some say, that in the archives of the Roman Empire, there is the decision of a cause by him, antecedent to his becoming a proselyte; and is called by the name of *Av-talyoen*. But Bartoloccio (in his *Bibliotheca*, Article *Av-talyoen*) denies it.

בפרקי אבות פרק ראשון *Be Pirkea avoeth, perek reeshonen*; i. e. In the chapters of the

fathers, called the *Æthics*, chap. i. we find the following apophthegm.

אבטליון אומר חכמים הזהרו בדבריכם שמא תחובו חובת גלות ותגלו למקום מים הרעים וישתו התלמידים הבאים אחרים וימותו ונמצא שם שמים מתחלל *Avtaleon oemear, chachameem hizaharu bedivreachem shema tachoeva choevath go-luth, vethiglu limkoem mayim haraeengm, veyishtu hatalmeeдем habacemachereachem veyamuthu, venimtsa them shamayim methchaleal.*

Avtalyoen saith, Ye sages be admonished to be cautious in your words, lest, peradventure, ye be doomed to exile, and banished to a place of infected waters; and the disciples which follow ye, may drink thereof and die; by which means, the name of GOD may be prophaned.

In this sentence, he alluded to the schism and heresy which took place in the Jewish church, by means of *Tfadoek* and *Baythus*, the two scholars of

אנטיגונים

אנטעגאנאס *Anteganoes*, not fully comprehending their master's doctrine, (as will be shewn in its proper place) but misconstrued it. For which reason, *Avtalyon* says, Ye sages, let me admonish you to be careful of your words when ye are treating of articles of faith, or fundamental truths of religion; so as not to deliver yourselves in an ambiguous manner; that there may not be grounds for construing your words to a sense different from the true one.

This is the true meaning of the words of *Avtalyon*; and for which, he immediately assigns the reason, "Left, peradventure, the nation should be doomed to exile, and banished to a place of infected waters." By which figurative expression, he means hereticks. But from these, no harm can arise: for as they are known to be hereticks, no great attention will be paid to what they preach. But if you should deliver any thing

which may be construed into a bad sense, and the disciples which *succeed* you, should be misled by the interpretation put on your words by those hereticks, they may then perhaps, drink of these infected waters, and thereby die a spiritual death; by which means, GOD's name will be profaned. For the hereticks will say, that such was your meaning, and no one will be fully able to contradict them; for having delivered yourselves in an ambiguous manner, your words are susceptible of different senses; and being the teachers of the word of GOD, his name, by these means, will be profaned. All which will be avoided, if ye are careful to deliver what ye have to say, in a clear, explicit, and unequivocal manner.

This is the opinion of *Maimonides*, *Abarbanel*, and others, who have commented on this moral sentence of *Avtalyon*. But I should hold myself inexcusable, if I omit-

ted to take notice of what R. Samuel Deazeda hath observed on it. Especially, as according to his explanation, it is greatly to be lamented, that there is at present, great and very urgent necessity, for inculcating the doctrine of *Avtalyon*. For he observes, that the intention of *Avtalyon* in delivering this apophthegm was, to exhort the sages or teachers of the law, to be careful to lead a life that should be conformable to their doctrine: and therefore, he says, “ye sages be mindful of your words;” i. e. you yourselves must be careful to practice according to the doctrine which ye deliver to others: for if ye do not, ye will be the immediate cause of those that hear you to sin; for they will naturally conclude, that that doctrine which is not practiced by the preacher himself, can never be profitable; the consequence to ye will be banishment to a place of infected waters; i. e. a cruel and bar-

barous nation, who will have no compassion on ye; and what is still worse, is, that not ye only will suffer on this occasion, but your flock likewise; (and which is what he means by the disciples) all of whom must drink of the bitter cup: and of which ye have been the sole cause, by leading a profligate and voluptuous life, so contrary to the pure and holy doctrine which ye teach; and thereby causing them to despise that religion, of which the teachers themselves, do not practice what they inculcate to others. So, that religion itself is wounded through the means of its professors; than which, there cannot be a greater profanation of God's name. For which reason, says this sage, I admonish you to be careful of your words, and lead such an irreproachable life, as may be conformable to the pure doctrine which ye teach.

אבט. *Rab.*

אבט *Avayay*. A name given

אבך

to learned and eminent men.
See רב Rav.

אבינוות *Avyonoeth*. A berry,
or fruit of a small tree; as
the laurel, olive, myrtle, &c.
In Berachoth, Catfead
meyarcheen.

על האבינוות ועל הקפריסין
Al haavy-
onoeth veangl hakaphreefeen
oemear, boerea perree hae-
angts. On the berries, as
also on the capers must say,
(Blessed art thou, O Lord,
our GOD, King of the uni-
verse,) the Creator of the
fruit of the tree.

But in Eruvin, chap. i. it
is observed, that *Avyonoeth*,
signifies the fruit; and ka-
phreefeen, the bud. See, in
radix, צלף.

אבך *Avach*. To elevate,
to mount, &c. Is but once
to bemet with, in hithpaangl,
viz.

וַיִּתְאַבְּכוּ בָּאֵת עָשָׁן *Vayitha-
bechu* geauth ashan. And they
shall mount up (themselves)
like the lifting up of smoke,
Isai. ix. 18.

אבל *Aval*.

אבל

1st. *To mourn*.
כִּי אָבַל עָלָיו עָמוּ *Kee aval*
alav ammoe. For his peo-
ple shall mourn over him. Ho-
sea x. 5.

וַנִּפְשׁוּ עָלָיו תְּאָבֵל *Venaph-
shoe alav teaewal*. And his
soul within him shall mourn,
Job xiv. 22. And, as Kim-
chi explains it, while he is
yet alive, his soul shall mourn
the (future) loss of the body.

In Hiph.
הֶאֱבַלְתִּי כִסְתִּי עָלָיו אֶת תְּהוֹם
Heaewaltee keseathee alav eth
teahoem. I have caused a
mourning, I covered the deep
over him, Ezek. xxxi. 15.

Hith.
כִּי הִתְאָבֵל שְׁמוּאֵל אֶל שָׁאוּל
Kee hithabeal Shemueal el
Shaul. Nevertheless, Samu-
el mourned for Saul, Sam. I.
xv. 35.

וַיִּתְאָבֵל עַד בְּנוֹ יָמִים רַבִּים
Vayithabbeal al benoe yameen
Rabbeem. And he mourned
for his son many days, Gen.
xxxvii. 34. The parti.

וַיֹּאמֶר ה' אֶל שְׁמוּאֵל עַד מָתִי
אַתָּה מִתְאָבֵל אֶל שָׁאוּל
Vayo-
emer Adonay el Shemueal ad
mathay

mathay attah mithabeal el Shaul. And the Lord said unto Samuel, How long wilt thou *mourn* for Saul? Sam. I. xvi. 4.

וְהָמָן נִדְחָף אֶל בֵּיתוֹ אֲבֵל וְחָפִי Vehaman nidchaph el bethoe *aveal* vechephuyroesh. But Haman hastened to his house, *mourning*, and having his head covered, Esth. vi. 12.

כָּאֲבֵל אִם קָדַר שְׁחוּתִי Caeval eam koedear fhachoeethee. I bowed down heavily, *as one that mourneth* (for his) mother, Psal. xxxv. 14.

Plural,

כָּאֲשֶׁר אֲבֵלִים יִנְחָם Caefher evealeem yenacheam. As one (that) comforteth the *mourners*, Job xxix. 25.

The noun,

וַיֹּאמְרוּ אֲבֵל כָּבֵד זֶה לְמִצְרַיִם Vayoemeru *eavel* cavead ze lemitsrayeem. And they said, this is a grievous *mourning* to the Egyptians, Gen. l. 11.

2d. Figuratively, applied to countries, cities, or places laid waste, and desolate.

עַל כֵּן תֵּאָבֵל הָאָרֶץ וְאֻמָּלֵל על כֵּן תֵּאָבֵל הָאָרֶץ וְאֻמָּלֵל Al kean *teaeval* haarets veumlal cal yoe/sheav bah. Therefore the land *shall mourn* (her desolation) and every one that dwelleth therein shall (be cut off, or) languish, Hosea iv. 3. And, as Kimchi observes, whenever it is found in conjunction with the verb אֻמָּלֵל Umlal, to cut off, or destroy, it always implies desolation, waste, &c. as

וַיֵּאָבֵל חָל וְחֻמָּה יִחָדּוּ אֻמָּלְלוּ Vayaavel cheal vechoema yachdav umlalu. And he made the rampart and the wall to *mourn* (the desolation) together they were cut off, Lament. ii. 8.

אֲבֵל תִּירוֹשׁ אֻמָּלְלָהּ בָּפֶן נֶאֱנָחוּ אֲבֵל תִּירוֹשׁ אֻמָּלְלָהּ בָּפֶן נֶאֱנָחוּ Aval teeroesh umlala gaphen neaenchu cal fimchea leav. The new wine *mourneth*; the vine languisheth, (is cut off); all the merry-hearted do sigh, Isai. xxiv. 7.

3. An adverb, and is used in several senses.

D d d 2 1st,

1st. וַיֹּאמֶר אֱלֹהִים אֶבְל בְּיָדָהּ שָׂרָה. Vayoemer Eloheem *aval* Sarah ishtecha yoeledeth lecha bean. And GOD said, Sarah thy wife *shall also* bear thee a son, Gen. xvii. 19.

This is the true meaning of *aval* in this place: for GOD had informed Abraham concerning Sarah, saying, "And I will bless her, and give thee a son *also* of her: yea, I will bless her, and she shall be a (mother) of many nations: Kings of people shall be of her." To which Abraham answers, "O that Ishmeal might live before thee," (i. e. might live a righteous life) I should then be contented. To which GOD answers him, "I will not only do this for thee, concerning Ishmael, (see verse 20.) but Sarah thy wife *shall also* bear thee a son."

2. וַיֹּאמֶר גִּיחִי אֶבְל בְּיָדָהּ אִשָּׁה זָקָה. Vayoemer Geachezee, *aval* bean ean lah, velfsha zeakean. And Gehazee said, *but* she hath no child,

and her husband is old, Kings II iv. 14.

Here, according to the true meaning of the word, it implies both the negative, and affirmative: For the prophet had desired his servant to ask her, "What is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?" To which she answers, "I dwell among my people." I dwell in a friendly and peaceable manner among my own family and relations, and therefore have no quarrels or law suits; but if any should be hardy enough to injure me, I then have those of my own family and kindred, who will do that friendly office for me.

The prophet then says to his servant, "What then is to be done for her?" To which Gehazee answers אֶבְל בְּיָדָהּ אִשָּׁה זָקָה *but* she hath no son; this is her want; not what you had at first enquired about; for of that, she hath no need; *but*, of this, viz. that she hath no

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no son; and what is more, is not likely to have her want supplied; for her husband is old.

3d. *Verily*. וַיֵּעַן יוֹנָתָן וַיֹּאמֶר

לְאֲדֹנָיָהוּ אָבִל אֲדֹנָיָהוּ הַמֶּלֶךְ דָּוִד

הַמֶּלֶךְ אֶת שְׁלֹמֹה Vayangn

Yoenathan vayoemer laedoe-

neeyahu *eval* Edoeneanu ham-

melech Daveed himleech eth

Sheloemoe. And Jonathan

answered and said to Adoni-

jah, *verily* our lord king David

hath hath made Solomon

king, Kings I. i. 43.

וַיֹּאמְרוּ אִישׁ אֶל אָחִיו אָבִל אֲשָׁמִים

וַיֹּאמְרוּ אֲנִי חַטֵּי עַל אָחִינוּ

Vayoemru

eezh el acheev *eval* ezhemeem

enachnu al acheenu. And

they said one to another, we

verily are guilty concerning

our brother, Gen. xlii. 21.

4th. *Alas*. Interject.

וַיֹּאמֶר לָהּ הַמֶּלֶךְ מָה לָּךְ וַתֹּאמֶר

אָבִל אִשָּׁה אֶלְמָנָה אֲנִי וַיָּמָת אִישִׁי

Vayoemer lah hammelech

mah lach, vatoemer *eval* ishsha

almana anee vayamath eefhee.

And the king said unto her,

what aileth thee? and she

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Aval, chal. To mourn,

ver. וַיִּתְאַבֵּל עַל בְּרִיָּה יוֹמִין

Veithabbal al bereah yoe-

meen saggeen. And mourned

for his son many days. Targ.

Onk. Gen. xxxvii. 34.

אֲרִי אֶתְאַבְּלוּ עֲלוֹהֵי עַמִּיהָ

Erea ithabbalu eloehee am-

meah. For his people *shall*

mourn over him. Targ. Jona.

Hosea x. 5.

The participle, וַיֹּאמֶר אֲרִי

אֶחָת עַל בְּרִי כְּדֹאֲבִילָא לְשָׂאוֹל

Vaemar erea eachoth al beree

cad *oveala* lishoel. And he said,

for I will go down unto my

son, *mourning* into the grave.

Targ. Onk. Gen. xxxvii. 35.

חֲדָו בִּירוּשָׁלַם וּבֹעִי בָּהּ כָּל

דְּחֻמָּהּ דִּצְוֵי עֲמָהּ דִּין כָּל

דְּחָדוּ דְּהִוּוּ מִתְאַבְּלִין עָלֶיהָ

Chadoe

beerushalem uvuung vah cal

rachemaha dutsu imma da-

yits, cal dehavoe *mithableen*

elah. Rejoice ye with Jeru-

selem, and be glad in her, all

ye that love her: rejoice with

her for joy, all ye that are

mourning for her. Targ. Jona.

Isai. lxvi. 10. Plural.

לְנַחֲמָא כָּל אֲבִלָּיָא

cal

cal *evealaya*. To comfort all the mourners, *ibid* lxi. 2.

לְשַׁחֲוָא לְשִׁנְאָה לְאַבְיֵי צִיּוֹן *Leshavvaa laevealea tseyoen*. To appoint the mourners of Zion, *ibid*. verse 3. Noun.

יִקְרְבוּ יוֹמֵי אָבְלָא דְאַחָא *Yikrevun yoemea eula deabba vecktoel yath yaengkeav ahee*. The days of mourning for my father are drawing near, and I will then slay my brother Jacob. Targ. Onk. Gen. xxvii. 41.

אִבּוּל *Ibbul, chal*. A Granary. Plural.

פֶּתַח אִבּוּלָהָ *Pethachu ibbulaha*. Open her granaries. Jona. Jer. l. 26.

אוּבְלָא *Uvla*. Talm. An iron instrument; or, as some say, a large stone, whereon the fuller anciently used to dress and whiten the cloth. Sanhedrin, Gem. Chelek, chap i.

אִבּוּלָא *Avula*. A gate.

אִבּוּלָא דְמַחְזוּזָא *Avula demachuza*. The gate of the city, or town. Gem. Eruvim.

אִבּוּלִי *Avulee*. Grand, rich, powerful.

אִבּוּלִי וְאַסְטְרִטִינִי *Aavulee veistartaggea*. Great and powerful magistrates, and counsellors. Bava Bathra.

בּוּלִי וּבּוּטִי בּוּלִי אֱלֹהֵי עֲשִׂירִים *Bulee ubutee, bule illu asheereem ubutee illu aneeyeem*; i. e. Bulee, are the rich; and butee, are the poor. Gittin.

אִבּוּלִסְמוּס *Avulsmus*. A sack made of hard thick skin or tanned leather. Talm. Zevacheem. See in Aruch.

אֶבֶן *Aven*.

אֶבֶן. A stone, either great or small, precious or common.

וְהָאֶבֶן הַזֹּאת אֲשֶׁר שָׁמַנִּי מִצֵּבָה יְהוָה בֵּית אֱלֹהִים *Vehaeven hazoeth asher samtee matseva yeheya beath Eloehum*. And this stone, which I have set for a pillar, shall be GOD's house, Genesis xxviii. 22.

וְהוֹצִיא אֶת הָאֶבֶן הָרִאשֹׁנָה *Vehoetsee eth haeven haroesha*. And he shall bring forth the head stone thereof, Zach. iv. 7.

Plural,

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Plural,

אֲבָנִים גדולות *Evaneem gedoeleth*. Great *stones*, Kings I. vii. 10.

בְּשׁוּמוֹ כָּל אֲבָנֵי מִזְבֵּחַ כְּאֲבָנֵי בֶּסֶמֶת *Besumoe cal avnea mizbeach keavnea gir menuppattsoeth*. When he maketh all the *stones* of the altar, as chalk *stones* beaten in sunder, Isai. xxvii. 9.

2d. *A weight*.

לֹא יִהְיֶה לְךָ בְּכִיסְךָ אָבֹן וְאָבֹן *Loe yeheya lecha bechischa even vaavon gedoela uketana*. Thou shalt not have in thy bag *divers weights*, a great and a small, Deut. xxv. 13.

תִּשְׁקַל אֶת שֵׁעַר רֹאשׁוֹ מֵאֲתֵימ *Veshakal eth seangr roeshoe mathayim shekaleem beaven hammelech*. He weighed the hair of his head at two hundred shekels, after the King's *weight*, Sam. II. xiv. 26.

3d. *A Plummeth*; because, as Kimchi observes, they were anciently of stone, and are so called in scripture, though made of lead, or any other metal.

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וַיֵּרְאוּ אֶת הָאָבֹן הַבְּדִיל בְּיַד זֶרֻבָבֶל *Verau eth baeven hab-deel beyod Zerubabel*. And they shall see the *plummeth* in the hand of Zerubabel, Zach. iv. 10.

4. *A stool, or form*.

וַיֹּאמֶר בִּלְדָּכֹן אֶת הָעִבְרִיּוֹת *Vayoemer beyaledchen eth haivreyoeth*. And he said, when ye do the office of a midwife to the Hebrew women, and see (them) upon the *stools*: if it be a son, then ye shall kill him, Exod. i. 16.

וַיֵּרַד בֵּית הַיֹּצֵר וְהִנֵּה הוּא *Vaearead beath hayoetsfar vehinneha hu oeseh melacha al haavnayim*. And I went down to the potter's house, and behold, he wrought a work on the *stones*, (or wheels) Jer. xviii. 3. *A seat or form*, as Kimchi observes, made in the form of mill-stones: for which reason, says he, they are called אֲבָנִים *Avnayim stones*.

Used

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Used figuratively to imply, a *body, head, or principal*; as,

מִשְׁחָם רֹעֵה אֲבֹן יִשְׂרָאֵל Mifsham roeeng even Yisrael. From thence (is) the shepherd, *the stone* of Israel, Gen. xlix. 24. For he was as the foundation stone to the whole nation. by preserving them from the famine.

תִּשְׁתַּפְּכֶנָּה אֲבֵי קֹדֶשׁ בְּרֹאשׁ תִּשְׁתַּפְּכֶנָּה אֲבֵי קֹדֶשׁ בְּרֹאשׁ Tishhappeachna avnea koedesh beroesh cal chutsoeth. *The stones* of the sanctuary are poured out in the top of every street, Lament. iv. 1.

These, as Kimchi observes, are the Princes and Nobles, called, by way of eminence, the stones of the sanctuary.

אבן Even, *cha.*

עֹבֵד אֵימֹן אֲבֹן טָבָא Oevad uman avan tava. The work of an artificer in precious *stone*. Targ. Onk. Exod. xxviii. 11.

וְנִסְיָבוּ אֲבָנָא Uneefeevu avna. And they took a *stone*, ibid xvii. 11. Plural.

לְקִישׁוֹ אֲבָנִין וְנִסְיָבוּ אֲבָנִין Lekuta avneen, unefeevu av-

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neen. Gather *stones*, and they took *stones*. Targ. Onk. Gen. xxxi. 45.

יַת תְּרֵיתִין אֲבָנָיָא Yath tar-tean avnaya. The two *stones*. Targ. Onk. Exod. xxviii. 11.

תֵּירִין לוֹחֵי אֲבָנָיָא Tearean lucheav naya. Two tables of *stone*. ibid xxxiv. 1.

With , postfixed,

וְאֲבָנִיד וְאֶעֱד וְעִפְרָד בְּנוֹ יִפְאֵא Vavvaneach veaangch veangphrach begoe yamma yeshavvun. And *thy stones*, and thy timber, and thy dust, shall they lay in the midst of the sea. Targ. Jona. Ezek. xxvi. 12.

אבן טועין Even toeeangn Rab. *The stone* for wanderers, or wandering stone.

This was a stone which was in Jerusalem, and when a person had lost any thing, he repaired thither: and he that found it, likewise went there; the one proclaimed what he had found, and the other described the marks of what he had lost; and if they corresponded with the thing found, it was immediately

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ately restored to the owner. *Bava metzia, Perek illu metseuth.*

אבן שואבת *Even shoeeveth.*
An attracting *stone*; the load *stone.*

אבן שואבת תלה לה לחטאת
Even shoeeveth talah lah lechatath yeravangm.
And the attracting *stone* caused the sin of Jeroboam to be suspended. *Sanhedreen.* And in Gemara, *Egla arupha* in *Soeta*, it is explained thus:

אבן ששואבת הברזל ומושכתו
אצלה שש לנגדו עגל של ירבעם
ושאב את העגל והעמידו באויר
Even sheshoeeveth habarzel umoesfchathoe etslah, sam lenegdoe eagel yeravangm, vefhaev eth haeagel veheangmeedoe beaveer. The stone
which draws and attracts iron towards it, was fixed opposite the calf of Jeroboam, and which attracted the calf, and suspended it in the air.

אבן מסמא *Even mesama.*
A large stone placed in some certain situation. Gem. in *Niddah*, where is disputed concerning the pollution of a

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menstruous person; and whether a large stone, placed in a situation, so as to serve as a seat, receives pollution by such person sitting thereon. According to what is said in Levit. chap. xvii. and iv. "Every bed whereon he lieth that hath the issue, is unclean; and every thing whereon he sitteth, shall be unclean." Verse 6, "And he that sitteth on any thing whereon he sat, that hath the issue, shall wash his cloaths, and bathe himself in water, and be unclean until the even," and exemplified from the passage in Daniel vi. 18.

והיתית אבן חדא ושמת על פם
נבא *Veheathayith even che-da vefumah al pum gubba.*
And they brought a *stone* and laid it upon the mouth of the den. This is to shew it must be so large a stone, as not to be easily removed.

אבן תקומה *Even tekuma.*
A stationed or rising *stone.*

This was a kind of stone that was supposed to have the virtue of preventing abortion

in pregnant women. And as the Rabbins were fully sensible of the power of imagination in pregnant women, very prudently permitted them to go out with it on the sabbath. Hence, in the *Gem. of Shab.* we find יצאין באבן תקומה בשבת *Yoetseen beeven, tekumah beshabbath.* They may go forth with the *stone* called *tekumah* on the sabbath.

אבן שעות *Even shangoeth.* An hour *stone*; a *dial*; a stone made in the form of a dial, marked with figures, to shew the hour of the day by the sun's shadow. *Gem. Edeyaeth. Cal metameen beboecl.* And in *Kelcem*, chap. xii.

Agreeable to this, we find in the *Targ. of Jona.* the Hebrew word במעלות *Bam-maengloeth*, which is rendered *dial* in English, expressed by the words בצורת אבן שעיה *Ve'surath even shaangya.* The figures of the hour *stone*, *Kings xx. 11.*

אבני בית קוליס *Avaca beath Koelees.* The *stones* of the

temple of *Kolis*; i. e. the *Heathen God Mercury.* See *מרקוליס.*

אבן המנוגעת *Even cham-nugangath.* A large *stone*, placed before the entrance of the bath. *Mikvaeth.*

And in the *Gem. Sheveengib*, chap. iii. it is called אבן כתר *Even chatheaph*: and explained to be a large *stone*, as big as a man can carry on his shoulder. Though some imagine the latter to be a small *stone*, so as a person may be able to carry several on his shoulder. *R. Jose. ibid.*

אבן בחן *Even boechan.* A touch *stone.*

אבן *Aben.* A family name.

For, as *Elias*, in *Tishbee*, observes, it was customary for the Rabbins in Spain to take the surname of *Aben*; as *R. Abraham Aben Ezra*, *R. Shemueal Aben Tibboen*, *R. Shelomoe Aben Gabreeol*, and all such as were acquainted with the Arabic: for *Aben* in Arabic, is the same as *be-an* (a son) in Hebrew, though not

not in immediate relation to the father, but the family: for the father of R. Abraham was Meyer, and Ezra was the family name. The same of Tibboen and Gabreel, both of which were family names; for the name of both their fathers, was Yehuda.

This custom was common among the Arabians, as *Aben Sene*, the celebrated physician, whose father's name was Eli; the same of *Aben Reshad*, &c.

אבס *Avas.*

1st. *Fed, fatted, &c.*

טוב ארחת נרק ואהבה שם טוב מושור אבס ושנאה-בו Toev eruchath yarak veahavah sham, mishoer *avus* vesinnaboe. Better is a dinner of herbs where there is love, than a *fatted ox*, and hatred therewith, Prov. xv. 17.

Plural,

ויברברים אבוסים Uvarberm eem *uvuseem*. And *fatted* fowl, Kings I. iv. 23.

2d. A *crib*, or place where beasts are fed.

ידע שור קנהו וחמור אבוס ידע שור קנהו וחמור אבוס Yadang shoer koeneahu vochemoer *avus* beanglav. The ox knoweth his owner, and the ass his masters *crib*, Isai. i. 3.

באין אלפים אבוס בר Beean elapheem *avus* bar. Where no oxen (are) the *crib* (is) clean, Prov. xiv. 4.

היאבה רים עברך אם ילין על היאבה רים עברך אם ילין על אבוסך Hayoevee ream avdeche im yaleen al *evusecha*. Will the unicorn be willing to serve thee, or will he lodge (or abide) by *thy crib*, Job. xxxix. 9.

3d. A granary.

פתחו מאבסיה Pithchu *maevusecha*. Open *her granaries*. Jer. i. 26.

אבס *Avas.* To cram.

Rab.

אין אובסין את הנמל Ean oevseen oeth hagamal. Must not cram the camel. Gem. Shab.

אבי *Avats, cha.* Tin.

ית אבצא יית אבצא Yath avtsa veyath abbara. The *tin*, and the lead. Targ. Onk. Numb. xxxi. 21.

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אובצן Oevetsan, Rab. Labour, trouble, fatigue.

מחמת אובצא רבא Machmath oevetsana rabba. Because of the great trouble and fatigue. Bava metfia.

אבק Avak.

1st. Small fine dust, or powder.

יְהוָה ה' אֶת מִטְרֵ אֶרֶץ אֲבָק יִטְעֵן יְהוָה Adonay eth mettar artsecha avak veangpher. The Lord shall make the rain of thy land powder and dust, Deut. xxviii. 24.

וּפְרִיחָם כְּאֶבֶק יַעֲלֶה Uphircham caavak yaengleh. And their blossom shall go up as dust Isai. v. 24.

וְהָיָה כְּאֶבֶק דַּק הַמָּוֶן וְרִיחַ Vehaya keavak dak hemoen zarayich. And the multitude of thy strangers shall be as small dust, ibid xxix. 5.

וְהָיָה לְאֶבֶק עַל כָּל אֶרֶץ מִצְרַיִם Vehaya laevak al cal erets mitfrayim. And it shall become small dust in all the land of Egypt, Exod. ix. 9.

מִקְטֶרֶת מֵר וּלְבוֹנָה מִבֵּל Mekutereth mo. or ulevonoh miecoel avkath

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roecheal. Perfumed with myrrh and frankincense, with all the powders of the merchant, Solom. Song, iii. 6.

2d. To wrestle and struggle with great force, so as to raise dust with the feet. Though some observe, that it implies, to struggle and wrestle so hard together, till a vapour or fine subtile matter exhales from the body.

Niph.

וַיִּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹתָי Vayeaaveak eesh im-moe ad eloeth hafhachar. And there wrestled a man with him till the break of day, Gen. xxxii. 25.

אבק Evak, cha. Powder, dust.

וְהָיָה לְאֶבֶק Vehee laevaka. And it shall become small dust. Onk. Targ. Gen. ix. 9.

יְהוָה ה' יֵת מִטְרֵ אֶרֶץ אֲבָקָא Yitteen Adonay yath mettar arangch avka veaphra. The Lord shall make (or give) the rain of thy land, powder

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powder and dust, *ibid.* Deut. xxviii. 24.

אבק *Avak*, Rab. & Talm.

1st. *Powder*, *small dust*.

ולא יטמננה בחול ובאבק Veloe yatmunenah be-choel *uveavak* deracheem.

And he shall not hide it in sand, or in *the dust* of the roads, *Mish. Shab. chap. iii.*

כתב במשקין במי פירות באבק דרכים באבק סופרים ובכל דבר שאינו מתקיים פטור.

Cathav bemashkeen, bemea pearoeth, *beavak* deracheem, *beavak* soephereem, *uvechal davar sheeanoe mithkayeam patur*. But if he wrote in any liquid, or the juice of fruit, in *the dust* of the roads, in *the powder* of the scribes, or in any thing which cannot subsist, he is not guilty, (of writing on the sabbath) *Shab. chap. xii.*

מאבקין מעשנן עד ראש השנה *Meavkeen* meashnen ad roesh hashanah. *May earth*, and fumigate (the trees) till the new year: i. e. may dig or stir the earth about the roots of trees, to promote

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their fruitfulness; and fumigate them to kill the vermin. *Gem. Sheveengith.*

For here the Talmudists are treating of the *Sabbatical* year, in which, no manner of labour (in regard of agriculture) was to be performed; and therefore laid down this rule, to shew that it was lawful to do such things to the trees, before the *Sabbatical* year commenced, although the benefit would accrue to them on the *Sabbatical* year. It is used by the Talmudists in a figurative sense, so as not to signify the thing itself, but something that proceeds from it; as dust, or vapour rises from the earth, or some other body.

אבק רבית *Avak ribbeeth*. The *dust* of usury; i. e. not the *use* itself, but some small benefit arising therefrom. See Maimonides in *Hilchoeth Malveh* and *Loevch*, chap. v. 6.

בא וראה כמה קשה אבק של שביעית אדם נושא ונותן בפירות שביעית לסוף מוכר את מטלטלין

מטלמלי Boe ureea camah
kasha *avkab* shel sheveenge-
eth, adam noefea venothean
bapearoeth sheveengeeth, le-
soeph moechear eth metalte-
lav. Come and observe, how
detrimental the *dust* of the
fruits of the Sabbatical year
are; for if a person trade with
them, he is at last (as a pu-
nishment) reduced to sell his
moveables. *Kiddusheen. Gem.*
Moechar Sedebu.

And Maimonides, calls, a
subtle, or indirect calumina-
tion,

אבק לשון הרע *Avak le-*
shoen harang. The *dust* of
ill or bad language. *Hilch-*
oeth deoength, chap. vii.

אביק *Aveek. A pipe.*

אביק שבמרחץ *Aveek she-*
bomerchats. The pipe in the
bath; i. e. the conduit pipe,
through which the water is
conveyed to the bath. *Gem.*
Mikva'oth, chap. vi.

אבוקה *Avukah. A torch.*

אבקתא See בקק.

אבר *Aver.*

אבר. Valiant, mighty,
powerful, chief. &c.

מִי יָאֲבִיר יַעֲקֹב Meedeay
ever yaengkoev. From the
hands of the *mighty* (GOD)
of Jacob, Gen. xlix. 24.

לִּינֹ נָאֻם הָאֲדֹנָי ה' צְבָאוֹת
אֲבִיר יִשְׂרָאֵל Lachean neum
haadoen Adonay tseva'oth
ever Yisrael. Therefore
saith the Lord, the LORD of
hosts, the *mighty one* of Israel,
Isai. i. 24.

וְשֵׁמוֹ דָּאֵן הָאֲדָמִי אֲבִיר
וְהָרְעִים אֲשֶׁר לְשָׂאוֹל Ushmoe
Doeag haedoeme *Abeer* ha-
roengeem esher lesaul. And
his name (was) Doeag, the
Edomite, *chief* of the herd-
men which belonged to Saul,
Sam. xxi. 7.

וְאוֹרִיד בְּאֲבִיר יוֹשְׁבִים Veo-
reed *cabbear* yoesheveem.
And I have put down the
inhabitants *like a valiant*
(man) Isai. x. 13.

This, according to the Ma-
forah, is the same as without
the א. See in radix, כבר.

אֲבִירֵי בָשָׁן פְּתֹרִי Abbeerea
vashan kitterunce. The *strong*
(bulls) of Bashan have beset
me round, Psalm xxii. 13.

לֶחֶם אֲבִירִים אָבֵל אִישׁ Le-
chem

chem *Abbercem* achal eesh. Man did eat the food of the mighty, *ibid* lxxviii. 25. Being formed, as Kimchi observes, by the heavens, without the intervention of the earth; and therefore, called the bread of the mighty.

דַּהֲרוֹת אַבְיָרִי *Daheroeth abbeerav*. The prancings of their mighty ones; i. e. their strong and powerful horses, *Judg.* v. 22.

2d. The wing or feather of a bird. Also to soar or fly in the air like a bird.

וְאָמַר מִי יִהְיֶה לִי אֶבֶר כִּיֹּנָה *Vaoemar mee yitten lee eaver cayoenah* *aungpha veeashcoenah*. And I said, O that I had wings like a dove, (then) would I fly away, and be at rest, *Psal.* iv. 7.

אֶרֶךְ הָאֶבֶר *Erech baever*. Long-winged, *Ezek.* xvii. 3.

יִשְׂאֵהוּ עַל אֲבָרָתוֹ *Yissaeahu al evrathoe*. Beareth him on her wings, *Deut.* xxxii. 11.

According to the English translation of the Bible, it is

them; but that is erroneous; for the Hebrew word יִשְׂאֵהוּ beareth him, refers to the nest, mentioned at the beginning of the verses not the young, as Abarbanel hath justly remarked.

וְאֶבְרוֹתֶיהָ בִּירְקָק חֲרוֹץ *Veeavroetbeha beerahrak charuts*. And her feathers with yellow gold, *Psal.* lxxviii. 14.
 הֵמִיבֵנָתְךָ יֶאֱבֵר נֶזֶם *Hemibbeenathcha yaever neats*. Is it by thy wisdom that the hawk doth fly? *Job* xxxix. 26.

אֶבֶר *Avar. cha*.
 1st. The wing or flight of a bird.

עַל תְּקוּף אֶבְרוֹתֶיהָ *Al tekoeph evaroehee* on her strong wings. *Targ. Onk. Deut.* xxxii. 11.

יִתְאֶבֶר בַּר נָצַא *Yithevear bar natfa*. Doth the hawk fly? *Jerus. Targ. Job* xxxix. 26.

2. A member, a bone, &c. and which answers to the Hebrew word נֶתַח; and in *Psalms* and *Job* to עצם.

נָטַר לְכִלְהֵוֹן אֶבְרֵי *Natear lechu-*

lechulehoen *eaveroey*. He keepeth all *his bones*. Targ. Jerus. Psal. xxxiv. 21.

אֶבְרָא מְטוּל אֶבְרָא *Eura mettul evra*. Member for member; or bone for bone. Jerus. Targ. Job ii. 4.

3d. *Lead*.

וּבְרִזֵּל וּבְרִזֵּל *Uvarzel vae-ver*. And iron, and lead. Targ. Jona. Ezek. xxii. 18.

יֵת אֶבְרָא יֵת אֶבְרָא *Yath avtfa veyath abbara*. The tin and the lead. Targ. Onk. Numb. xxxi. 22.

אֶבְרָא *Avraz, cha*. Pure gold.

מִדְּהָבָא וּמִן אֶבְרָא *Midda-heva umin oevereezeen*. Than gold, or than pure gold. Jerus. Targ. Psal. xix. 11.

בְּאֶבְרָא דְּמִן אֶבְרָא *Beoevereezeen demin oepheer*. In pure gold of ophir, *ibid* xlv. 10.

אֶבְרָא *Aura. Tal. Rab. Verily*, certainly, in truth.

אֶבְרָא מַלְכָּא אַתָּא *Aura mal-ca att*. Verily thou art the King. *Gem. Gittin. fol. lvi. 2.*

אֶבְרָא *Avruree*. A tower.

אֶבְרָא בְּקַשְׁתִּי וְאֶבְרָא *Aval bekashke veavruree*. in *Gem. Shab*. And explained to signify, the walls or towers of a city, or town. And, according to the *Aruch* it is קַשְׁתִּי in *Perfic*, and אֶבְרָא in Arabic.

In Hebrew, it is מִגְדָּל.

אֶבְרָא *Avruree*. A small bottle.

אֶבְרָא *Avrugnee*. In *Erü-veen*, and is derived from the *perfic*, and signifies, Ambassadors, messengers, &c.

אֶבְרָא *Avroetea*. A specie of fat olive, of a pleasant taste. *Berochoth. Catechism*. And in the *Aruch* it is אֶבְרָא as being so written in some editions.

אֶבְרָא *Avraneem*. Not boiled or drest sufficient: for so we find it in *Gem. Pesachem*.

אֶבְרָא i. e. Roasted a small matter.

אֶבְרָא אֶבְרָא *Avraham aveenu*. Our father Abraham.

It is the opinion of some, that he composed סֵפֶר יְצִירָה

Sepher

Sepher yetseera; i. e. the book of the creation; and the 89th Psalm. See *Messechath Bava Bathra*, chap i.

I cannot omit taking notice of what is related in *Medrash Bereshith*, concerning this patriarch; especially, as it shews his fortitude, and firm alliance on the protection of the Supreme Being; and at the same time, exhibits the rational method which he pursued in endeavouring to wean mankind from that gross idolatry and superstition into which they were plunged. “ Terach, the father of Abraham, was an idolator, and likewise a dealer and maker of idols. It chanced one time that Terach went on a journey, and left Abraham to take care of and dispose of the idols during his absence.

When any man came to purchase an idol, Abraham asked him his age. When the man had answered him, Abraham replied, can it be possible, that a person of your

years can be so stupid as to worship that that was made but yesterday! The man being quite overwhelmed with shame, hung down his head, and departed. In this manner he served several. At length, there came an old woman, with a measure of fine flower in her hand, which she told him she had brought as an offering to all the idols. Abraham at this was exceedingly wroth, and took a large stick and broke all the idols, except the largest which he left whole, and put the stick in his hand.

When Terach returned, and perceived all the idols broken, he asked Abraham how that came to pass? Abraham informed him, that there came an old woman and brought an offering of fine flower to the idols: upon which, they immediately fell together by the ears for the prize, when the large one killed them all with the stick which he then held in his hand.

VOL. I. Fff Terach,

Terach feeling the full force of the satire, was greatly exasperated; and immediately had Abraham before Nimrod, in order to have him punished for the contempt shewn to his Gods.

Nimrod commanded him to worship the fire; but Abraham answered him, that it would be more profitable to worship the water, which extinguishes the fire. Why then, says Nimrod, worship the water. No, says Abraham, it were better to worship the clouds which sustain the water. Nimrod bid him worship them; but he told him it would be better to worship the wind which disperses the clouds. Nimrod then bid him worship the wind. Abraham answered, it would be preferable to worship man, who was able to endure the wind. Well, says Nimrod, I see it is your intention to deride me; I must therefore tell you briefly, that I worship none but the *fire*, and if thou dost not

do the same, my intention is to throw you therein; and then, I shall see, whether the GOD you worship, will come to your relief; and immediately had him thrown into the fiery furnace.

In the interim, they questioned his brother הרן *Haran* concerning his faith, who answered, if Abraham succeeds, I will be of his; but if not, of Nimrod's. Upon which, Nimrod ordered him to be immediately thrown into the furnace likewise; where he was presently consumed, but Abraham came out of the furnace without receiving the least injury.

This agrees with the 28th verse of the eleventh chapter of Genesis.

וַיָּמָת הָרָן עַל פְּנֵי תֵרַח אָבִיו
בְּאֶרֶץ מוֹלָדְתּוֹ בְּאוּרֵּכְשֵׁי־כַּשְׂדִּים

And Haran died in the *presence* of his father *Terah*, in the land of his nativity, in the *fire* of the Chaldeas; for it was by means of the accusation which Terah exhibited against Abraham, that
Haran

Haran suffered death; so that he may justly be said to have died in the presence of his father. Here is an admirable lesson for mankind: and clearly points out the difference between those which serve the Lord in truth and sincerity, and those which are lukewarm, and easily turn to that which seems most profitable in this world. This transaction, the author of Shalsheleth Hakkabala, says, happened in the seventieth year of Abraham.

ר' אברהם בן דוד הלוי Rabbi Avraham ben Daveed Halevee. R. Abraham ben David the Levite, surnamed ר' אביבד Raevad, was born in Spain about the year 4770 of the creation; and is the same whom the author of Yuchsin calls אברהם בן דאורי Abraham ben Deoree, and which I take to be his proper name, as his father's name, was דיאור See, Gans in Tse-mach David.

He was a most eminently wise and learned person, be-

ing both the nephew and especial disciple of that great luminary, R. Baruch.

His works are numerous; the principal of which are,

ספר הקבלה 1st. Sepher Hakkabala. The book of receiving, or tradition. It is a general history, and shews the order in which the Oral law was received from one generation to another; from Moses till the time of ר' יוסף בר מאיר הלוי אבן מיגש Rav yoseph bar Meayer halevee Aben Meegas, (who flourished about the year 4910, and was the special master of Maimonides); for which reason, it is often called by the name of ספר דור עולם The book of the generations of the world. And in Shalsheleth Hakabala, fol. xxix. 2. it is mentioned by the name of סדר עולם the chronology of the world.

2d. חכמת התמינה Chachmas hattechunah; the science of astronomy: besides several others which I have not seen. He suffered martyrdom in Toleda.

ר"י אברהם בן מאיר אבן עזרא
 R. Avraham ben Meaeer
 Aben Ezra, born in To-
 ledá, in the kingdom of
 Spain, in the year 4879 of
 the creation; and was an
 eminent grammarian, poet,
 astronomer, phyfician, and
 cabbalift. He spent the great-
 eft part of his life in a wander-
 ing exile; as may be feen by the
 dates of his different works.

For in Sepher Tsachoeth,
 he mentions his being at
 Rome in the year 4903 of the
 creation. And at the end of
 his commentary on Daniel,
 he fays, "This was finifhed
 in Rhodes, in the year 4916."

And fome part of the com-
 mentary on Exod. was com-
 pofed in Tiberias; as may be
 feen in chap. xxv. 31.

Of the great efteem which
 the works of this eminently
 learned man were held in,
 fome idea may be formed from
 the extraordinary character
 given them by that great lu-
 minary Maimonides; who,
 in his letters to his fon, fpeaks
 largely in praife of the wifdom

and learning of this Rabbi;
 and ftrictly enjoins him to
 ftudy his works with all his
 might, as the moft profitable
 that he can recommend to
 him.

After a life fpent in fome
 trouble, and in the fervice of
 literature for the benefit of
 mankind, he departed this life
 in the ifland of Rhodes, in
 the fecond day of the month
 Adar, in the year 4954, aged
 75 years, and was buried in
 Cabul in the holy land, near
 R. Solomon ben Gabriel.

His works are,

1ft. A commentary on the
 whole four and twenty books
 of the Old Testament.

2d. A commentary on the
 Decalouge.

3d. ספר סודות התורה בדרך
 Sepher soedoeth ható-
 erah bederech hakabala. A
 book of the arcanum of the
 law, according to the Cab-
 bala.

4th. יסוד מורא על דקדוק
 Yefoed moera al dikduk. A
 foundation for the timerous.
 A grammatical tract.

5th. יסוד תורה על עניני Yefoed toe-
rah al enyanea hatoerah me-
hakabala. The foundation of
the law; being tracts on
different precepts of the law,
in a Cabalistical manner.

6th. סוד התמונה האותיות Soed
hattemunah haoethiyoeth
gam kean al derech hakabala.
The mystery of the form of
the letters, (of the Hebrew
alphabet) likewise written in
a Cabalistical manner. This
is in manuscript on parch-
ment, in the Vatican at Rome

7th. חיי בן מקץ Chay ben
Meakeets. The life of the
son of the awakened, or
awakened son. Sublime and
beautiful poetry on the re-
wards and punishment of the
soul. A parchment manu-
script in the Vatican. And to
which, according to Barto-
loccio, is added another tract,
also by him, called, על מלכות
השמים Al malchuth hasham-
ayim. i. e. on the kingdom
of heaven.

8th. שיר על הנשמה Sheer
al hannesnama. A most ele-

gant and sublime poem on the
soul, with a commentary.
Manuscript in the Vatican,
Bartoloc.

9th. ספר מאצטגננות Sepher
meatstaganuth. A book of
astrology, in eight parts or
books, viz.

1st. ראשית חכמה Rea-
sheeth chachmah. The first
principals of wisdom, and
contains ten chapters.

2d. ספר הענינים Sepher
haengnyaneem. The book of
subjects, occasions, or forms,
is divided into ten chapters.

3d. ספר מהחורים Sepher
mehachoreem. The book of
liberty, or freedom, is divid-
ed into twelve chapters.

4th. ספר מהחורים שניים
Sepher mehachoreem she-
neeyeem. The second book
of liberty, in twelve chapters.

5th. ספר מושפטי הכוכבים
Sepher mishpeatehachoecha-
veem. The book of judicial
astrology.

6th. ספר על מביט הירח
Sepher al mabit hayareach.
A tract on the aspect of the
moon.

7th.

7th. על המחברות המאורות. Al hamachaberoeth hammeoeroeth, veyameem critikee. On the conjunction of the stars or planets; and the critical days.

8th. Questions relating to judicial astrology.

10th. ספר תרשיש Sepher tarsheesh. A poem, containing 1210 verses, which is the numerical number of the letters of the word תרשיש.

11th. עורמת המזימה Oermath hamezeemah. The craftiness or subtilty of cogitation. Parchment manuscript in the Vatican.

12th. צחות הלשון Tsachoth halashoen. The purity of the language. A grammatical tract, printed at Venice in the year 5306, by Daniel Bumberg.

13th. מאזני הלשון Meaznea halashoen. The balance of the language. An excellent tract on the Hebrew Grammar, printed at Venice by the abovementioned Bumberg, in the same year as the preceding tract.

14th. שפה ברורה Sapha berurah. Pure lip.

15th. שפת יתר Sephath yether, i. e. Excellent lip.

16th. פירס החכמה Pardeas hachachmah. The paradise of wisdom. These three are on Hebrew Grammar.

17th. ספר ההגיון Sepher hahegayoen. The book of logic. Manuscript in the Vatican.

18th. ספר התשבורת Sepher hatishboerath. The book of Algebra, manuscript in the Vatican, written in the year 5145, by R. David bar Shlomo Aben Akush. Bartolocci Bibloth.

19th. ספר האחד Sepher haechad. The book of unit. a tract on numbers, from one to ten. Manuscript ibid. Besides these, he wrote several small tracts; and some elegant compositions, which are to be found in the festival prayer books of the Spanish Jews. As, אנדלך אלהי כל Agadelocha Elohea cal neshamah. I will magnify thee, the God of all creatures.

tures. And, ובכן נקדישך מלך Uvechean nakdeeshach Melech. And thus will we sanctify or magnify thee O king, &c.

ר" אברהם בן מרדכי פריסול R. Avraham ben mardeechay pereetsul, oe, pereeful. Born at Ferara in Italy, in the year 5285, as may be seen in the fourteenth chapter of his work, called Orchoth Oelom.

Of the particulars of his life I have not been able to collect any thing worth communicating to the reader.

His works are,

1st. אגרת ארחות עולם Igereth oerechath oelam. An epistle of the way of the world. And treats of the four quarters of the globe, and is divided into thirty chapters; in the last of which, he treats of the garden of Eden, and enquires whether it at present exists in this world or not. Printed at Venice, in the year 5347.

2d. פירוש על איוב Peeroesh al Eeyoev. A commentary

on Job, as mentioned in Yuchfin, and which I have not seen.

3d. מגן אברהם Magean Avraham. The shield of Abraham. This book treats of the kingdom of the Jews, which he says is situated on the other side of the rivers Cush, and Goezen. Whether his description of the kingdom of the Jews is visionary or no, I shall not presume to determine.

I cannot however, avoid taking notice of what Bartoloccio hath quoted from the author of Shalsheleth Haka-bala, in treating of the writings of this Rabbi; and which hath been confirmed by the testimony of several creditable writers, although Bartoloccio, seems to think that the whole is a mere fiction.

וכן בשנת חמשת אלפים רצ"ד
לבריאה שהיה שנת אלף תס"ו
לחרבן בית שני בא מארץ
מרחקים איש יהודי ושמר רבי דוד
הראובני והגיע לרומה ודבר עם
אפיפיור קלימינתי וימצא חן
בעיניו והיה אומר כי הוא שר
צבא

צבא מלך ישראל והיה קצצ
 הקומה שחור ככוש וכמו בן מה
 שנה וחלך אל מלך פורתוגאל
 והוליד אתו מלצים כילאדיה יודע
 לדבר אלא בלשון הקדש וערבי.
 ויאמר למלך איך מלכי ישראל
 העומדים מעבר לחלח וחבור
 ונהר גוזן היו שולחים אותו לאמר
 לו אם יש את נפשו להיות עמם
 נגד שונאיהם ולתת להם אלים
 המנגחים שיש לאל ידם לכבוש
 אותם. ויאמר המלך שכן יעשה.
 וזה רבי דוד עמד שם ימים רבים.
 Vechean bishnath chameash-
 eth alaphheem, *resh, tsadi, da-*
leth, libreeya, shahaya shenath
aleph, thau, samech, vau. Le-
 churban bayeeth shenee ba
 meearets merchakeem eesh
 yehudee, ushmoe Rabbi Da-
 veed haruveanee veheeggeang
 leroema, vedibber im Apa-
 pheeyor Kleemente vayimt-
 fa chean beeangnav : vehaya
 oemear kee hu far tseva me-
 lech Yisraeal : vehaya katsar
 hakoema, shachur chacushsee,
 uchemoe ben *mem, he, sha-*
nah : vehalach vedibbear el
 Melech Poertugal vehoeleech
 ittoe meleetseem ke loe haya
 yoedeang ledabbear ella be-
 lashoen hakkoedesh, veearab-

bie : veyoemer lamelech each
 Malchea Yisraeal haoeng-
 medeem meangver lachlach
 vechavoer venehar goezen
 hayu shoelcheem oethoe lee-
 amor loe im yesh eth naph-
 shoe leheayoeth immam ne-
 ged soeneahem velatheath la-
 hem ealeem hammenaga-
 cheem sheyeash laeal yadam
 lichboesh oetham. Vayoe-
 mear hammelech shechean
 yaangse. Veze Rabbi Daveed
 amad sham yameem Rab-
 beam. And so in the year
 5294 of the creation; which
 was the year 1466 from the
 destruction of the second
 temple, there arrived at
 Rome, from a distant coun-
 try, a certain Jew, whose
 name was R. David the Reu-
 benite, who was introduced
 to Pope Clement; and after
 conversing with him, found
 favour in his sight. He said,
 that he was a captain of the
 host of the King of Israel;
 was short of stature; of a
 dark swarthy complexion,
 like an Æthiopian, and about
 forty-five years of age. He
 afterwards went to the King
 of

of Portugal, and took interpreters with him, as he was not able to talk any other language than Hebrew and Arabic. He told the King, that the Kings of Israel, who dwelt on the other side of Lachlach and Chabor, and the river Gozan, had sent him to acquaint him, that if he was willing to enter into a league with them against their enemies, and supply them with some battering rams, they might then be enabled to subdue them. And the King answered, he would do so. And the said Rabbi David continued there many days. And David gans in Tsemach David, fol. xxxi.

In speaking of R. Shlomo Malcoe, says,

והתחבר אל דוד הראובני הבא ממדינת עשרת השבטים דרך ארץ טרמריאה הגדולה אשר היא הרבה להלאה מנהר גזון. Vehithchabear el Daveed hareuveanee habba mimdeenath asereth hashvateem derech erets tartereeyah hagdoelah

asher hee harbe Lehalah minhar Goezin. And was associated with David the Reubenite, who came from the land of the ten tribes (by way of Great Tartary) which is far beyond the river Gozan.

ר' אברהם בר' שמואל זקוט מיוצאי ספרד היה חכם גדול בחכמת האצטגנינות ולמד בואת בקטדרה שלהם בסרגוסה ואליהו בלהעמים ידרשו והיה עצתו כפי ראות הככבים כעצת אחיתופל. כמו שכתב בעל ספר שלשלת הקבלה דף נ"י עמוד א'

R. Avraham Bar Rabbi Shemueal Zakut, meeyoetsea sephard, haya chacham gadoel bechachmathi haetstagneenuth, velamad bezoeth ha-chachma bekatadra shelahem beferagufah veecalav cal haangmeon yidrashu, vayehee etfathoe chaphee reoeth haachoe-chaveem caangtsathacheetoepeal. Chemoe shecathav bangal sepher shalshetheleth hakabala, daph, nun, amud, aleph. R. Abraham, the son of R. Samuel, surnamed Zakut, was one of those ba-

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nished from Spain (by the edict of Ferdinand) and was most eminently skilled in the science of astrology, and taught it in their (i. e. the Christians) cathedra in Saragossa. And all nations consulted him; so that his opinion in astronomy was equal to the counsel of Abithophal of old time. See Shalshleth Hakabala, fol. l. i.

He compiled several works, the principal of which is,

ספר יוחסין Sepher Yuchseen. The book of Genealogy, or Chronology. And which contains an account of the receivers of the law, from Moses till his own time. Some particular occurrences of the Kings of Israel, and other nations. The nature and quality of the Nasi, called ריש גולה roesh goelah, the head of the captivity. Of the divinity schools of Sura and Pumbeditha. And an account of several things which happened to the Jews, that he collected from the works

of other authors; especially Joseph Ben Goerian; particularly of the three different sects among the Jews, near the time of destruction of the temple.

1st. הפרושים Haperusheem; i. e. the Pharisees.

2d. הנזירים הנקראים אשינוש Hanezerreem hanikraeem afeenoos; i. e. the Essenes.

3d. הצדוקים Hatsadukeem; i. e. the Sadduces, and the principles and tenets of each. And he observes, that the Sadduces which then flourished, are not the same in principle with those at present called Karaites; for the latter, allow of a reward and punishment; a future state, and a resurrection, which the former did not. Printed at Constantinople, and reprinted at Cracow, in the reign of Stephen King of Poland, in the year 5341 of the creation, and 1581 of the Christian æra.

In this 2d edition, there are several additions, as Shalshleth Hakabala, from the creation

creation, till Moses, &c. &c.

2d. ספר מתוק לנפש Sepher mathuk lenephefh. A delicious book for the soul, and is divided into three parts. The first is,

על הנפש וגהינם של מעלה ושל מטה Al hanephefh, vegeaheennam shel maangla veshel matta. On the soul, and the place of punishment, superior and inferior.

2d. על ענין העולם הזה והעולם הבא Al inyan haoenglam hazze vehaoenglam habba. On the nature and existence of this world, and the future one.

3d. מתחית המתים Mithcheeyath hameatheem. Of the resurrection of the dead. Printed at Venice, 5367.

3d. בן ארבעים לבינה Ben arbaeengm labeenah. At the age of forty (we are arrived) to prudence. This is on astronomy.

4th. אלמנק תמיד Almenack temeede. A perpetual Almanack, according to the motion of the planets. Print-

ed in Latin at Venice, in the year 1502, as mentioned by Bartoloc.

5th. תכונת זכות Techunath Zachuth. The astronomy of Zachuth, or Zakut. He died in the year 5270 of the creation.

אנר Agad.

1st. A bunch, band, or troop.

וּלְקַחְתֶּם אֶנְדֹּת אֲזוֹב Ulekachtem eguddatheazoev. And ye shall take a *bunch* of hyssop, Exod. xii. 22.

הַתֵּר אֶנְדֹּת מוֹטָה Hattear eguddoeth moetah. To undo the heavy *bands*, Isai. lviii. 6.

וַיִּתְקַבְּצוּ בְנֵי בִנְיָמִן אַחֲרָי Vayithkabtsu benea Binyamin acherea avnear vayeheyu laegudab echath. And the children of Benjamin gathered themselves together after Abner, and became one *troop*, II. Sam. ii. 25.

וַאֲנֵדְתוֹ עַל אֶרֶץ יִסְדָּה Vacguddathoe al erets yefadah. And hath founded *his troop* on, (or above) the earth, Amos ix. 6.

These, says Kimchi, "are the elements of fire, water, and air; which are on, or above the earth; though beneath the stories of heaven; i. e. the celestial bodies, mentioned in the beginning of the verse.

אגד Agad, *cha*. A staff, or crook.

אגד וּמַתְּקִיף בְּאֶגֶד Umathkeeph beaggad. And that leaneath on a staff. Targ. Jona. II. Sam. iii. 29.

אגד Agad, *Rab*. To bind, tie, &c.

שלושה קלחין קרוין אגודה Sheloesha kelacheen keru-yeen aguddab. Three stalks are called a bunch. R. Solomon Jarchi, Exod. xii. 22.

אגדנא Agdana, *Cha*. Wormwood.

וְסוּפִיָּה מְרִירָה בְּאֶגְדָּנָא דְּמוּתָא Vesoephea mereer caagdana demoetha. And the end is as the bitterness of wormwood of death. Targ. Jona. Deut. xxix. 17.

אגז Agaz. A nut, or the tree whereon they grow.

אֶל גִּנְתִּי אָנֹכִי יִרְדֵּתִי El gin-nath egoex yaraddetee. I went

down into the garden of *nuts*. Solom. Song, vi. 11.

אגל Agal. Drops.

אִזְ מִי הוֹלִיד אֶגְלֵי מַלְ Oe mee hoeleed eglea tal. Or who hath begotten the drops of the dew, Job xxxviii. 28.

אגם Agam.

ist. A pool, or pond of standing water.

יָשִׁים מִדְּבַר לְאָגָם מַיִם Ya-seem midbar laegam mayim. He turneth the wilderness into a (pool) or standing water, Psalm cvii. 35.

וְהָיָה הַשָּׂרָב לְאָגָם Vehaya hasharav laegam. And the parched ground shall become a pool, Isai. xxxv. 7.

And in the plural, the *mem* is dagashed instead of the final *mem*, which is a visible quiescent; as Kimchi observes.

וְעַל הָאֲגָמִים Veal haegam-meem. And over the ponds, Exod. viii. 1.

And when in regimen, the dagash is dropt.

וְאֲגָמֵי מַיִם Veagmae mayim. And pools of water, Isai. xiv. 23,

כָּל עֹשֵׂי שְׂכָר אֲגָמֵי נֶפֶשׁ Cal
oefea fecher agmea nephesh.
All that make sluices and
ponds for creatures: i. e. to
catch fish, or fowl, ibid. xix.
10.

2d. אַגְמוֹן Agmoen. A hook.
חַטָּאֵם הַתְּשִׁים אֲגָמוֹן בְּאַפּוֹ Hatta-
seem agmoen be appoe. Canst
thou put a hook into his nose,
Job xl. 21.

3d. A bul-rush, or reed.
הִלְכָּה בְּאַגְמוֹן רֹאשׁוֹ Hela-
choeph caagmoen roeshoe. Is
it to bow down his head as a
bull-rush, Ifai lviii. 5.

Plural,
וְאֵת הָאֲגָמִים שָׂרְפוּ בָאֵשׁ Veeth
baegammeem sarephu
vaeash. And the reeds they
have burnt with fire, Jer.
li. 32.

אֲגָם Agam, Cha.
1st. Sadness, grief, sor-
row, &c.

אֲגָמַת נֶפֶשׁ מִדָּבוּנָא Agmath
naphshee middavoena. My
soul is sad of sorrow. Jerus.
Targ. Psalm cxix. 28.

And in the Targum on Job,
we find it with י, instead of א.

עֲגַמַת נֶפֶשׁ לַחֲשִׁיכָא Agmath

naphshee lachesheecha. My
soul grieved for the poor.
Targ. Job xxx. 25.

2d. A pool, or pond of
standing water.

וְעַל אֲגָמֵיָא Veal egammaya.
And over the ponds. Targ.
Onk. Exod. viii. 2.

וְיְהִי שְׂרֹבָא לְאֲגָמֵי דְמֵין Ve-
hea sharoeva laegammeen de-
mayan. And the parched
ground shall become a pool of
water. Targ. Jen. Ifai xxxv.

7.
3d. A bull-rush, or reed.
כַּפִּיָּה רִישִׁיָּה בְּאַגְמוֹן Caphe-
aph reafhea keagmoen. To
bow down his head as a bull-
rush, ibid. lviii. 5.

וְאֵת אֲגָמֵיָא אִיקְדּוּ בְּנוּרָא Vegath
egammaya oekeedu
venura. And the reeds they
have burnt with fire. Targ.
Jona. Jer. li. 32.

אֲגָן Aggan. A bason, or
goblet.

וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וַיָּשֶׂם
בְּאֲגָנֹתַי Vayikkach moeshe
chetsee haddam vayasem ba-
agganoeth. And Moses took
half of the blood, and put it
in basons, Exod. xxiv. 6.

אגס

שַׁרְרָךְ אֶגְגָּן דְּסַפְרָךְ Sharre-
ach *aggan* haffahar. Thy
navel (is like) a round goblet,
Solom. Song, vii. 3.

אֶגְגָּן Aggan, *Cha*. A bafon,
goblet, or cup.

וּמִמָּזְגִין לְדַחְלֵתְהוֹן אֶגְגִּין
Umemazgeen hachaltheho-
eganeen. And pour out to
their idols (in) bowls. Targ.
Jona. Ifai lxv. 11.

Fem.

אֶגְנָתָא רַבְתָּא דִּי דְּהָבָא Eg-
anta rabtha de daheva. Great
goblets of gold. Targ. She-
nee. Efst. i. 2.

2d. An Orb, or circle.

כְּאוֹנָנָא דְּסִיְהָרָא Keogana
deseehera. As the circle of
the moon, Targ. Jeruf.
Solom. Song, vii. 3.

3d. **אֶגְנָיָא** Aganaya. A
ditch, or trench.

עַד מִישֵׁר אֶגְנָיָא דְּעַם קִדְשׁ
Ad measher *Agganaya* deingm
Kedesh. Unto the plain of
ditches, or trenches, which is
by Kedesh. Jona. Targ. Judg.
iv. 11.

אָגַס Agas, Rab. A wild
pear.

אגף

אָגַסְטֵרִיִּין *Agastereyoen*. Pri-
vilege.

אָגַסְטֵרִיִּין זֶה נָתַן מֹשֶׁה לַיהוּדָה
Agastereyoen ze nathan Moefhe
Lehudah. This privilege
Moses gave to Judah. In
Medrafh, Teheeleem, Pfalm
lxxxvi. i.

אָגַף Agaph. A band, or
troop.

עַל הָרֵי יִשְׂרָאֵל תִּפּוֹל אֶתָּה וְכָל
אֶגְפֶּיךָ Al harea Yifraeal tip-
poel attah vechal *egappecha*.
On the mountains of Israel
shalt thou fall, thou and all
thy bands, Ezek. xxxix. 4.

וְכָל אֶגְפָּיו אֲזַרְהָ לְכָל רוּחַ Ve-
chal *egappav* ezareh lechal ru-
ach. And all his bands will
I scatter toward every wind,
ibid. xii. 14.

And Kimchi, in the name
of his father observes, that
the א is additional, and that
the true meaning of the word
is wings; i. e. the wings of
his army.

אָגַר Agar.

1st. To collect, to gather.

אָגַרְהָ בִּקְצִיר מַאֲכָלָה *Agrah*
vakkatfeer maechalah. Ga-
thereth

thereth her food in the harveſt,
Prov. vi. 8.

כְּרָמִים תִּטַּע וְעִבְדָּתָהּ וְיִין לֹא
Caramem תִּשְׁתָּה וְלֹא תִּאָּנֶר
tittang veangvadta veyayeen
loe thiſteth veloe *theaegoer*.
Vinyards ſhalt thou plant,
and dreſs them, but ſhalt nei-
ther drink the wine, nor ga-
ther (the grapes), Deut.
xxviii. 39.

2d. A letter.

וְאִנֶּרֶת פֶּתוּחָה בְּיָדוֹ Veigge-
reth pethucha beyadoe. With
an open letter in his hand,
Nehem. vi. 5. And may
properly be deriyed from אָנֶר
agar, to collect : as the ſub-
ject matter of ſeveral things
are therein collected.

Plural,

וְהִם אִנְרוֹת כָּתַב עַל אִפְרַיִם
Vegam igroeth cathav
al Ephrayeem Umenafsheh.
And wrote letters alſo to
Ephraim and Manaffah,
Chron. II. xxx. 1.

3d. A piece of money.

לְהִשְׁתַּחֲוֹת לוֹ לְאִנְוֹת כֶּסֶף
Lehiſhtachevoeth
loe laeguroeth keſeph vechee-
car lachem, To crouch to

him for a piece of ſilver, and
a morſel of bread, I. Sam.
ii. 36.

But, as Kimchi obſerves,
the א in אִנְוֹת is additional;
i. e. without neceſſity. See
the note on page 18, of the
firſt part; and is the ſame as
גֵּרֶה Gereah. See גֵּרֶה.

אָנֶר Agar, *cha*.

1ſt. Hire, reward, wages.
Alſo the perſon hired.

אֲרִי מִיֵּנֶר אֲנִיִּי בִּיבְרוּחִי
Area meagar egarteeth
vayavruchea divree. For
ſurely I have hired thee with
my ſon's mandrakes, Gen.
xxx. 16. Or, as it ought to
be, according to the phraſeo-
logy both of the Hebrew and
Chaldee, hire, I have hired
thee.

וְדִי אָנֶר עָלָיָהּ יֵת בִּלְעָם
Vedee
egar elach yath bilangm. And
becauſe he hired againſt thee
Balaam, Deut. xxiii. 4.

And the Parti. in Hith.

וְדִמְתָּגָר מִתָּגָר לְמִאֲרָתָהּ U-
demittaggar mittaggar limerta.
And he that earneth wages,
earneth wages to diminifhing.
Targ. Jona. Hag. i. 6.

And

And the Parti. Adj. is,
תוֹתָבָא וְאַנְרָא Toethava
vaegeerae. A foreigner, and
 an hired servant. Targ. Onk.
 Exod. xii. 45.

אִם אַנְרָא הוּא עַל בְּאַנְרִיה Im
egcera hu al beagreah. If it
 be an hired (thing) it is for
 his hire.

And the Noun is,

אֲנָרָא דְאַנְשָׁא לֹא הוּא וְאַנְרָא
דְּבִיעָרָא לִיתוּהִי Agra deaena-
sha loe hevah veagra deveen-
gra leathoehee. There was no
 hire for man, nor any hire for
 beast. Targ. Jona. Zech. viii.
 10.

2d. The top or roof of a
 house, or tower.

וּסְלִיקוּ עַל אֲנָר מִגְדְּלָא Ufe-
leeku al iggar migdela. And
 gat them up to the top of the
 tower. Targ. Jona. Judg.
 ix. 51.

טָב לְמִיתָב עַל קַרְנָא דְאַנְרָא
Tav lemeathav al karna deig-
ra. (It is) better to dwell
 in a corner of the house top.
 Targ. Jerus. Prov. xxi. 9.

And the affix Pronoun,

וְתַעֲבִיד תִּיקָא לְאַנְרָא Ve-
thangbead teyaka leiggarach.

And thou shalt make a bat-
 tlement to thy roof. Targ.
 Onk. Deut. xxii. 8.

3d. An altar.

But as Elias hath justly
 observed in Methuigaman,
 It is never applied to the al-
 tars of the true GOD, but
 only to those made use of for
 idolatrous worship.

וְאַתְנַבִּי עַל אֲנָרָא בְּפִתְנָמָא
דִּי Veethnabbea al *egoera be-*
pithgama de Adonay. And
 he prophesied against the al-
 tar in the name (or the word)
 of the Lord. Targ. Jona.
 Kings I. xiii. 2.

Plural,

יֵית אֲנָרָא דִּי עַל אֲנָר עֲלִית
אָחוּ Veyath *egoeraya dee al*
iggar illeeth Achaz. And
 the altars that were on the top
 of the upper chamber of
 Ahaz. Targ. Jona. Kings II.
 xiii. 12.

וְאַקִּים אֲנָרִין לְבַעְלָא Vae-
keem egoereen levaengla. And
 he reared up altars to Baal.
 Targ. Jona. ibid. xxi. 3.

שְׂוִיתוּן אֲנָרִין לְבִהְתָּא וְאַנָּרִין
לְאַסְקָא בּוֹסְמִין לְבַעְלָא Shovee-
 thun

thun *egoereen* levahetha *veae-goereen* leaffaka vufmeen levangla. Have ye set up altars to (that) shameful thing, and altars to burn incense to Baal. Targ. Jona. Jerem. xi. 13.

4th. A letter, or epistle.

אֵיזָא הִיא אֲגֵרַת פְּטוּרִין Ae-dahee *igrathpetureen*. Where is the bill (or letter) of divorce-ment. Targ. Jona. Ifai. i. 1.

וְכָתַב לָהֶן אֲגֵרַתָּא תַּנְיָנוּת Uchethav lehoen *iggarta tinyinanuth*. And he wrote a letter to them the second time. Targ. Jona. II. Kings. x. 6.

אגורי Eguree, *Rab. Talm.* An indifferent kind of an olive, of a fat oily nature.

שֶׁשְׁמֵנו אגור בתוכו She-shamnoe *agur bethoechoe*. (Because) its oil is collected within it. Talm. Berachoth, fol. xxxix. 1. Keleem. xvii.

אגוריאות Agureeoeth. Colleges, or places of assembly.

אגוריאות של גוים *Agureeoeth shel goeyim*. The colleges of the gentiles, Gitteen fol. lxxxviii. 2. And according

to the opinion of the commentator, it signifies no more than the publick meeting of a concourse of people.

אגור Agur. A proper name. See Prov. xxx. i. and applied to Solomon.

לָמָה נִקְרָא שְׁמוֹ אגור שאגור Lamah nikra shemoe *agur, sheagar ha-chachma vehatoerah*. Why is his name called Agur? because he collected the wisdom and the law, in *Hagadah yelamdenu*, Exod. vi.

אגורדמין Agardemeen. And is observed in the Aruch, that some read it אגורדסין Agardeseen. And Buxtorf, in his Rabbinical Dictionary reads it אגורטמין Agartemeen. Officers anciently appointed to take care of weights and measures, and regulate the prices of the commodities sold with them. Gem. dehamoechea eth haspheenah, fol. lxxxix. and in Gem. de loekcheen, and perek hagozel, fol. lviii.

And in Bava kama fol. xxxix. 1. We find it writ-

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ten אגרדמים Agardemeem. And is explained to signify the same as סוחר ישמעאל Soechear yishmangeal. An Ishmaelite, or Arabian merchant.

אגרטין Agratun. A sweet delicious drink.

ושתה יין ישן ומיני אגרטון Veshoethe yayin yafhan umeeneea agratun. And he drank old wine, and divers sorts of *sweet drink*. *Medrash keheleth*. And is said to be derived from the Greek word אקרטון by the exchange of the ק for the ג.

אגרומי Agrumee. A licence privilege.

הלך ונטל אגרומי ממצרים Halach venatal agrumee meemitfrayim. He went and accepted of a *licence* from the Egyptians. *Vayikra Rabba*.

אגרונימון Agroeneemoen. Officers anciently appointed to take care of the provisions. *Vayikra Rabba*. Sect. I.

אגריסין Aggiryaseen, Cha. Wild, untamed.

סוסן אגריסין Sufavan ag-

giryaseen. *Wild horses*. Targ. Jona. Jer. v. 8.

אדב Adav. Grief.

וּלְאֵדִיב אֶתְנַפְשְׁךָ Velædieth naphshecha. And to grieve thine heart, I. Sam. ii. 33.

אד Ead. Cha.

1st. Trouble, &c.

יֹמָא דְאֵידָא הָוָה לֵיהּ Yoe-ma deada haevah lea. A day of *trouble* was unto them. Jerus. Targ. on Esth. i. 3. In which the Paraphrast alludes to the tragical end of Queen Vashti.

2d. Used by the Talmudists to express the Idolatrous festivals which were celebrated by the Heathens in honor of their idols. And is therefore very properly expressed by the word אֵיד which signifies trouble, affliction, or destruction; as all these are the consequence of that heinous sin idolatry.

שלושה ימים לפני אידיהן Sheloesah yameem liphneadeaben. Three days before *their festival*. *Mishna*, in *Avoda zara*.

3d. Who, which, where, when, what, &c.

בְּאֵדָא אוֹרְחָא אִילִּי Beeda oerecha ezal. Which way went he. Targ. Jona. I. Kings xii.

מִן הוּא דִין וּבְאֵדִין אֵתֵר הוּא Man hu dean *uvveadean* ethar hu. Who is he? and where is he? Jeruf. Targ. Esth. vii. 5.

עַד דִּי בְחִינַת יְחִיּוֹת אֵדִין Ad dee vechaneath vachezeath *eadean* minhoen tav livnea enasha. Till I might prove and see, which that was good of them for the sons, (or children) of men. Jeruf. Targ. Eccle. ii. 3.

לְאֵדִין אִמָּה עוֹלָמְתָא הָדָא Lecadean umah ulemta hada. Whose (or to whom) is this young damsel? Jeruf. Targ. Ruth. ii. 5.

רַב אַדָּא בַר אֲהָבָה Rav adda bar ahava. An eminent astronomer.

He laid down more true and exact rules, for the regulating of the intercalations, (so as the passover might take place in the *aviv*; agreeable

to what Moses says in Deut. xvi. 1. "Observe the month Abib, (Heb, Aviv,) and keep the passover unto the Lord your God." And which must be in the Vernal Equinox: on account of the sheaf offering which was to be offered on the morrow of the passover,) than what R. Samuel did. For whereas, according to the computation of R. Samuel, in the cycle of nineteen years, (called the cycle of the moon) there remained a surplus of one hour, and 485 parts of an hour; (every hour in this calculation contains 1080 parts) and which, in a great number of cycles, would have made a very great variation. But R. Adda, by a most exact astronomical calculation, distributed them among the 76 equinoxes, which are in every cycle: to effect which, he worked the said hour 485 parts in the following manner: He in the first place reduced every one of these portions of time into 76 parts; he then allotted an equal

Ggg 2 number
H Lh

אֶדֶב

number of these, to every one of the 76 equinoxes which are in every cycle. By this means, the cycle of 19 years, (and which are Lunar years) was brought to agree exactly with the solar year, without any excess or diminution whatever. It is noticed in Beresheeth Rabba, that he was born on the very day that R. Jehudah Hakkadash died, in the year 3945, and lived to a very great age. Of his works, there is nothing more to be met with, than what is above noticed.

אֶדֶב Adv. Cha.

אֶדְבֶּעַ Adbeang. A finger.

חֶתְיִבִּין בְּאֶדְבֶּעַ דָּה Che-theeven be adbeang de Adonay. Written with the finger of GOD. Targ. Jona. Exod. xxxi. 18. This differs from the Targ. of Onk. in that the **ד** is substituted for the **צ**. For Onk. translates **אֶצְבֶּע** a finger; **אֶצְבֶּעַ** the same as the Hebrew, except the additional aleph.

אֶדְיֵן Edayeen. Cha. Then.

אֶדְיֵן דְּנִי אֶל לְבִיתָהּ אֶל Eda-

אֶדֶם

yin daneeal levaythea ezal. Then Daniel went to his house.

אֶדֶךְ Adach. Talm. And frequently occurs in the Talm. and is read **אֶדֶךְ** Eadach. Another, another way, &c.

אֶדֶם Adam,

1st. To make, or be of a red colour.

אֶדְמוּ עֵצִים מִפְּנִינִים Admu etsem mippeneeneem. They were more ruddy in body than rubies. Lament. iv. 7.

And the Parti. with dagh,

מָגֵן נְבוֹרֵיהוּ מֵאֶדֶם Magean gibboereahu meeadam. The shield of his mighty men is made red. Nahum. ii. 3.

וְעֹרֹת אֵילִים מֵאֶדְמִים Ve oeng roeth eayleem meada-meem. And rams skins dyed red, Exod. xxv. 5.

And in Hiph.

אִם יֶאֱדִימוּ בְּתוֹלַע Im yadec-mu chattoelang. Though your fins be as red as scarlet. Isai. i. 18.

And in Hith.

אֶל יִתְרָא יֵין בִּי יִתְאֶדֶם Al tea-re yayeen kee yithaddam. Look

Look not thou upon the wine when it is red, Prov. xxiii. 31.

Adj.

דוּדִי צַח וְאָדָם Doe dee tfach veadoem. My beloved is white and ruddy, Sol. Song, v. 10.

וַיָּבִיאוּ אֵלַיךְ פָּרָה אֲדָמָה תְּמִימָה Veyikchu ealecha parah edummah temeemah. And they shall bring unto thee a red heifer without spot, Num. xix. 2.

וַיֵּרְאוּ מוֹאֵב מִנֶּגֶד אֶת הַמַּיִם וַיִּירֻם אֲדָמִים פָּדִם Vayiru moeav minneged eth hammayim edummeem cadam. And the Moabites saw the water on the other side, red as blood, Kings II. iii. 22.

And as Kimchi observes, there is another form of the adj.

וְהוּא אֲדָמוֹנִי עִם יִפְהָ עֵינַיִם Vehu admoeanee im yaphea eanayim. And he was ruddy, with a beautiful countenance, I. Sam. xvi. 12.

And when we find it with the second and third radicals

doubled, it augments the force of the word ; as

אֲדָמָדָם Edamdad. Very red. See Kimchi in Sepher Hafharasheem.

And this is the opinion of Jarchi, and the generality of the Rabbins ; though, according to the English translation, it would appear a diminution ; reddish.

אֲדָם Oedem. A precious stone of a red colour, called a ruby, and was the first stone in the first row of Aaron's breast plate. See Exod. xxviii. 17.

2d. אֲדָמָה Edamah. The ground, earth, mould, pure virgin earth ; and which is of a colour somewhat inclining to red.

וְקַיִן הָיָה עֹבֵד אֲדָמָה Vekayin haya oevead edamah. And Cain was a tiller of ground, Gen. iv. 2.

מִזְבֵּחַ אֲדָמָה תַּעֲשֶׂה לִּי Mizbach adamah taengfeh lee. An altar of earth thou shalt make unto me, Exod. xx. 21.

אֲשֶׁר עַל פְּנֵי הָאֲדָמָה Esheer al penea baedamah. Which were

were upon the face of the earth, Numb. xii. 3.

עֵבֶר אֲדָמָתוֹ יִשְׁבַּע לֶחֶם Oe-vead *admathoe* yisbang la-chem. He that tilleth his land, shall be satisfied with bread, Prov. xii. 11.

It is often in conjunction with עָפָר *apher*, dust.

וְרַבִּים מִיִּשְׁנֵי אֲדָמַת עָפָר יִקְצִיּוּ Verabeem meyesheanea *admath* apha yakeetsfu. And many of them that sleep in the dust of the earth shall awake, Dan. xii. 2.

3d. אָדָם *Man*, from אֲדָמָה.

And is used in Hebrew, both in a general and particular sense; as will be shewn in the examples.

In general,

אֶמְחָה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי Emcheh eth *haadam* esher barathee I will destroy (the) man, whom I have created, Gen. vi. 7.

This is to be understood of mankind in general.

מֵאָדָם עַד בְּהֵמָה Meadam ad beheamah. From man to beast, *ibid*.

In particular,

אָדָם כִּי יִקְרִיב מִכֶּם *Adam kee yakreev mickem*. If any man of you bring an offering, Levit. i. 2. Any particular man.

וְהוּא יִהְיֶה פֶּרִיא אָדָם Vehu yeeheye pere *Adam*. And he will be a wild man, Gen. xvi. 12.

And in Joshua, we find it the name of a city.

הָרָחֵק מֵאֲדָם הָעִיר Har-cheak meoed *meadam* haengr. Very far from the city *Adam*. Josh. iii. 16.

אָדָם *Adam, Cha*.

It must be observed, that where the word אָדָם occurs in the Hebrew in Genesis, it is (translated) in Chaldee likewise אָדָם, except three, which are translated אֲנָשָׁא for which אנש.

מִדְּבַח אֲדָמָתָא תַּעֲבִיד קֳדָמִי Madbach *admetha* thaengbead kadamay. An altar of earth shalt thou make unto (or before me. Targ. Onk. Exod. xx. 24.

עֲפָרָא מִן אֲדָמָתָא Aphra min *admetha*. Of the dust of the earth. Targ. Gen. ii. 9.

But

But when in construction, or a pronoun postfixed, it is always translated in Chaldee **אַרְעָא** *Arang. Land.*

וַיִּקְנָא יוֹסֵפִית בְּל אַרְעָא דְּמִצְרַיִם Ukena Joeseaph yath cal *arang demitfrayim.* And Joseph bought all the land of Egypt. Targ. Onk. Gen. xlvii. 20.

וְיִשְׂרָאֵל מִגְלָא יִגְלוֹן מֵעַל אֶרְעֻן Veyasfraeal migla yigloen meangl *arengboen.* And Israel shall surely be led away captive from out of his land. Targ. Jona. Amos vii. 11.

אדם Oedam, *Rab.*

מַאֲדִים *Maedeem.* The Planet Mars.

אדון Adoen. Lord, master, &c.

לְכֹן יִשְׁלַח הָאֲדֹנָי אֶדְנִי צְבָאוֹת Lachean yeshlach *haadoen, Adonay tseva-*
בְּמִשְׁמָנֵי רִזּוֹן *eth bemishmannav razoen.*
Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness, Isai. x. 16.

The first is one of the names of God, and is expressive of his rule and authority

over mankind; but not of his essence, or absolute perfection; and is therefore common to men, as *Lord, master, &c.*

The second is that which is substituted by the Jews for **JEHOVAH**; and where the name **JEHOVAH** occurs, it is read *Adonay.*

And Kimchi observes, that when **אֲדֹנִי** is applied to men, it is pointed with pathach under the **נ**, **אֲדֹנִי** to distinguish it from that which is applied to GOD, which has kamets.

הִנֵּה נָא אֲדֹנִי סוּרִי נָא אֶל בֵּית עַבְדְּכֶם Hinneh na *Adonay*
הִנֵּה נָא אֲדֹנִי סוּרִי נָא אֶל בֵּית עַבְדְּכֶם *fura na el beath avdeachem.*
And he said, behold now, my Lord, turn in, I pray you, into your servant's house, Gen. xii. 2.

2d. A socket, base, or pedestal of a pillar.

כֶּכֶר לְאָדֹן Kiccar *laaden.*
A talent for a socket, Exod. xxxviii. 27.

שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד Shenea *Edaneem*
לְשֵׁנֵי יְדֵתוֹ *tachath hakkereesh haechad*
לְשֵׁנֵי יְדֵתוֹ *lishtea yedoethav.* Two sock-

its under one board for his two tenons, *ibid.* xxvi. 19.

וְהָאֲדָנִים לְעִמּוּדִים נִחֲשֶׁת *Ve-baedaneem leangmadeem ne-choeshesh.* And the sockets for the pillars (were) of brass, *ibid.* xxxviii. 17.

These sockets, as Kimchi observes, being made hollow, served as the base for the tenons of the boards to enter into; and also for the pillars.

And agreeable to this we find in Job.

עַל מָה אֲדָנֶיהָ הִמָּבְעִי *Al ma adaneba hatbaung.* Whereupon are the sockets sunk? i. e. Where are the sockets sunk, or fastened to receive the pillars or foundations of the earth; for they have none; but on the contrary, are all supported by GOD's word. As the Psalmist says, "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth," Psalm xxxiii. 6.

אָרן *Adan. Cha.* An ear. The organ of hearing.

וְתִסַּב מִדְּמִיהָ וְתִתֵּן עַל רוֹם *Vethiffav mide-meah vethitten al rum uдена deaheroen.* And thou shalt take of his blood, and put (it) upon the tip of the ear of Aaron. Targ. Onk. Exod. xxix. 20.

And the Plu.

וְאֲדָנָיו לְמִשְׁמָע *Veadeneer lemishmang.* And ears to hear. Targ. Onk. Deut. xxix. 3.

In construction.

דִּי בְּאֲדָנֵי נְשִׁיכֹן בְּנִיכֹן *Dee beudenea neshe-achoen beneachoen uvenathe-achoen.* Which (are) in the ears of your wives, of your sons, and your daughters. Targ. Onk. Exod. xxxii. 2.

אָרן *Aadan. Talm. Rab.*

וְאֲדָנֵי הַשָּׂדֶה *Veadnea hafa-da.* And the wild beasts of the field. Kelayeem. chap. viii.

And according to the opinion of some commentators, a specie of wild men; or as others say, a beast which resembles a man.

אֵדָן *Eedan. Talm.* A kind of a wick made of osier, or withe.

ולא בפתילת האדון Vélœ
biphtheelath bæedan. Nor
with a *wick* (made) of *ofer*.
Mishna in *Shab.* chap. ii.

אדק Adak. *Cha.* To
cleave, join, adhere, &c.
and answers to the Hebrew
word דבק.

Hith. Parti.

חד עם חבריה מתאדקון
Chad im chavreah mitbadkêen.
They *cleave* one to the other.
Targ. on Job xli. 8.

אדק Adak. Talm. To
adhere, &c.

אדוק במצות Aduk bamitf-
voeth. An adherer to, (or
observer of) the precepts. A
practical observer of the
mosaical law. Talm.

כל ימי הייתי אדוק בפסוק
Cal yamay hayee-
thee aduk bepafuk uvedikduk.
All my days have I *adhered*
(or *been addicted*) to the sa-
cred scripture, and grammar.
Elias, in Pref. Tishbi.

אדק Adak. *Cha.* To look.
See in דק.

אדר Adar. 1st. Power, ex-
cellence, glory, eminence,
&c.

מה אדיר שמך בכל הארץ
Ma addeer shimcha bechal
haarets. How *excellent* is thy
name in all the earth, Psalm
viii. 2.

Niph.

ימינך ה' נאדרי בכח
Yeme-
encha Adonay nedaree ba-
choeach. Thy right hand, O
Lord, *is become glorious* in
power, Exod. xv. 6. And
as Kimchi observes the י is re-
dundant.

וצ' אדיר לא יעברנו
addeer loe yaangvrenu. Nei-
ther shall *mighty* ships pass
thereby, Isai. xxxiii. 21.

והלבנון באדיר יפול
Vehal-
vanoen beaddeer yippoel. And
Lebanan shall fall by a *mighty*
one, Ibid. x. 34.

בספל אדירים הקריבה חמאה
Beseaphel addeereem hikree-
vah chemah. She brought
forth butter in a *lordly* dish.
Such a dish as lords or other
illustrious persons make use of.

Fem. Parti.

לדיות לגפן אדרת
Leehe-
yoeth legephen addareth.
That it might be a goodly
vine, Ezek. xvii. 8.

כִּי שָׂדָה אֲדָרְתָּם Kee shud-
dedah *addartam*. For *their*
glory is spoiled, Zach. xi. 3.

And the noun,
אֲדָר הַיָּקָר *Eder hayker*.
The goodly price, Ibid. xiii.

And the heavy conj.
יַגְדִּיל תִּזְרָה וַיֵּאדָר Yagdeel
toerah *veyadeer*. He hath
magnified the law, and made
(it) *honorable*, Isai. xlii. 21.

2d. A *cloak*, mantle, or
robe.

וַאֲרָא בִשְׁלָל אֲדָרֶת שֹׁנָעַר
Vaeare vashalal *addereth*
shinangr. When I saw among
the spoils a *Babylonish man-*
tle, Josh. vii. 21.

וַיִּרֶם אֶת אֲדָרֶת אֱלִיָּהוּ אֲשֶׁר
Vayarem eth *ad-*
dereth Ealiyyahu *asher* naphe-
lah meaanglav. And he took
up *the mantle* of *Elijah* that
fell from him, II. Kings ii.
13.

Affix,
וַיַּעֲבֵר אֲדָרְתוֹ מֵעָלָיו Vaya-
engvear *addartoe* meaanglav.
And he laid *his robe* from him,
Jonah iii. 6.

3d. The twelfth month of

the Jewish ecclesiastical year;
and which generally answers
to part of February and
March; and is derived from
the Chaldee. See אב.

שְׁנֵים עָשָׂר הוּא חֹדֶשׁ אֲדָר
Sheneam asar hu choedesh
Adar. The twelfth (month)
that is the month *Adar*, Esth.
iii. 7.

אֲדָר *Adar. Cha.*
1st. A barn, or threshing
floor. And corresponds with
the Hebrew word גֶּרֶן.

דָּא הוּא מִבְּדֵר יַת אֲדָר סְעוּרִין
Ha hu me-
vaddar yath *iddar* seoengreen
berucha dee belealya. Be-
hold, he winnoweth barley in
the *threshing floor* this night.
Targ. on Ruth iii. 2.

כְּעִבּוּרָא מִן אֲדָרָא Keingbu-
ra min *idra*. As the corn
from *the threshing floor*. Targ.
Onk. Numb. xviii. 30.

And with ד postfixed,
וְאֲדָרְדָּ וַיִּכְנוֹשׁ Veidderath
yichnoesh. And gather (it
into) *thy barn*. Jerus. Targ.
Job xxxix. 12.

מֵעֲנַד וּמֵאֲדָרְדָּ Meaangnach
umcaed-

umsaidderach. Out of thy flock, and out of thy floor.

Targ. Onk. Deut. xv. 14.

Plural,

וְהָאֵנּוּן בְּזִיזוֹן יַת אֲדֵרְיָא

Veha innun bazzeen yath,

idderaya. And behold they

rob the *threshing floors*. Targ.

Jona. I. Sam. xxiii. 1.

2d. A chamber, Palace,

&c.

וְעַל לְאֲדָרוֹן בֵּית מִשְׁכָּבָא

Veangl leidderoen

beathmishkeva uvecha tham-

mom. And he went up to

his night *chamber*, and wept

there. Targ. Onk. Gen.

xlili. 30.

וְעַל לְאֲדָרוֹן בֵּית מַלְכָּא

Veangl leidderoen beath inelca.

And he went into the *palace*

of the king's house. Targ.

Jona. I. Kings xvi. 18.

אֲדָר Edar. Talm.

אֲדָרְבָּא *Adraba*. Contrary;

or on the contrary.

אֲדָרְבָּא כַּמָּה גִּרּוּעַ *Adraba*

cama garuang. On the *con-*

trary how vile, or base. Gem.

Shab. fol. liii. 2.

אֲדָרְבָּא בִּשְׁבַת מוֹכֵנִים *Ad-*

raba beshabbath muchaneem.

On the *contrary*, on the *fab-*

bath they are prepared. Be-

perek cal hakeleem Dethab.

fol. cxxii.

Or, as the *Aruch* explains it, on account, &c.

אֲדָרְגָזֵרְיָא *Edargazeraya*,

Cha. Judges, senators. Dan.

iii. 2.

אֲדָרְיָא *Adreechal*, *Talm*.

An architect.

מִשַּׁל לַמֶּלֶךְ שְׁבָנָה פֶּלְטִין עַל

מַשְׁהַל לַמֶּלֶךְ יְדֵי אֲדָרְיָא *Mashal lamelech*

shebana palteen al yede

adreechal. Like a king who

built a palace by means of an

architect. Yalkut, fol. iv.

col. 3.

אֲדָרְכָּתָא. See דָּרָךְ.

אֲדָרְמֶלֶךְ *Adramelech*. The

name of an idol; and is ex-

plained to signify a mule.

אֲדָרְמֶלֶךְ הוּא הַפֶּרֶד *Adra-*

melech hu hapered. *Adrame-*

lech is the mule.

וְעַנְמֶלֶךְ זֶה הַסּוֹס *Veanang*

melech ze hafus. And *Ana-*

melech is the horse. Kimchi,

on II. Kings xvii. 31.

אֲדָרְפִּיקוֹס *Idroepheecus*.

Having the dropsy. Drop-

sical.

אהב

אם המים רבים על הדם נעשה
Im hamayeem rab-
beem al hadam naengse idroe-
pheecaes. If the water is more
copious than the blood, (he)
becomes *droffical*. Vayikra
Rabba, on Levit. chap. xiii.
2.

אהב Ahav. To *Love*,
or the passion of love; and is
used in the same extent as the
substantive *love*, in English,
viz. the love of friendship,
and of desire: the one betwixt
friends, and the other between
lovers: the former being a
rational, and the other a sen-
sual passion.

וַיִּשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו
Vayisraeal ahav eth yoseph
miccal banav. And Israel
loved Joseph more than all his
children, Gen. xxxvii. 3.

כַּאֲשֶׁר אָהַב אָבִיו Caesher
abeav aveev. Such as his fa-
ther loved, ibid. xxvii. 14.

כִּי אָהַבְךָ וְאֶת בֵּיתְךָ Kee
cheavecha veeth beathecha.
Because he *loveth thee*, and
thy house, Deut. xv. 16.

וַיֵּאָהֵב יִצְחָק אֶת עֵשָׂו Vay-
ezechav yitschak eth esav, And

אהב

Isaac *loved* Esau, Gen. xxv.
28.

אֶהְבֵּנוּ אֶת ה' כָּל חֲסִידָיו Ebe-
vu eth Adonay calcha seedav.
O love the Lord, all ye his
saints, Psalm xxxi. 24.

אֲנִי אֶהְבֵּי אֶהֱבֵי מִשְׁחֲרֵי יִמְצְאֵנִי Enee oehevay eahav
mefhacheray yimtsaunenee.
I love them that *love me*, and
those that seek me early shall
find me, Prov. viii. 17.

וְאָהַב אֶת יַעֲקֹב Vaoehav eth
yaengkoev. Yet *I loved* Jacob,
Mala. i. 2.

Niph.

שָׁאוּל וַיְהוֹנָתָן הַנְּאֻהִים
Shaul vee-
hoenathan haneacheem ve-
hanneeengmim bechayyea-
hem. Saul and Jonathan
(were) *lovely*, and amiable in
their lives, II. Sam. i. 23.

וְרִדְפָה אֶת מְאֻהָבֶיהָ Verid-
dephah eth Meahaveha. And
she shall follow *her lovers*,
Hosea ii. 7.

The Noun,

אִם תַּעֲרִיר וְאִם תַּעֲזָרוּ אֶת
Im taen-
gru veim teoengregu eth
baahevah ad shettechpats,
That

That ye stir not, nor awake
(my) *love*, till he please,
Solom. Song ii. 7.

אִם יִתֵּן אִישׁ אֶת כָּל הָזֶן בֵּיתוֹ
לִי בְּאַהֲבָה בּוֹז יִבּוּזוֹ לוֹ
Im yitte-
an eash eth cal hoen beathoe
baabevah boez yavuzu loe.
If a man would give all the
substance of his house *for love*,
it would utterly be contemned
to him, Ibid. viii. 7.

נִפְלְאָתָה אֲהַבָתְךָ לִי
Niph-
leatha *ahavatheha* lee. *Thy love*
to me was wonderful, II.
Sam. i. 26.

בִּלְאַהֲבָה אֶת ה' אֱלֹהֶיךָ
Leahevah eth Adonay elo-
hecha. *To love* the Lord
thy GOD, Deut. xix. 9.

וְאַהֲבָתוֹ אֶתָּה Beabe-
vathoe oethah. *For the love*
he had to her, Gen. xxix.
20. are, as Kimchi observes,
the infinitive: the first with
additional ה.

And the N. maf. is אָהַב.

And in the Plu.

אֶפְרַיִם הִתְּנִי אֲהָבִים
Ephra-
yim hithnu *ehaveem*. Ephra-
im hath hired *lovers*, Hosea
viii. 2.

אָהַב Ehab. *Alas*, In-

terjection. See in radix
הה.

אָהִי Ehee. I will be.

אָהִי מַלְכֵךְ Ehee malkecha.
I will be thy king, Hosea
xiii. 9.

אֹהֶל Oehel.

יִשָּׁת. A tent, or the pitch-
ing of tents.

וַיֵּאָהֶל עַד סֹדֶם Vayyeahal
ad sedoem. *And pitched (his)*
tent toward Sodom, Gen. xiii.
12.

And the heavy conjuga-
tion is,

הֵן עַד יָרַח וְלֹא יֵאָהֶל Hean
ad yareaach veloe *yacheel*. Be-
hold even the moon, *pitcheth*
not its tent, Job xxv. 5. Is
regarded by him as if it was
not worthy to be placed in
its tent; i. e. the heavens:
agreeable to what he says
farther. “Yea the stars are
not pure in his sight.”

It will be farther treated of
in the radix הלל.

And the noun substantive,
from whence the verb is
formed, is, according to Kim.

אִם אָבָא בְּאֹהֶל בֵּיתִי Im a-
voe *bchoehel* beathoe. Surely,
I will

I will not come *into the tabernacle* of my house, Psalm cxxxii. 3.

וְהִלַּכְתָּ לְאַהֲלֶיךָ Vehlachta loehalecha. And go unto thy tents, Deut. xvi. 7.

And we find it with two formatives, viz. the ו and ה.

וְהִנֵּם טְמֵנִים בְּאָרְצוֹ בְּתוֹךְ הָאָהָל Vehinnam temunneem baarets bethoech baahalee. And behold, they (are) hid in the earth, in the midst of my tent, Josh. vii. 21.

And of the same import is, וְלֹא יִהְיֶה שָׁם עֵרֶבֶךְ Veloe ya-beal sham Eravee. Which is the same as if written יֵאָהֵל yaabeal. Neither shall the Arabian pitch a tent there, Isai. xiii. 20.

For which reason, the ו is pointed with pathach to distinguish it from

אִם אֶרְאֶה אֹר כִּי יִהְיֶה Im ereh oer kee yaabeal. (Which signifies to shine.) If I beheld the sun when it shined, Job xxxi. 26. Which is from another root.

2d. אֶהְלוֹת Ehaloeth. And is both a tree, and a plant;

and a medicinal juice is extracted from the plant. It is an aromatic plant, and was used as a perfume with myrrh and cinnamon, to perfume their cloaths and beds.

מִרְ וְאַהֲלוֹת קִצְיֵעוֹת כָּל בְּגָדֶיךָ Moer vachaloeth ketseeoengthal bigdoethecha. All thy garments (smell) of myrrh, and aloes, (and) cassia, Psalm xlv. 9.

נִפְתִּי מִשְׁכְּבִי מִרְ וְאַהֲלִים וְקִנְמוֹן Naphtee mishcavee moer, ehaleem vekinnamoen. I have perfumed my bed with myrrh, aloes, and cinnamon, Prov. vii. 17.

בְּאַהֲלִים נִטְעָה Caebaleemna-tang Adonay. As the trees of lign-aloes which the Lord hath planted, Numb. xxiv. 6.

אֶהָל Ehal. Cha. Soap. וְדִבְאַתִּי בְּאַהֲלָא יְדִי Vedackeeath beahela yeday. And cleanse my hand with soap. Jerus. Targ. Job ix 30.

And according to the Talm. it is אַהֵל.

לֹא בִנְתָר וְלֹא בִאָהָל Loevenether veloe voeehel. Not with

with nitre, and not *with soap*.
In Gem. Perek, teenoekath
benidda, fol. xvii.

א Oe. Particle; or, other-
wise, &c.

וְהִקְרִיב מִן הַתְּרִים אוּ מִן בְּנֵי
הַיֹּנָה אֶת קָרְבָּנוֹ Vehikreev
min hatoereem *oe* min be-
nea hayyoenah eth karbanoe.
Then he shall bring his offer-
ing of the turtle doves, *or* of
young pigeons, Levit. i. 14.

אוּ אֵיחָ אֱלֹהֵי הַמִּשְׁפָּט Oe
ayea eloehea hamishpat. *Or*,
where is the GOD of judg-
ment, Malachi ii. 7.

אוּ עָשִׂיתִי בְנַפְשִׁי שֶׁקֶר Oe a-
feethe venaphshee sheker.
Otherwise, I should have
wrought falshood against
mine own life, II. Kings
xviii. 13.

And according to R. Yoe-
nah, it sometimes signifies the
same as *and*.

אוּ אִזּוּ יִכְנַע לִבָּם הָעָרֹל Oe
az yiccanang levavam heang-
real. *And* then their uncir-
cumcised hearts be humbled,
Levit. xxvi. 41.

אוּ לְאִיל תַּעֲשֶׂה Oe laayil ta-

engfeh. *And* for a ram thou
shalt prepare, Numb. xv. 6.

וְחֻפְּהָ לֹא נִפְדְּתָה אוּ חֻפְּהָ
לֹא נָתַן לָהּ Vehaphdea loe
niphdatha *oe* chuphsa loenit-
tan lah. *And* not at all re-
deemed, (*or* according to the
proper meaning of the He-
brew, redeemed she hath not
been redeemed) *and* freedom
not given to her, Levit. xix.
20.

Besides several others. So
that the particle א in these
instances, is the same as if
written וְאִזּוּ veaz; *and* then,
וְלְאִיל Velaayil. *And* to (*or*
for) a ram.

וְחֻפְּהָ Vechuphsa. *And*
freedom. But this explanati-
on, as Kimchi hath justly ob-
served, is contrary to the true
sense and meaning of the word
in these passages. For in
speaking of the bond maid,
it says וְחֻפְּהָ לֹא נִפְדְּתָה *and*
redeemed she hath not been
redeemed. The meaning of
which is, she hath not been
redeemed by means of a sum
of money paid for her re-
demption, *or* her freedom
hath

hath not been given to her by a certificate, as a voluntary gift. See Targ. Onk. So that neither the one, *or* the other hath been done.

The same of the others ; for speaking of the meat offering which was to be brought with the lamb, it says farther, *or* for a ram, &c.

אוב Oev.

ist. A person having a familiar spirit. A diviner by means of the art called אוב Oev.

וְהִנֵּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל הָאֲבֹתִים וְאֶל הַיִּדְּעָנִים לְזִנָּת אַחֲרֵיהֶם Ve-hanepesh ash'er tiphne el ha'o'voeth ve'al hayidde'oeng-neem liznoeth achereahem. And the soul which turneth after such as have *familiar spirits*, and after wizards, to go a whoring after them, Levit. xx. 6.

וְהָיָה כְּאֹב מֵאֶרֶץ קוֹלֶךָ Ve-haya che'o'ev me'aretz koelech. And thy voice shall be as of one that *hath a familiar spirit*, out of the ground, Isai. xxix. 4. And when Saul went to the woman at

Endor, it says, וַיֹּאמֶר קָסָמִי בָּא לִי בְּאֹב וְהָעֲלֵי לִי אֶת אֲשֶׁר אָמַר אֱלֹהִים Voyoemer kafa-mee na lee ba'o'ev vехаenglee lee eth esher oemar ealayich. And he said, I pray thee divine unto me *by the familiar spirit*, and bring me (him) up whom I shall name unto thee, I. Sam. xxviii. 8.

This transaction of Saul's with the woman which had the familiar spirit at Endor, hath been variously represented by the different commentators : some contending that the whole was a mere deception, and that there never was any such thing as the raising a dead person and enquiring of him ; but this is contrary to both the law and prophets ; especially in Deut. xviii. 10, 11, &c. Where Moses tells them, " There shall not be found among you (any one) that maketh his son or his daughter to pass through the fire, (or) that useth divination, (or) an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with

familiar

familiar spirits, &c.” No, says he, these things must not be found among you; for why? because, the Lord thy GOD hath not suffered thee to be under the necessity of consulting diviners, but hath blessed you with the spirit of prophecy: as he says, verse 15. “The Lord thy GOD will raise up unto thee a prophet from the midst of thee, of *thy brethren* like unto me; unto him shall ye hearken;” i. e. a continual succession of prophets, from among thy brethren, the same as I am of your brethren; and therefore, ye will have no occasion to consult diviners or familiar spirits, but only to enquire the word of GOD from the prophet; as we find several of the kings of Judah and Israel did on cases of emergency. Nay, even private persons, as Saul, before he was king, when he went to seek his father’s asses, &c.

Now Moses would never have so strictly warned them against this crime, if, as these

say, it had never existed. But as the learned *Abarbanal* hath justly observed, “This, is allowing to their not being acquainted with this art, which is now lost; but that it existed in former times, there is not the least doubt.”

As to the manner of the familiar spirit, and whether in this instance the woman really brought up Samuel body and soul, as some imagine; and to which others object, as thinking it impossible that evil spirits and enchantments should have power over the *soul* of such a holy person as Samuel, the Lord’s prophet, so as to disquiet and bring him up. Or, as others say, allowing that the woman really brought Samuel up, yet, how are we to account for his being able to tell Saul what should happen. For it is not to be presumed that the spirit of prophecy rests on a person after death, because it is contrary to the rule laid down by all that have written on the spi-

rit of prophesy ; and who are unanimous, that the influence of prophesy never rests on man, but while he is in a living state, with the powers of imagination and sense, in their perfect state ; for it is these which receive the influence of prophesy from the spirit. All which, I shall endeavour to explain as clearly as possible ; and at the same time, fully answer the objections.

But before I proceed, I must freely acknowledge that I have translated the greatest part of what I here offer, from the commentary of the great luminary above cited on the passage in question ; and which is formed on the following propositions :

1st. At death, the body returns to the dust, and the spirit to GOD, who gave it, Eccle. xii. 7. And, although there is a great distinction between the *souls* of different persons ; as the wicked and the righteous ; yet, is there none with regard to their bodies ; for all return to earth and worms.

2d. That the שדים sheadeem, evil spirits, or devils, do really exist ; and, in some measure, know futurity. That they exist, no true believer can doubt ; for thus, says Moses, יִזְבְּעוּ לַשְּׂדִים לֹא אֱלֹהִים Yizbechu *lasheadeem* loe Eloeha. They sacrificed unto devils, (who are) not GOD, Deut. xxxii. 17. And, as to their knowledge of futurity, it is agreed, that they partake both of man and angels. The latter is their knowledge of future events, although in an imperfect manner.

3d. That devils, or evil spirits, have an ardent desire and longing to be united to, and inhabit the bodies of mankind ; and the art of divination is not effected, but by the conjunction and union of the evil spirit with the dead body. By which union it appears, as if the real soul of the body had entered into it, and causes an appearance of the body rising out of the bowels of the earth, in the same form and garb it was wont to appear ; but which, is

not perceivable but to the diviner, who by this means is informed of future events.

This being premised, I shall proceed to explain the manner of divination by the familiar spirit in the case before us. And, first, I can by no means admit, that this act was performed on the soul of holy Samuel after his death; for GOD forbid that the soul of the prophet Samuel, which is bound up in the bundle of life with the Lord his GOD, should be so far in the power of the woman which had the familiar spirit, as to deprive it of its rest, and introduce it into the body again. Besides, this would have been a true resurrection, and not a divination. But the truth of the matter is, that the whole is no more than the union of the evil spirit with the dead body; and as the body of Samuel, after the departure of his soul from it, was in the same state as that of another person, according to what is laid down in the first propo-

sition: there is no impropriety in saying, that the woman with the familiar spirit brought him up; that is, she, by means of her art, united the evil spirit with his body: for this is the true art of divination, as shewn in the third proposition. And, as the spirit knew future events, according to the second proposition, it was possible for the person divining by the familiar spirit, to have them imparted to the enquiring person. Agreeable to which, the familiar spirit acquainted Saul with the events which would befall him. And this body, so brought up, is what the scripture calls by the name of Samuel, according to the idiom of the Hebrew; in the same manner as it says, "There they buried Abraham, and Sarah his wife," Gen. xlix. 31. although it is clear, that the body only of Abraham was buried there; and yet it is called by the name of Abraham. And, as to the expression, "Wl. y

has thou disquieted me to bring me up? It may be answered, that, although the body is deprived of sense, yet, as the body of Samuel was the dwelling of the divine spirit of prophecy, scripture makes use of that language, to shew, as if the body was in pain on account of it, and loudly exclaims against that unnatural union. And as Saul was not thoroughly acquainted with the art, he thought, perhaps, that the person so brought up, was the real person he wanted; and, therefore said, bring me up Samuel.

This is what I take to be the real state of the matter; not that the soul of Samuel was made to enter into his body, or that the spirit of prophecy rested on him after his death; or that the diviner had the power to bring him up body and soul; but that, by the union of the evil spirit with the dead body, it seemed as if it were Samuel; and by this means acquainted Saul

with the future events. And, as being a low voice from under ground, it agrees with what the prophet says, "And thy voice shall be as of one that hath a familiar spirit, out of the ground," *Isai. xxix. 4.* For Saul did not see the apparition; he only asked her, What sawest thou? And again, What form is he of? For the appearance is seen by no one but the diviner, agreeable to the rule laid down in the third proposition.

2d. A bottle.

בִּאֲבוֹת חֲדָשִׁים יִבְקַע *Keoewo-eth chedafsheem yibbakeaang.* It is ready to burst like new bottles, *Job xxxii. 19.*

אוד Oed.

1st. Because, concerning, of, &c.

וַיִּרְעוּ הַדָּבָר מֵאֵד בְּעֵינֵי אֲבִרְהָם
עַל אֹדֶת בְּנוֹ *Vayerang haddavar meoed beeangnea Abraham al oedoth benoe.* And the thing was very grievous in Abraham's sight, *because* of his son, *Gen. xxi. 11.*

וַיַּגְדִּיל וְעַל אֹדֶת הַבָּאָר אֲשֶׁר
חָפְרִי *Vayyaggeedu loe al oedoth*

oedoeth habbeear aether chapharu. And told him *concerning* the well which they had digged, *ibid.* xxvi. 32.

וַאֲרָא כִּי עַל כָּל אֲדוֹת אִשְׁרָאֵל נִאֲפָה מְשֻׁבָּה יִשְׂרָאֵל Vaeare kee al cal *oedoethesher* neeapha meshuva Yisraeal. And I saw, when for all *the causes* whereby backsliding Israel committed adultery, *Jerm.* iii. 8.

2d. A fire brand.

וַתְּהִי כְּאֵד מִצֵּל מְשֻׁרָּפָה Vateheyu *keud* mutfal misraeapha. And ye were as *a fire brand* pluckt out of the burning, *Amos* iv. 11.

הֲלוֹא זֶה אֵד מִצֵּל מֵאֵשׁ Heloe ze *ud* mutfal meaeash. (Is) not this *a brand* pluckt out of the fire, *Zach.* iii. 2.

Plural, *mutfal*.

וְלִבְבְּךָ אֵל יִרֵד מְשֻׁנִּי וְנִבּוֹת Ulevavecha al yearach mishnea zanyoeth *baudeem* haengsheaneem haealeh. Neither be faint hearted, for the two tails of these smoking *fire-brands*, *Isai.* vii. 4.

אֵד *Ud.* *Cha.* A fire-brand.

And in the singular, agrees with the Hebrew.

כְּאֵד מִשְׁיּוֹב מִקֵּדָא *Keud* meshheazeav meeykeada. As *a fire-brand* pluckt out of the fire. *Targ. Jona.* *Amos* iv. 11.

But in the plural it differs; and has א instead of final ם, as will be seen in the example.

מִן קֵדָם תִּירֶוּ מִלְכֵיָא דְאַנּוּ מִן קֵדָמָא *Min* kadam tearean malchayya deinnun *keudayya* mathnenayya. Of those two kings, which are as smoking *fire-brands*. *Targ. Jona.* *Isai.* vii. 4.

אִוָּה *Avah.* To desire, to lust, &c.

In this root, the ה is mutable, as will be perceived in the examples.

נַפְשִׁי אִוָּתֶךָ בַּלַּיְלָה *Naphshee* *ivveetheecha* ballayla. With my soul have I desired thee in the night, *Isai.* xxvi. 9.

כִּי בָחַר ה' בְּצִיּוֹן אִוָּה לְמוֹשָׁב לּוֹ *Kee* vachar Adonay betsee-yoen *ivvab* le moeshav loe. For the Lord hath chosen Zion

zion : *he hath desired* (it) for his habitation, Psalm cxxxii.

13.

And the noun is,

בְּכָל אוֹת נַפְשֶׁךָ Bechal av-
vab naphshecha. In all, (or
whatsoever) thy soul *lusteth*
after, Deut. xii. 15.

In hith.

וְלֹא תִתְאָוֶה בֵּית רֵעֶךָ Ve-
loeth *thithavveh* beath reangcha.
Neither shalt thou *desire* thy
neighbour's house, Deut. v.
18.

And as Kimchi observes,
there is a noun of another
form.

אַל תִּתֵּן ה' מֵאוֹי רָשָׁע Al
tittean Adonay *maevayyay*
rashang. Grant not, O Lord,
the desires of the wicked,
Psalm cxl. 9.

2d. Pleasant, comely,
beautiful, &c.

נָאוּ לְחִיךָ בַּתּוֹרִים Navu
lechayayich batoereem. Thy
cheeks *are comely* with rows
(of jewels,) Solom. Song, i.
10.

מִה נָאוּ עַל הַדָּרִים רִנְלִי מִבֶּשֶׂר
מה נאו על הדרים רנלי מבשר
Ma navu al he-
hareem raglea mevasear mash-

meaang shaloem. How *beau-
tiful* upon the mountains are
the feet of him that bringeth
(good) tidings, that publish-
eth peace, Ifai. lii. 7.

לֹא נֶאֱוָה לְכָסִיל תַּעֲנוּגָה Loe
naveh lichfeel taengnug. De-
light is not *comely* for a fool,
Prov. xix. 10.

בְּשֻׁלְגַּי בְּקִיץ וּכְמָטָר בְּקָצִיר כֹּן
בשולגי בקיץ וכמטר בקציר כן
Casheleg
bakkayits vechammatar bak-
katseer, chean loe *naveh* lich-
feel caved. As snow in sum-
mer, and as rain in harvest ;
so is honor not *comely* for a
fool, Proy. xxvi. 1.

שְׁחֹרָה אֲנִי וְנֶאֱוָה בְּנוֹת יְרוּשָׁלַיִם
Shechoera enee *venavab* be-
noeth yrushalayim. I am
black, *but comely*, O yedaugh-
ters of Jerusaleme, Solm.
Song i. 5.

And the noun substantive.

תַּאֲוַת אָדָם חֶסֶדוֹ Taavath
adam chasdoe. *The desire* of
man (is) his kindness, Prov.
xix. 22.

That that is comely and
desireable in man is, that he
should shew kindness to his
fellow creatures. And ac-
cording

cording to Kimchi there is another form, which signifies, *bounds, limits, &c.*

עַד תְּאַוֹת גְּבֻעַת עוֹלָם Ad *taevath* givoength oelam. *Unto the utmost bounds of the everlasting hills, Gen. xlix. 26.*

And, תִּתָּאוּ Tethau. *Ye shall limit, or set bounds. And which may properly belong to the root תָּאוָה.*

אֹז Uz. *Cha.*

אֹזָא *Auvaza.* A goose.
Plural,

אֹזִין *Auvazeen.* Geese.

Targ. Shenec. Esth. iii. 8.

אֹז הַבֵּר *Avaz habbar.* A wild goose. Talm.

אֹרֶךְ Oech. A Dragon, or some other terrible creature, as Aben Ezra, Abarbanal, and others observe; though some think it to be a specie of the owl; and others, a kind of martin; of which, we have but one example in scripture.

וּמָלְאוּ בְּתִידֵם אֹרְכִים Umaleu vateahem *oecheem.* And their houses shall be full of

terrible or doleful creatures, *Isai. xlii. 21.*

אֹרֶי Oey, Woe. *Alas, &c.*

אֹרֶי לְךָ מוֹאָב Oey lecha Moeav. *Woe to thee Moab, Numb. xxi. 30.*

And with paragogie, אֹרֶי לִי כִּי נִרְתִּי מִשֶּׁחַךְ Oeyah lee kee gartee Meshech. *Woe is me that I sojourn in Meshech, Psalm cxx. 5.*

אָוִל Avil. Folly; also a wicked, or foolish person.

אָוִל הַנְּבִיא מִשְׁנַע אִישׁ הָרוּחַ Aveel hannavee meshuggang eesh haruach. The prophet (is) a fool, the spiritual man (is) mad, *Hosea ix. 7.*

אֲנִי רָאִיתִי אָוִל מִשְׁרִישׁ וְאָקוּבָאֵם Aneee raethee eveel mashreefsh vaekkoefsh na-veahu pithoem. I have seen the foolish taking root; but suddenly I cursed his habitation, *Job v. 3.*

Plural,
חֲכָמָה וּמוֹסָר אֲוִלִים בָּזוּ Chachma umufar *aveelcem bazu.* (But) fools despise wisdom and instruction, *Proverbs i. 7.*

חִכְמוֹת נָשִׁים בְּנִתָּה בֵּיתָה וְאוֹלָתָּה
בְּיָדֶיהָ תִּהְרָסְנִי Chachmoeth
nasheem banethah veatha
veivveleth beyadeha theher-
fennu. Every wise woman
buildeth her house ; but *the*
foolish (woman) plucketh it
down with her (own) hands,
ibid. xiv. 1.

אֵלֵךְ Aval, Cha. First,
beginning, &c.

מִן אוֹלָא בְּרָאָה Min avla
vera Adonay. In *the begin-*
ning GOD created. Targ.
Jona. Gen. i. 1.

כַּד מִן אוֹלָא Kad min avla.
As at at first. Targ. on Isai.
i. 26.

And according to Elias in
Methurgamam it is written
with two vaus.

אוֹם Oem, Cha. A na-
tion, people, &c.

וְאוֹמִיָּא מְרַנְנִין סְרִיקוּתָא Vea-
mayya meranneen sereekutha.
And the people imagine a vain
thing. Jerus. Targ. Psalm
ii. 1.

תֵּרֵין עֶסֶר רִבְרִבִּין לְאוֹמְהוֹן
Terean afar ravveeen leu-
mehoen. Twelve princes ac-

cording to *their nations*. Targ.
Onk. Gen. xxv. 16. There
are likewise several other
words of this root which in
Chaldee signifies kingdom, &c.
for which see, מלך.

אָוֵן Aven.
1st. Vanity, labour, afflic-
tion, iniquity, &c.

לֹא הִבִּיט אָוֵן בְּיַעֲקֹב Loe
hibbeet aven beyaengkoev.
He hath not beheld *iniquity*
in Jacob, Numb. xxiii. 25.

בְּאֶשֶׁר רָאִיתִי חֲרָשִׁי אָוֵן וְזָרַעוּ
עֵמֶל יִקְצְרוּהוּ Caesher raethee
choereshea aven, vezoereeng
amal yiktseruhu. Even as
I have seen, they that plow
iniquity, and sow wickedness,
reap the same, Job iv. 8.

הָרָה עֵמֶל וְיָלְדָה אָוֵן Haroe
amal veyaloed aven. They
conceive mischief, and bring
forth *vanity*, ibid. xv. 35.

וְרִדְבָם עֵמֶל וְאָוֵן Verah-
bam amal vaaven. Yet is
their strength labour and *for-*
row, Psalm lxc. 10.

כִּי קוֹל מִגִּיד מִדָּן וּמִשְׁמִיעַ
אָוֵן מִדֹּר אֶפְרַיִם Kee koel
maggeed

maggeed middan, umashmee-
ang *aven* meahar Ephrayim.
For a voice declareth from
Dan, and publisheth *affliction*
from Mount Ephraim, Jerm.
iv. 15.

אלוה יצפן לבניו אוןו Eloeha
yitspoen levanav *oende*. God
layeth up *his iniquity* for his
children, Job xxi. 15.

2d. Strength, substance,
might, &c.

ויאמר אפרים אד עשרתי מצאתי Vayoemer Ephrayim
ashartee matfathee *oen lee*.
And Ephraim said, yet I am
become rich, I have found
me out *substance*, Hosea xii.
8.

ראובן בכרי אתה פחי וראשית Reuvean bechooree attah
coechee vereafheeth *oenec*.
Reuben, thou (art) my first
born, my might, and the be-
ginning of *my power*, Gen.
xlix. 3.

הוא ראשית אנוו Kee hu
reasheeth *oenoe*. For he (is)
the begining of *his strength*,
Deut. xxi. 17.

הנה נא כחז במתניו ואונו Henea na choe-

chae vemathnav *veoenoe*
bishreerea vitnoe. Lo now,
his strength (is) in his loins,
and his *force* in the navel of
his belly, Job xl. 16.

נתן ליער כח ולאין אונים Noethean layya-
eangph coeach uleeen *oenecm*
atfmah yarbeh. He giveth
power to the faint, and to
(them that have) no *might*,
he increaseth strength, Isai.
xl. 29.

3d. Sorrow, mourning,
complaint, &c.

ותקרא שמו בן אוני Vati-
kra shemoe ben *oenec*. And
she called his name (the) son
of my *sorrow*, Gen. xxxi.
18.

לא אכלתי באני ממנו Loe
achaltee *veoenec* mimmennu.
I have not eaten thereof in
my mourning, Deut. xxvi.
14.

Plural,

ובחיהם בלחם אונים לחם כל Zivcheahem ke-
lechem *oenecm*, lahem cal oechee-
lav yittammau. Their sacrific-
es (shall be) unto them as the
bread of *mourners*; all that eat
Vol. I. L 11 there-

און

thereof shall be polluted,
Hosea ix. 4.

In hith.

יְהִי הָעַם כְּמִתְאֲנִים רַע בְּאֲזִי הַ
Vayehee haangm kemithoene-
neem rang beaznea Adonay.

And (when) the people com-
plained, it displeased the Lord,
Numb. xi. 1.

מָה יִתְאֲנוּ אָדָם חַי Ma yith-
oenean adam chay. Where-
fore doth a living man com-
plain, Lament. iii. 39.

און Avan, Cha. To lodge.

און Un. Talm. From
whence אונה Una. A mem-
brane.

כשנדבקה אונה לאונה Ke-
shenidbekah una leuna. When
membrane adheres to mem-
brane. See Elias in Tishbee;
radix סרך.

אונה Una. The name of
a place. Talm. Kiddusheen,
fol. cxvi.

אוניתא Oeneetha, Cha. A
contract. A bargain, or the
instrument which contains it.
וְהוּא נְחִית לְמִצְרִים בְּשָׁעָא וְעִירָא
וְאִיתִי אֻנִּיתָא דְחָלַק בְּפִילָה Ve-
hu nacheath lemitfrayim befh-
aang zeeangra veaythea oenee-

און

tha dechalak kepheelah. And
he (naphtali) went to Egypt
in a short time, and brought
the contract of the double cave.
Targ. Jeruf. and Jona. Gen.
xlix. 21.

אונאה, See in ינה.

אונין Oeneen. Talm. Small
bundles.

אין נותנין אונין של פשתן לתנור
Ean noethneen oeneen
shel pishtan lethoech hatta-
nur. Must not put small
bundles of flax into the oven.
Mishna. Shab. fol. xvii.

אונגליון Avangealeyoen,
Rab. Evangelist. See Elias
in Tishbee, article גליון.

אונכרי Avankera. Talm.
A procurator; and according
to the Aruch, it is, עשה
oefeh melech-
eth hanasee. A person that
manages the business of the
prince. And is derived from
the Persic, Gem. in Succa.
fol. xxx.

און Uts.

1st. To hasten, urge, press
forward. &c.

וְיַעֲמֵד הַשָּׁמַשׁ בְּחֲצֵי הַשָּׁמַיִם
וְלֹא אָז לְבֹא בְּיוֹם תָּמִים Vay-
yaengmoed

yaengmoed hafhemesh beche-
tfee hafshamayim veloe *ats*
lavoe keyoem tameem. And
the sun stood still in the midst
of heaven, and *hasteth* not to
go down about a whole day,
Joshua x. 13.

וַאֲזַן בְּרַגְלֵי חוּטָא *Veats be-*
raglayim choetea. And *be that*
hasteth with (his) feet sinneth,
Prov. xix. 2.

וְהַנְּשִׁים אָצִים *Vehannoe-*
gesheem atseem. And the
task masters *were urgent*,
Exod. v. 13.

And in the heavy conjuga-
tion, i. e. in Piengl,

וְכִמּוֹ הִשְׁחָר עָלָה וַיֵּאֲצִי *Uchemoe ha-*
shachar alah vayyaetfu ham-
malacheem beloet. And
when the morning arose, then
the angels *hastened* Lot, Gen.
xix. 15.

2d. To press upon, or be
confined in too narrow limits,
narrowness.

כִּי אֵין לְךָ הָר אֶפְרַיִם *Kee*
ats lecha har Ephrayim. If
Mount Ephraim *be too narrow*
for thee, Josh. xvii. 15.

אור *Oer.*

1st. Light, shining, bright,
glory, &c.

Preter.

הַבֹּקֶר אִיר וְהָאֲנָשִׁים שָׁלְחוּ *Habboeker*
oer vехаenafsheem shulchu he-
ama yachemoreahem. As
soon as the morning *was light*,
the men were sent away, they
and their asses, Gen. xliv. 3.

וְאָמַר אֵד חֹשֶׁךְ יִשְׁפְּנִי וְלֵילָה *Vaoemar ach cho-*
eshech yeshupheanee velay-
lah oer baengdeanee. If I
say, surely the darkness shall
cover me, even the night
(shall) *light* about me, Psalm
cxxxix. 11.

Parti. Benonee.

הוֹלֵךְ וְאוֹר עַד נֶכֶחַ הַיּוֹם *Hoe-*
leech vaer at nechoen hayo-
em. That *shineth* more and
more unto the perfect day,
Prov. iv. 18.

רְאוּנָא בִּי אֲרוּ עֵינַי בִּי טַעַמְתִּי *Reu na kee*
oeru eanay kee taangmtee me-
angt devash hazze. See, I
pray you, how my eyes *have*
been enlightened, because I
tasted a little of this honey,
I. Sam. xiv. 29.

קומי אורי כי בא אורך Ku-
mee oerce kee va oereach.
Arise, *shine*, for *thy light* is
come, Ifai. lx. 1.

Hiph.

האירו ברכיו תבל Heaceru
varakav teaveal. His light-
nings (have) *enlightened* the
world, Psalm lxcvii. 4.

ויאר את הלילה Vayaer eth
hallayelah. And it *enlighten-*
ed the night (to these,) i. e.
the Israelites, but was a cloud
and darkness to the Egypti-
ans, Exod. xiv. 20.

יאר פניו אתנו סלה Yacar
panav ittanu felah. *Cause* thy
face to *shine* upon us, for ever,
Psalm lxvii. 2.

מצות ה' ברה מאירת עינים
Mitsvath Adonay barah me-
cerath eanayim. The com-
mandments of the Lord, (are)
pure, *enlightening* the eyes,
ibid. xix. 9.

Huphal.

וקולו כקול מים רבים והארץ
Vekoeloe ke-
koel mayim rabbeem, vaha-
arets *beacerah* michvoedoe.
And his voice (was) like the
voice of many waters, and

the earth *shined* with his glory,
Ezek. xliii. 2.

Niph.

נאור אתה אדיר מהררי מרר
Naer attah addeer meaharrea
tareph. Thou (art) *more*
glorious and mighty than the
mountains of prey, Psalm
lxxvi. 5. Then those terri-
ble beasts of prey which issue
from the mountains.

The noun,

באור פני מלך חיים Beoer
penea melech chayeem. In
the *light* of the king's counte-
nance (is) life, Prov. xvi. 15.

This saying of Solomon's
is fully verified by the cour-
tiers, who think nothing so
desireable, as basking in the
sunshine of favour: no matter
by what means obtained.

אישחק אליהם לא יאמינו ואור
Eschak eleahem
loe yaameenu *veoer* panay loe
yappeelun. (If) I laughed on
them, they believed (it) not,
and the *light* of my counte-
nance they cast not down,
Job xxix. 24.

ויקרא אלהים לאור יום Va-
yikna eloloeheem *laer* yoem.
And

And God called *the light* day,
Gen. i. 4.

אֵי זֶה הַדֶּרֶךְ יֵשֶׁבֶן אֹרֶךְ Ea
ze haderech yishcoen oer.
Which (is) the way (where)
the light dwelleth, Job xxxviii.
19.

Plural,

לְעֵשָׂה אֹרִים גְּדֹלִים Leoeng-
fea oereem gedoeleem. To
him that made great *lights*,
Psaln cxxxvi. 7.

Fem.

לַיהוּדִים הָיְתָה אֹרֶה וְשִׂמְחָה
וְיָקָר Layehudeem haya-
tha oerab vefimcha vefafoen
weekar. To the Jews there
was *light* and gladness, and
joy, and honour, Esth. viii.
16.

Here it is used in a figura-
tive sense, to denote their
great deliverance; the same as
darkness is used in the opposite
sense. And with מ prefix it
denotes the heavenly lumina-
ries.

אֶת הַמָּאֹר הַגָּדוֹל לְמִשְׁפַּלַּת
הַיּוֹם Eth hammaoer haggadoel
lememsheleth hayyoem. The
greater *light* for the rule of
the day, Gen. i. 16,

Plural,

כָּל מְאֹרֵי אֹרֶךְ בְּשָׁמַיִם אֶקְדִּירֵם
עָלֶיךָ Cal meocrea oer bash-
shamyim akdeeream alecha.
All the bright *lights* of hea-
ven I will make dark over
thee, Ezek. xxxii. 8.

Fem. Plural,

וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמָּאֹרֹת
הַגְּדֹלִים Vayyangas Elocheem
eth sheena hammeoroeth hag-
gedoeleem. And GOD
made the two great *lights*,
Gen. i. 16.

וְנָתַתְּ אֶל חֶשֶׁן הַמִּשְׁפָּט אֶת
הַנֶּחֱמָה וְאֶת הַתְּמִים Venathata
el choeshen hammishpat eth
haareem veth hattummeem.
And thou shalt put in the
breast-plate of judgement, the
ureem and the *thummeem*;
i. e. *lights* and perfections,
Exod. xxviii. 30.

What the *ureem* and *thum-
meem* were, is not explained
in scripture. That they were
not the twelve precious stones,
contained in the breast plate,
as *Bates*, and others have erro-
neously imagined, is mani-
fest; for we do not find that
GOD said to Moses, and
thou shalt make the *ureem* and
thummeem, as he said, and
thou

thou shalt make the breast plate, &c. Besides, the breast plate was the work the of cunning men, who knew how to work in gold and silver, and precious stones.

But in the enumeration of the articles made, we do not find any mention made of the making of the *ureem* and *thummeem*, though there is of the breast plate. Moreover, it is plain from the text, that they were something in addition to the breast plate, and put therein after it was made by Moses himself; and therefore, GOD says, "And thou shalt put into the breast-plate of judgement, the *ureem* and the *thummeem*." And so we find in Levit. viii. 8.

וַיִּשֶׂם עָלָיו אֶת הַחֹשֶׁן וְיָתֵן אֵל
הַחֹשֶׁן אֶת הָאֹרִיִּים וְאֶת הַתָּמִים
Vayafem alav eth hachoeshen
vayyittean el hachoeshen eth
baureem veeth *battummeem*.
And he put the breast plate
upon him: and he put in the
breast plate the *ureem* and the
thummeem. From all which,
it is manifest, that the *ureem*
and *thummeem* was something

additional put into the breast plate by Moses; and for which reason, I apprehend, it was made double, (see verse 16,) that it might the more conveniently hold them. It now remains to enquire what it properly was? and what the particular use of it? As to the former, there are various opinions: for those that cannot deny but that they were something put into the folding of the breast plate; and for which reason it was made double, that it might the better contain them, yet, give such an account of them, as is directly contrary to truth. For first, Christophorus a Castro; and after him Dr. Spencer, (see Priddeau Connect. Vol. I. page 185,) says, "That they were two images, which being thus shut up in the doubling of the breast plate, did from thence give the oracular answer by a voice.

But this opinion is highly blameable, as both absurd and impious, favouring more of idolatry and Heathen superstition, than the pure institu-

tion of a divine law; and which has fully been shewn to be such, by the learned Dr. Pocock, in his comment on Hosea. But what I take to be the true state of the case is, that it was the *tetragrammaton*, or ineffable name of GOD, which Moses was ordered by GOD's immediate command to put into the breast plate; and which being thus consecrated by GOD's order, had the divine power and virtue given to it, so as to be able to give an oraculous answer from GOD, whenever counsel was asked of him by the High Priest, when he had it on. And, as the answer came immediately from GOD, it was therefore very properly called, asking counsel of GOD.

As to the use of the *Ureem* and *Thummeem*, it was particularly to ask counsel of GOD in such momentous cases, as related to the Jewish nation.

And as the learned Abarbanal says in Exodus. "The

Talmudists in the Mishna of Yoema, have laid down three express conditions necessary to be observed in the asking counsel of GOD by *Ureem*, and *Thummeem*.

1st. Concerning the person enquiring, and which must not be a private person; but must be either the king; the president of the great Sanhedreem; (which presided over the whole nation) the general of the army; or some other great prince, or governor in Isreal.

2d. Concerning the question. This must not be the private affairs of particular persons; but such only as related to the public interest of the whole nation, either in church or state.

3d. Concerning the person immediately enquiring, which must be the High Priest; and who, when clothed in his pontifical robes, and his breast plate, with the *Ureem* and *Thummeem*, had the divine spirit resting on him.

And

And Maimonides in Moreh Nevuchem, Part II. chap. xlv. observes, that the אורים והתומים היה ממדרגת Ureem and Thummeem were a degree of the holy spirit. For speaking of the different degrees and orders of prophecy, he says, וכן כל כהן גדול הנשאל באורים ותומים מזה הכת' ל' שהוא כמו שזכרו שכינה שורה עליו ומדבר ברוח הקדש. Vechean cal coechean gadol hanishal be-ureem vetummeem mizze hacat. Roetse Loemar, shehu kemoe shezachroe, shecheenah shoreh alav umedabbeer beruach hakoedesh. And thus, every High Priest that enquired by *Ureem* and *Thummeem*, was of this order; i. e. as already mentioned. The divine presence rested on him, and he spoke by the holy spirit, that is, he delivered his answers by the assistance of the holy spirit. So that according to this opinion, it was but one degree below the spirit of prophecy; and which entirely does away

the objection of Dr. Prideaux, concerning the manner in which the answers were given to the High Priest: and of which I shall now proceed to give the best account I possibly can, and which I have collected from the writings of the most eminent Rabbins on the subject, viz. Maimonides, R. Bechaya, R. Moses bar Nachman; R. Levi Ben Gerhom, Aberbanal, R. Azariah, R. Abraham Tsevee; the Zohar, Yalkut, &c.

These say, that the manner of asking counsel, and receiving the answer, was as follow:

The person enquiring (whether the King, or other publick officer) did not pronounce the question in an audible manner, but as a person who is at devotion, and just mentions the words so as to be heard by none but himself. This being done, the Priest immediately looked into the breast plate, and perceiving some of the letters

ters in the stones of the breast plate to shine, or protuberate; he, by combining them together received the answer. For instance, we find in Judges i. 1. "Now after the death of Joshua, it came to pass, that the children of Israel asked the Lord, saying, who shall go up for us against the Canaanites first to fight against them?" The answer was, יהודה יעלה Ye-hudah yaengleh, Judah shall go up. For as soon as the question was propounded, the Priest looked into the breast plate, and seeing the name of Judah protuberate, he was assured he was the tribe: then, looking again, he perceived the ך to shine; and then the ץ from שמעון Shime-oengn, and then the ה from another name, and the ה from another, and which being combined together made the word יעלה. And the priest finding that no more letters shined or protuberated, perceived the answer was perfected. "Judah shall go up." And which is another

reason for their being called *ureem*, which signifies *lights*, from the shining of the letters; and *tummeem*, perfection, as the answer was perfect and complete; and as Abarbanal observes, were therefore very properly called *ureem* and *tummeem*, to denote clearness and perfection, which these oracular answers always contained. For *ureem* (as shewn in the root) signifies *light*, and *tummeem* perfection; and which abundantly distinguished them from the pretended heathen oracles, which were always delivered in an enigmatical and ambiguous manner. But these, on the contrary, were always clear and manifest, never falling short of perfection, either in the clearness of the answer, or the certainty of the truth thereof. And hence it is, as Dr. Prideaux hath justly observed, that the Septuagint translate *ureem* and *tummeem*, *manifestation* and *truth*, because all the oracular answers given by the *ureem* and *tummeem*,
VOL. I. M m m meem,

meem, were always clear and manifest, and their truth certain and infallible.

And as a manifestation of what I have observed concerning the *ureem* and *tummeem*, I shall just mention, that during the second temple, there was no answer by *ureem*, &c. for when the ark and coverlid; the cherubims, two tables, &c. were hid at the destruction of the first temple, the breast plate, with the *ureem* and *tummeem*, were hid also: and, although on their return, they made the pontifical robes, with the breast plate, and put four rows of stones therein engraven with the names of the tribes of Israel, yet was there no question asked, or answer given by *Ureem* and *Tummeem*: and this, for two reasons. First, because the *Ureem* and *Tummeem* was established to ask counsel of GOD about such things as concerned all the tribes of Israel, or the common in-

terest of the whole nation; but there being then only Judah and Benjamin, it consequently ceased, on the common interest ceasing. Second, And which I take to be the principal reason, is, that the *Tetragrammaton* or ineffable name of GOD, which Moses put between the folds of the breast plate being wanting, (as above mentioned) and which was the principal cause, and the very essence of the whole; when that cause ceased, the effect ceased of course.

2d. Fire.

וְלֹא תִאֲדִירוּ מִזְבְּחִי חָנָם Ve-loe *thaccru* mizbechee chin-nam. Neither do ye kindle fire on mine altar for nought, Malach i. 10.

אֲשֶׁר אֹר לֹ בִצִּיּוֹן וְתַנּוּר לֹ
אֶשְׁחֵר אֶשְׁחֵר Esher *ur* loe betfiy-yoen vethanur loe berusha layeem. Whose fire (is) in Zion, and his furnace in Jerusalem, Isai. xxxi. 9.

אֵין נִחֲלֵת לַחֲמָם אֹר לְשֶׁבֶת
נִגְדֹו Ean gacheleth lachmam *ur* lasheveth negdoe. (There shall)

shall) not (be) a coal to warm at, (nor) fire to sit before it, *ibid.* xlvii. 14.

Hence, **אֲנִי ה' אֲשֶׁר הוֹצֵאתִיךָ** Anee Adonay esher hoetseatheecha *meaur casdeem*. I (am) the Lord that brought thee out of the fire of the Chaldees, *Gen.* xv. 7.

3d. Herbs.

וַיֵּצֵא אֶחָד אֶל הַשָּׂדֶה לִלְקֹט Vayeatsea echad el haf-fadeh lelakkeat *oeroeth*. And one went out into the field to gather herbs, *II. Kings* iv. 39.

הִקִּיצוּ וְרִנְנוּ שִׁכְנֵי עֵפֶר כִּי טַל Hakeetsu veranenu shoechenea aphar kee tal *oeroeth* tallecha. Awake and sing, ye that dwell in the dust; for thy dew (is as) the dew of herbs, *Isai.* xxvi. 19.

4th. A den, or cave.

וְעַל מְאֻרֶת צִפְעוֹנִי נִמּוֹל יָדוֹ Veangl *meurath* tsiphoe-ngnee gamul yadoe hara. And the weaned child shall put his hand on the cockatrice den, *ibid.* xi. 8.

5th. A sheep cote.

וְאֶרְוֹת לְכָל בְּהֵמָה וּבְהֵמָה Veuravoeth lechal beheamah uvehe-mah veangdareem *lacvearoeth*. And stalls for all manner of beasts, and cotes for flocks. *II. Chron.* xxxii. 28.

And Kimchi observes, that some have laid down a sixth form, by which they have explained the word **וְאֶרְוֹת** in *Isai.* v. 30. to signify rain, according to the context. See Kimchi on the root.

אֶרְוֹת Oer, *Cha.* Light, &c.

לְאֹרֶתָא יְקוּם קְטוֹלָא Leo-erta yekum katoela. The murderer rising with the light, *Jeruf. Targ. Job* xxiv. 14. And all the other words of this form which are found in scripture, are translated in Chaldee, נְחֹר; for which, see נהר.

אֶרְוֹת Aveer, *Cha.* Air.

עַל אֶפֶי אֶרְוֵי רִקְיעַ שָׁמַיָא Al appea *avveer* rekeeang she-maya. In the open air of the firmament (or expanse) of
M m m 2 heaven.

heaven. Targ. Jona. Gen. i. 20.

אוויר Aveer, Talm. Vacuity. Space.

אוויר כלי חרס טמא וגבו טהור Aveer kelea cheres tamea vegabboe tahoer. *The interior vacuity of an earthen vessel (receives) pollution; and its superficies is clean.* Mishna Chulleen, fol. xxiv. 2. and, Keleem, fol. iv.

אוש Ush, Cha. A foundation, wall, pavement, floor.

כְּאוֹשָׁא בֵּינִי עַמֻּמָּיָא Cheushta veanea ammay. As a wall among the nations. Targ. Jona. Solom. Song, viii. 9.

בְּמַחֲצֵת אֲרֻזָּא מִן אוֹשֵׁיָא עֵד Bimcheetsfath arzayya min ushayya ad kathlaya. Both the floor and the walls with boards of cedar. Targ. Jona. 1. Kings vi. 16.

In Construction.

וְחָפָא ית אוֹשֵׁי בֵּיתָא בְּמַחֲצֵת Vechapha yath usheaveatha bimcheetsfath beerevan. And covered the floor of the house with planks of fir, Ibid. verse 15.

Fem. Plural,

מִטּוּל דְּאִין אֲשִׁיתָא יִתְרַעֲו Metul deen ushyatha yittarungn. For if the foundations be destroyed. Targ. Jerus. Psalm xi. 3.

אות Oeth. A sign, or mark.

כִּי אֹת הוּא בֵּינִי וּבֵינֵיכֶם Kee oeth hee benee uveaneachem. For it (is) a sign between me and you, Exod. xxxi. 13.

וְנָתַן אֵלֶיךָ אֹת אוֹ מוֹפֵת Venathan elecha oeth oe moepheath. And giveth thee a sign or a wonder, Deut. xiii. 2.

וַיֵּשֶׂם ה' לָקֵזן אֹת Vayya-seam Adonay lekayin oeth. And the Lord set a mark upon Cain, Gen. iv. 15.

וַיֹּאמֶר אֱלֹהִים וְאֵת אֹת הַבְּרִית Vayoemer Eloheem zoeth oeth habbereeth. And God said, this (is) the token of the covenant, ibid. ix. 12.

וְהָיָה הַדָּם לָכֶם לְאֵת עַל הַבָּתִּים Vehaya haddam lachem leoeth al habbatteem esher attem sham. And the blood shall be to you for a token upon the houses were you are, Exod. xii. 13.

Plural,

אות

אִישׁ עַל דָּגְלוֹ בְּאֶתֶת לְבֵית
אֲבֹתָם יִהְיֶה בְּנֵי יִשְׂרָאֵל Eesh
al digloe *veoethaeth* leveath
avoetham yachenu benea Yif-
raeel. Every man of the
children of Israel shall pitch
by his own standard, with the
ensigns of their father's house,
Numb. ii. 2.

כִּי תִבָּאֲנָה הָאֶתֶת הָאֵלֶּה לָּךְ
Kee thavoeena *haoethhoeth*
haealeh lach. And let it be
when these *signs* are come
unto thee, I. Samuel x. 7.
And, in treating of the root
יפת, I shall explain, where-
in the difference consists be-
tween a *sign* and a wonder;
and which are often con-
founded with one another, by
the commentators.

אות Oeth. *Cha.* A sign,
&c. And is generally in the
singular written אֶת.

וַיֹּאמֶר ה' דָּא אֶת קִים Vae-
mar Adonay da *ath* keyam.
And God said this (is) the
token of the covenant. Targ.
Onk. Gen. ix. 12.

וַיְהִי לָךְ לְאֶת עַל יָדְךָ Vee-
hea lach *leath* al yedach. And

אות

it shall be *for a sign* unto thee
upon thine hand. Targ.
Onk. Gen. xiii. 9.

וְשָׂהָה לָקֵן אֶתָּא Veshav-
vea Adonay lekayin *atha*.
And the Lord set a *mark* up-
on Cain. Targ. Onk. Gen.
iv. 15.

וַאֲפִקְתָּא יֵת עֲמֹד יֵת יִשְׂרָאֵל
מֵאֲרָעָא דְּמִצְרַיִם בְּאֶתֶן
וְבִמּוֹפְתִין Veappeaketa yath
ammach yath Yisraeel mea-
rang demitfrayim *beatheen*
uvemoephethen. And hast
brought forth thy people
Israel out of the land of
Egypt, *with signs*, and with
wonders. Targ. Onk. Jerm.
xxxii. 21.

Fem. Plural, אֶתֶן.
שִׁדְר אֶתֶן וְתִמְחִין Shaddar
atheen vethimheen. Who
sent *signs*, and wonders. Targ.
Jerus. Psalm cxxxix. 5.

אות Oeth. A letter or
character of the Hebrew
alphabet.

Every letter, or character
of the Hebrew alphabet, as
א aleph, ב beth, &c. is call-
ed אות oeth, a sign; as being
a sign

a sign or mark, in speaking, or writing.

And in the plural **אֲתִיּוֹת** Oetheeyoeth. See Elias in Tishbee.

אֲתִיּא Utheya. An unclean bird, forbidden to be eaten by the Jews; called in Hebrew **תִּנְשֵׁמֶת** Tinfhemeth. And which in the Jerusalem Targ. is called **אֲתִיּא** Utheya: and is translated in English, the *swan*; though some say, it is the *bat*.

אֲתִיּאוֹת Talm. Presently, suddenly, quickly, &c.

אֲתִנְטִיָּה Avtenteeah Rab. Dominion, authority, &c.

אִז Az.

1st. Then, adj.

אִז יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיהוָה Az yasheer Moesheh uvenea Yisraeal eth hashsheerah hazzoeth laadonay. Then sang Moses and the children of Israel this song unto the Lord, Exod. xv. 1.

אִז יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה Az yabneh Yehoshua mizbeach lae. And the aspray. Targ. Jerus. Levit. xi. 13.

yivne yehoeshuang mizbeach Laadonay Eloeha Yisraeal behar eaval. Then Joshua built an altar to the Lord GOD of Israel in Mount Ebal, Joshua viii. 29.

כִּי אִז תַּעֲלֶיךָ אֶת דְּרָכֶיךָ וְאִז תִּשְׁכִּיל Kee az tatsleeach eth derachecha veaz taskeel. For then thou shalt make thy way prosperous, and then thou shalt have good success, ibid. i. 8.

There is likewise another form which has *y* postfixed,

אִזִּי Azay.

אִזִּי הַמַּיִם שָׁטְפוּנוּ Ezay hammayim shetaphunu. Then the waters had overwhelmed us, Psalm cxxiv. 4.

2d. Since.

וַיֵּמָאן בְּאִתִּי אֶל פַּרְעֹה לְדַבֵּר Umeaaz bathee el paroeng ledabear bishmecha. For since I came to Pharaoh to speak in thy name, Exod. v. 23.

אִזִּיא Aza, Cba. An unclean bird.

וַיֵּת אִזִּיא Veyath Aza. And the aspray. Targ. Jerus. Levit. xi. 13.

אזא *Aza, Cha.* To kindle, heat, or set on fire.

אָפּ אַפּ אַפּ אַפּ אַפּ אַפּ *Aph Ezee* veapha lecheam. Yea he kindleth (it), and baketh bread. Targ. Jona. Ifai. xliv. 15.

בְּתַנּוּרָא דְאִי לִיה נַחְתוּמָא *Cathanura daezca* leah nachtoema. As an oven heated by the baker. Targ. Jona. Hosea vii. 4.

וְאֶתְנָא אִזָּה יִתְיָרָה *Veattuna azza* yatteera. And the furnace exceeding hot, Dan. iii. 22.

אזב *Eazoev.* The herb hyffop.

וּלְקַחְתֶּם אֶגְדַּת אִזָּב *Ulekachtem egudah eazoev.* And ye shall take a bunch of hyffop, Exod. xii. 22.

מִן הָאֵרֶז אֲשֶׁר בְּלִבְנוֹן וְעַד הָאִזָּב *Min haerez* esher balvanoen veangd *baeazoev* esher yoetsea bakkeer. From the cedar that is in Lebanon, even unto the hyffop that springeth out of the wall, 1. Kings iv. 33.

This specie is at present unknown to us.

אזב *Eazov. Cha.* Hyffop.

וְתִסְבֹּן אֶסְרַת אִזָּבָא *Ve-* thifvun esarath *eazoeva.* And ye shall take a bunch of hyffop. Targ. Onk. Exod. xii. 22.

יִזְגָד אִזָּב יָוָן *Eazov yavan.* Talm. A specie of hyffop, said to be good for the cure of worms. Gem. Shab. Perek Shemoena Sheratfeem, fol. xxix.

אִזְגָד *Izgad, Cha.* An ambassador, or messenger.

וְאִזְגָד אֶתְא לִית אִזָּב *Veizgad etha levath eeyoev.* And there came a messenger unto Job. Jerus. Targ. Job. i. 14.

וְשִׁלַּחַת אִזְגָל אִזְגָד לִית *Ushlachath eez-* evel *izgadda levath ealiyyahu* lemeamar. And Jezebel sent a messenger unto Elijah, saying. Targ. Jona. 1. Kings xix. 2.

אִיד קִרְיֻתָא דְתִלְגָא בְיוֹמָא דְחֻצָא דִּיכְנָא אִזְגָד מִהִימְנָא לְמִשְׁדְּרוֹ *Each kerearutha de-* thalga beyoema dechatfda heachena *izgeda meacheamena* limshadderoey. As the coolness of snow in the time (or day) of harvest, so is a faithful messenger to them that send him.

him. Jeruf. Targ. Prov. xxv. 13.

Plural,

דְּמִשְׁלַח בִּימָא אֲזַגְדִּין Dim-shallach beyamma izgaddeen. That fendeth *ambassadors* by sea. Targ. Jona. Ifai. xviii. 2.

וְתָבוּ אֲזַגְדִּיָּא לִוְתָּ יַעֲקֹב לְמִימָר Vethavu uzgaddaya levath yaengkoev lemeamar. And the *messengers* returned to Jacob, saying. Targ. Onk. Gen. xxxii. 6.

I must observe, that the *Chaldee* word *izgad*, answers to the Hebrew word מַלְאָךְ, and צִיר, when understood in the sense of messengers, or ambassadors; but when the Hebrew word מַלְאָךְ imports an angel, it is in the *Chaldee* likewise מַלְאָךְ; for which, see לֵאמֹר.

אֲזַד Ezad. Cha. To go, or depart. Figuratively, to be lost.

מִלְתָּה מִנִּי אֲזַד Miltha minnee azda. The thing, (or word) is gone from me. Dan. ii. 5.

דִּי חֲזֵיתָן דִּי אֲזַד מִנִּי מִלְתָּא Dee chazeathan dee azda

minnee miltha. Because ye see the thing is gone from me, ibid. verse 8.

אֲזַרְבִּי See in זר.

אֲזַרְקִי See זק.

אֲזַל Azal. To go, to fail.

כִּי הִלָּח אֲזַל מִכֵּלֵינוּ Kee ha-lechem azal mickealeanu. For the bread is gone from our vessels, I. Sam. ix. 7.

אֲזַלִּי מִיָּם מִנִּי יָם Azelumayim minnee yam. (As) the waters fail from the sea, Job xiv. 11.

וְאֲזַל לוֹ אֲזַל יִתְהַלֵּל Veozzealoe az yithallal. But when he is gone his way, then he boasteth, Prov. xx. 14.

כִּי יִרְאֶה כִּי אֲזַלַת יָד Kee yireh kee azlath yad. When he seeth that their power is gone, Deut. xxxii. 36.

This last, according to Kimchi, is fem.

Piengl,

דִּי וַיָּזוּ מֵאֲזַל בְּעֻבְיָתָא נָתַנִּי Vedan veyavan meuzzal beingzevoenayich nathanu. Dan also and Javan going to and fro occupied in thy fairs, Ezek. xxvii. 19.

וַיֵּשְׁבֶת אֶזְלָהָאֵל הָאֵבֶן הָאֵזֶל Ve-
yashavta eatfel haeven *baazel*.
And shalt remain by the de-
parting stone, I. Sam. xx.
19. See Kimchi, in Sepher
Hafharasheem.

And Jarchi observes, that
it was so called, on account
of its being a sign or mark to
travellers; who go or de-
part from the city to travel
into foreign parts. And Jo-
nathan calls it אֶתְאֵבֶן Even
atha. The sign (or mark)
stone.

אֵזֶל Azal, *Cha*. To go,
or depart.

Preter.

אֶדְיָאֵל דַּנִּיְיָאֵל לְבֵיתָהּ אֵזֶל Eday-
in daniyyeal levaythea *ezal*.
Then Daniel *went* to his house,
Dan. ii. 17.

וַיַּעֲקֹב אֵזֶל לְאִרְחֵיהָ Veya-
engkoef *ezal* leoerechea. And
Jacob *went* on his way. Targ.
Onk. Gen. xxxii. 1.

לֵמָּא לֹא אֵזֶלְתָּ עִם חֲבֵרְךָ Le-
ma la *ezalta* im chavrach.
Wherefore *wentest* thou not
with thy friend. Targ. Jona.
II. Sam. xvi. 17.

אֵזְלָאֵה Azlaah, Talm. A

kind of net work, mentioned
in the gemara of eruveen,
fol. viii. and used to separate
a court or entry, from a pub-
lic place, called רְשׁוּת הָרַבִּים
Reshuth harabbeem. (With-
in) The power of the public.

אֵזְלָיָא Azlaya. *Cha*. A
flowing, to flow. See in גִּזְלָא.

אֵזָם Azam. *Cha*.

אֵזְמֵאל Izmeal. A sharp
knife, barber's razor, plane,
&c.

בִּזְעָא בְּאֵזְמֵל סִפְרָא Bezang
beizmeal saphra. He cut it
with the pen-knife. Targ. Jona.
xxxvi. 23.

הֵיךְ אֵזְמֵל חֲרִיף Heach iz-
meal chareeph. Like a sharp
razor. Jerus. Targ. Psalm
lii. 3.

Plural,

עֲבַד לְךָ אֵזְמָלָאֵבֶן E-
vead lecha izmealavan cheree-
pheen. Make thee sharp
knives. Targ. Jon. Josh. v. 5.

מְגַזְזָא לֵיָּה בְּאֵזְמָלָיָא Megaz-
zea leah *beizmealaya*. He fit-
eth (or cutteth) it with sharp
knives (or planes) Targ. Jona.
Isai. xlv. 13.

אֵזְמֵרְנָד See in זְמֵר.

און Oezen.

1st. The ear, the organ of hearing.

וַיִּתֵּן עַל תְּנוּךְ אָזְנוֹ אֶהָרוֹ הַיְמָנִית Vayeetean al tenuch *oezen* aheroen haymaneeth. And put (it) upon the tip of Aaron's right *ear*, Levit. viii. 23.

הֲלֹא אָזְנוֹ מְלִין תִּבְחֶן וְהִיד אָכַל Heloe *oezen* milleen tivchan vecheach oechel yitangin loe. Doth not *the ear* try words? and the mouth taste his meat? Job xii. 11.

כִּי אָזְנוֹ שָׁמְעָה וַתֵּאֱשָׁרֵנִי Kee *oezen* shameang vatteashreanee. When *the ear* heard (me) then it blessed me, ibid. xxix. 11.

הֵן כָּל רְאֵתָה עֵינִי שָׁמְעָה אֲזִנִּי הֵן coel raetha eanee shameang *aznee* vattaven lah. Lo, mine eye hath seen all (this,) *mine ear* hath heard and understood it, ibid. xiii. 1.

Plural,

אֲזִנִּים לָהֶם וְלֹא יִשְׁמְעוּ *Az-nayim* lahem veloe yishmaung. They have *ears*, but they hear not, Psalm cxv. 7.

Hiph.

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבְּרָה *Hat-zeenu* hafhamayim vaedabera.

Give ear, O ye heavens, and I will speak, Deut. xxxii. 1.

וְלֹא הָאֲזִין אֵלֶיכֶם *Veloe heezeen* eleachem. Nor give ear unto you, ibid. i. 45.

וְהָאֲזִינָה לְמִצְוֹתַי *Vehaezan-ta* lemitsvoethav. And will give ear to his commandments, Exod. xv. 26.

2d. Scales. That is, the basins of the balance, which receive what is to be weighed, as the ears do what we hear and perceive.

מֶאֵזְנָה צֶדֶק אֲבִנֵי צֶדֶק *Me-ezneah* tfedek avnei tfedek. Just *scales*, just weights, Levit. xix. 36.

וּמֶאֵזְנָה מִרְמָה לֹא טוֹב *Umoezeneah* mirma loe toev. And false *scales* (or balances) (is) not good, Prov. xx. 23.

And R. *Jonah Aben Ganach*, has arranged וְהִקָּר *Viz-zean* vechikkear, Eccle. xii.

9. under this form. So that it imports, and *he weighed* or *balanced*, and fought out. That is, before he set in order

order the many proverbs which he fought, he carefully and diligently weighed their merit.

And *Bates*, in his "Critical Hebraea," has placed, וַיִּתֵּר Veyath-eed teeheyeh lecha al ezanecha, Deut. xxiii. 13. under the first form, viz. *an ear*; and explained it, "Thou shalt have a paddle על אונך *against thy ear*." For, says he, if carried like a spade upon the shoulder, it must be against the ear. But this is erroneous, and contrary to the true grammatic form of the language, and the opinion of the lexicographers and commentators; and who are unanimous, that the א is not radical, but additional, and signifies *armour, or weapons*; and therefore belongs to the root וון, which see. And so says *Kimchi*, *Aben Ezra*, *Jarchi*, *Abarbanal*, *Buxtorf*, &c.

און Azan, cha. Scales.

מאזנאן דקשוש Moezenavan dikshoet. Just, (or true)

scales. Targ. Onk. Levit. xix. 36.

And in the Hagiographa, it is מִסְחָתָא. See *Elias* in *Methurgaman*.

אזנא. See וון.

אוק Azak. A chain wherewith prisoners are bound,

בְּקִחְתּוֹ אֹתוֹ וְהָאָסוּר בְּאַזְקִים Bekachtoe oethoe, vehu asur bazekkeem. When he had taken him, (he) being bound with chains, Jer. xl. 1.

וַעֲתָה הִנֵּה פִתְחִיתִיךָ הַיּוֹם מֵן Veangta hinnea phitachteecha hay-yoem min bazikkeem esher al yadecha. And now, behold, I loose thee this day from the chains which (were) upon thine hand. Ibid, verse 4.

In both these examples, the א aleph, is quiescent.

For which reason, *Kimchi* is of opinion, that it is not radical, but additional; as a proof, he produces examples, where it is found without the א.

But R. Jonah is of opinion, that it is radical. And as the generality of Lexicographers have placed these two examples under this root; and to which Kimchi himself hath conformed. I did not choose to be singular, but have likewise complied with custom; and placed the others under the root זקק.

אֶזֶר Azar,

1st. To gird; also a girdle.

וְנִכְשְׁלִים אֶזְרוּ הָיִל Venichshaleem azeru chayeel. And they that stumbled, are girt with strength, I. Sam. ii. 4.

וְאַתָּה תֵּאָזֵר מִתְּנִיךְ Veatta teaezoer mathnacha. And thou (therefore) gird up thy loins, Jer. i. 18.

וְאֶזֶר עִיר אֶזֶר בְּמִתְנֵיוֹ Veeazoer oer azur bemathnav. And girt, with a girdle of leather about his loins, II. Kings i. 8.

In this example; the first in the Hebrew, is the noun; and the second, the verb: though in the English they

are contrary, viz. the verb before the noun.

Piengl.

אֶזְזַרְךָ וְלֹא יָדַעְתִּי Eazzerca veloe yedangtanee. I girded thee, though thou hast not known me, Ifai. xlv. 5.

וְתֵאָזֵרְנִי חֵיִל לְמִלְחָמָה Vateazzereonce chayee lamilchamah. For thou hast girded me with strength unto battle, Psal. xviii. 40.

And, according to Kimchi, it ought to be written with pathach under the thau.

I shall treat farther of it under the root זרה.

Niph.

נִזְזַר בְּגִבּוּרָה Nizar bigvurah. (Being) girded with power, ibid lxv. 7.

Hith.

לָבַשׁ עַל הַתְּאֶזֶר Laveash Adonay oez bithazzar. The Lord is clothed with strength (wherewith) he hath girded himself, ibid lcxiii. 1.

And the Imperative of Hith. is,

הִתְאָזֵרְנוּ Hithazzernu vachoettu,

vachoettu. *Gird yourselves,*
and ye shall be broken to pie-
ces, Ifai. viii. 9.

The noun,

וַיֵּאָסֵר אֶזְרוֹ בְּמַתְנֵיהֶם Vay-
yefoer eazoer bemathneahem.
And bindeth (or girdeth)
their loins with a *girdle*, Job
xii. 18.

קוּם לְךָ פָּרְתָהּ וְקַח מִשָּׁם אֶת
הָאֶזְרוֹר Kum leach peratha ve-
kach mishsham eth ha^aeazoer.
Arise, go to Euphrates, and
take the *girdle* from thence,
Jer. xiii. 6.

2d. To compass about.

מֵאֲזֵרֵי זִיקוֹת Meazzerea zee-
koeth. That compass (your-
selves) *about* with sparks,
Ifai. i. 11.

אח Ach. An acclama-
tion, by way of joy, as ap-
proving of any thing; and
the contrary also, by way of
grief; so that it answers both
to the English *ha, ha,* and
ah, or alas.

אֶח עֲשׂוּיָהּ לְבָרֶק מֵעֲמָהּ לְמִבֵּחַ
Ach esuya levarak meungta
letavach. *Ab!* (it is) made
bright, (it is) wrapt up for

the slaughter, Ezek. xxi.
15.

הִכָּה בְּכַפְדִּי וּרְקַע בְּרַגְלִי וְאָמַרְאָח
אֶל כָּל תּוֹעֵבוֹת רָעוֹת בֵּית יִשְׂרָאֵל
Hakkea bechappecha urekang
beraglecha veaemar ach el cal
toengvoeth rangoeth beath
Yisraeal. Smite with thine
hand, and stamp with thy
foot, and say, *Alas!* for all
the evil abominations of the
house of Israel, ibid vi. 11.

וַיִּרְחִיבוּ עָלַי פִּיהֶם אָמְרוּ הָאָח
וַיֵּאָרְחֶעֱוּ אֶלַי פֶּעֶהֶם אָמְרוּ הָאָח
Vayarchee-
vu alay peehem ameru *beach,*
beach, raethu eaneanu. Yea,
they opened their mouths wide
against me (and) said, *Aba!*
aba! our eye hath seen it,
Psal. xxxv. 21.

Here the Psalmist shews
the manner in which his ene-
mies expressed their joy at
his sufferings.

יַעַן אָמַרְתָּ הָאָח אֶל מִקְדָּשִׁי כִּי
נָחַל Yaangn amreach *beach* el
mikdashee kee nechal. Be-
cause thou saidst, *Aba!* against
my sanctuary, when it was
prophaned, Ezek. xxv. 3.

2d. A hearth, or fire place.

וְהַשְׁלִךְ אֶל הָאֵשׁ אֲשֶׁר אֵל הָאֵשׁ
עד תם כל המנלה על האש אשר
אֶל הָאֵשׁ Veahshleach el hae-
ash esher el *baach* ad toem cal
hammegillah al haeash esher
al *baach*. And cast it into
the fire that (was) on the
hearth, until all the roll was
consumed in the fire that
(was) on the *hearth*, Jerm.
xxxvi. 23.

3d. Like, the same, &c.

וַעֲשֵׂה אִם מֵאֲחָד מֵאֵלֶּה Ve-
angfa *ach* meaachad meaealeh.
And that doth *the like* to any
one of these things, Ezek.
xviii. 10.

אח Ach, *cha*. *Aba!* an
exclamation of joy.

וַאֲמַר אִם שְׁחִינִית חֲיִיתִי נֹר
Vaemar *ach* fhacheaneath
chezeathee nur. And he
saith, *Aba!* I am warm, I
have seen the fire, Ifai. xlv.
16.

אחב Achav, *cha*. An
uncle; from אח *ach*, a bro-
ther; and אב *av*, a father;
i. e. the father's brother.

וַיִּקְרָא מֹשֶׁה לְמִישָׁאֵל וּלְאֶלְצָן
בְּנֵי אֶחָיו אֲחִיבְדֵּי דָאֲחָו U-

kra Moesheh le Meefshaeal
uleeltfaphan benea Uzzeaal
achevubee deaheroen. And
Moses called Mishael and
Elzaphan, the sons of Uz-
ziel *the uncle* of Aaron. Targ.
Onk. Levit. x. 4.

הָא חֲנָמֵאֵל בֶּר שְׁלוֹם אֲחִיבְדֵּי
Ha chenameal bar
Shallum *achevuch* athea leva-
thach. Behold, Hanameal,
the son of Shallum, *thine*
uncle, (shall) come unto thee,
Jer. xxxii. 7.

וַאֲתָא לְוֹתִי חֲנָמֵאֵל בֶּר אֲחִיבְדֵּי
Vaetha levathee chenameal
bar *atbevee*. And Hanameel
mine uncle's son came to me,
verse 8.

אחד Echad. One, a-
lone, the same, a few; and
as a verb, to unite.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד
Vayehee erev vayehee voe-
ker yoem *echad*. And it was
evening, and it was morning,
one day, Gen. i. 5.

That is, the evening which
includes the whole night; and
the morning, by which the
whole day is expressed; to-
gether made up one day of
twenty-four hours.

וּפְתַחְלָמָה חֵלוֹם בְּלַיְלָה אֶחָד
Vannachalma cheloem be-
layla *echad*. And we dream-
ed a dream in *one* night, *ibid.*
xli. 11.

אִמְרִים לְאֹמֶר אֶחָד הָיָה אֲבִרָהֶם
Oemereem
leamoer *echad* haya Avraham
vayyeera^{sh} eth haarets.
Speak, saying, Abraham
was *one*, and he inherited
the land, Ezek. xxxii. 24.
And we find it with the א
deficient.

וְדַבֵּר חֵד אֶת אֶחָד
Vedibber
echad eth achad. And speak
one to another, *ibid.* ver. 30.

וַיְהִי בְּעֵינָיו כִּימִים אֶחָדִים
Vayeeheyu be-
eangnav keyameem *echadeem*
beahevathoe oethah. And they
seemed unto him, as a *few*
days, for the love he had to
her, Gen. xxix. 20. They
seemed, as a *few single* days.

וְהָיָה לְאַחֲדִים בְּיָדְךָ
Vehayu
laachadeem beyadecha. And
they shall *become one* (or be
united) in thine hand, Ezek.
xxxvii. 17.

Hith.

הִתְאַחֲדִי הִמְיָנִי *Hithachee-*

dee heameence. *Be united* on
the right hand, *ibid.* xxi.
17. Let it be united to one
side; either the right, which
is towards Jerusalem, or to
the left towards Babylon.
Kimchi.

In the feminine the ו is
deficient; for which reason
Kimchi observes, that the
feminine אחת is not derived
from אחד but from אח.
וַיַּחֲבֵר אֶת חֲמֵשׁ הַיְרִיעֹת אֶחָת
Vaychabear eth che-
meash hayreeoength *achath*
el *echeth*. And he joined the
five curtains *one* unto another,
Exod. xxxvi. 10.

וַתֹּאמֶר הָאִשָּׁה הָאֶחָת
Vat-
toemer haifsha *haachath*.
And *the one* woman said,
I. Kings iii. 17.

אחד *Achad, Cha.*

1st. Possession, to take or
apprehend; inheritance, &c.

מִתְּנוּ חֵתָן לָהֶן אֶחָדֶת אַחֲסָנָא
Mittan tittean
lehoen *echedath* achsana begoe
echeay evuhen. Thou shalt
surely give unto them a *pos-*
session of an inheritance among
their

their fathers brethren. Targ.
Onk. Numb. xxvii. 7.

הַיִּשּׁוּר קוּלָא מִן אַרְעָא וּמַחַד
לא Haythur kula min
arang umeachad la *echad*.
Shall (one) take up a snare
from the earth, and *have*
taken nothing at all. Targ.
Jona. Amos iii. 5.

וְאַחֲדָתְךָ שְׁלִטוֹנֵי סִפֵּי אַרְעָא
Vaechudathach, shiltoenea fe-
yaphea arang. And the ut-
termoſt parts of the earth
(for) *thy poſſeſſion*. Jeruſ.
Targ. Pfalm ii. 8.

Preter.

וְאֵנָא תִּדְרָא עִמָּךְ אֶחָדָתָא
בְּיַד יְמִינִי *Vaena tedeera im-*
mach oechadta beyad yemee-
nee. But I am continually
with thee; *thou haſt holden*
(me) by my right hand.
Targ. Jeruſ. Pfalm lxxiii.
23.

Partici. Piengl.

וְהָא דְכָרָא חָדָא אֶחָד בְּאַיְלָנָא
בְּקַרְנוֹהִי *Veha dichra cheda*
eeheed beelana bekarnoehee.
And behold, one ram *caught*
in a thicket (or tree) by his
horns. Targ. Onk. Gen.
xxii. 13.

Infin.

וְשָׂאוּל וּגְבָרוֹהִי כְּמִנּוּ עַל דָּוִד
וְעַל גְּבָרוֹהִי לְמַחְדָּהוֹן *Veshaul*
vegavroehee chamneen al Da-
veed veangl gavroehee lemea-
chadhoen. For Saul and his
men compaſſed David and his
men round about *to take them*.
Targ. Jona. I. Sam. xxiii.
26.

Imperative.

וְאַחֲדוּ עֲלֵיהוֹן יַת מְגִזְתָּא עַד
בֵּית בְּרָה וְיַת יַרְדֵּנָא *Vaechudu*
eleahoen yath megeazatha ad
beath barah veyath yardena.
And take before them the wa-
ters unto Bethbara, and Jor-
dan. Targ. Jona. Judg. vii.
24.

2d. To ſhut up, cloſe, or
bind.

Preter.

וְדָשָׂא אֶחָד בְּתַרְוֵהִי *Veda-*
sha echad bathroehee. And
ſhut the door after him. Targ.
Onk. Gen. xix. 6.

אֶחָד עֲלֵיהוֹן מִדְּבָרָא *Echad*
eleahoen madbera. The wil-
dernes *baſh ſhut* them in.
Targ. Onk. Exod. xiv. 3.

Participi.

חַד אֶחָד בְּמַיָּא וּמִתִּיבִישׁוּן Ha
echad bemayya umithyab-
sheen. Behold, *be withhold-*
eth the waters, and they are
dried up. Jerus. Targ. Job
xii. 15.

וַיִּפְתַּח וְלֹא יִפְתַּח Veyiph-
tach veleath *deachcad*. And
he shall open, and none
(shall) *shut*. Targ. Jona.
Isai. xxii. 22.

Parti. Piengl.

וְהוּא אֶחָד Vehu *echeed*.
And it (was) *shut*. Targ.
Jona. Ezek. xlv. 1.

וַיִּרְחוּ אֶחֱדָא הָנֹת בְּדִשׁוֹן
Veereechoe *echeeda*
havath bedasheen depharzela.
And Jericho was *shut up* with
iron gates. Targ. Jona. Josh.
vi. 1.

Infin.

אֶרֶי מִיְחֹד אֶחָד הַ בְּאַפִּי כָּל פֶּתַח
Erea mea-
chad echad Adonay beappea-
cal pethach valda leveath
eveemelech. For *shutting*
the Lord *had shut up* all the
wombs of the house of Abi-
melech. Targ. Onk. Gen.
xx. 18.

וַהֲוָה עָדוֹ לְמִיְחֹד תִּרְעָא Va-
heva iddan lemeachad tarang.
And it came to pass about
the time of *the shutting* of the
gate. Targ. Jona. Joshua
ii. 5.

Futu. and Imp.

לֹא תִחַד פּוֹם תּוֹרָא בְּדִישִׁיָּה
La *thaehead* pum toera bidya-
sheah. *Thou shalt not shut*
the mouth of the ox when he
treadeth out (the corn) Targ.
Onk. Deut. xxv. 4.

Hith.

וְתִרְעָא לֹא יִתְאַחֵד עַד רַמְשָׁא
Vetharang la *yithechaed* ad
ramsha. But the gate *shall*
not be shut until the evening.
Targ. Jona. Ezek. xlvi. 2.

חֹדֹר אֶחָד See in

Echaduth. Unity,
Union, Rab.

יְיָ אֶחָד הַ יְיָ Echaduth ha-
sheam yithbareach. *The unity*
of the blessed GOD.

אֵין סוֹף לְאַחֲדוּתוֹ Ean soeph
leacheduthoe. There is no end
to his unity.

אֲבֵל הוּא יְיָ אֶחָד אַחֲדוּת שְׁלָמָה
Aval hu yithbareach eched,
Echaduth sheleamah. But
Vol. I. O o o he

he the blessed (GOD) is one; a perfect *unity*. Maimonides in *Libra Ikkareem*.

אחים *Achadeem*. Units.

אחה *Acha*. From which, first,

אח *Ach*. A brother, kinsman, &c.

וְלִרְבֵּקָה אָח וְשֵׁמוֹ לָבָן Ulerivkah *ach ushemoe lavan*. And Rebekah had a brother whose name (was) Laban. Gen. xxiv. 29.

And in regimen.

אָחִי אֶשְׁכֹּל וְאָחִי עֵנָר *Echee eshcoel vaechee anear*. The brother of Eshcol, and the brother of Anar, *ibid.* xiv. 13.

The 'yod, is here substituted for the third radical ה.

And in the feminine, ו *vau* is substituted for the ה, and ת *thau* forms the fem.

אָחוֹת לָנוּ קְטָנָה *Achoeth lanu ketanna*. We have a little sister, *Solom. Song*, viii. 8.

וַתֵּתֶצֶב אָחוֹתִי מֵרָחֵק *Vatteath atsav echoethoe mearachok*. And his sister stood afar off, *Exod.* ii. 4.

פִּתְחֵי לִי אָחוֹתִי רַעֲיָתִי *Pithchee lee echoethee rangyathee*.

Open to me my sister, my love, *Solom. Song*. v. 2.

וְאָחוֹתֶיךָ הַגְּדוֹלָה שְׁמֶרֶן *Vaechoetheach haggadoelah shomeroen*. And thine elder sister is Samaria, *Ezek.* xvi. 46.

Masc. Plural.

כִּי אֲנָשִׁים אָחִים אֲנַחְנוּ *Kee enasheem achcem enacehnu*. For we (be) men (that are) brethren, *Gen.* xiii. 8.

אָחֵינוּ הִמְסוּ אֶת לִבֵּינוּ *Acheanu heamassu eth levaveanu*. Our brethren have discouraged our heart, *Deut.* i. 28.

Pronoun.

בֶּן אָדָם אֶחָד אֶחָד אֲנִשִּׁי *Ben adam aeheycha aeheycha anshea geulathecha*. Son of man, thy brethren, (even) thy brethren, the men of thy kindred, *Ezek.* xi. 15.

Plural Pronoun.

וְאָחֵיכֶם כָּל בֵּית יִשְׂרָאֵל *Vaecheaychem cal beath yisraeal*. But let your brethren, the whole house of Israel, *Levit.* x. 6.

Fem. Plural, אחיות. In which, the ' is instead of the third

אחה

third radical ה; and the ת and ו to form the fem. and plural.

וְאֵת אֲחֵיוֹתַי Veeath ach yoe-thay. And my sisters, Joshua ii. 13.

The noun,

לְהַפֵּר אֶת הָאֲחֻוּהַּ בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל Lehaphear eth baachevab bean yehudah uvean yisrael. That I might break the brotherhood between Judah, and between Israel, Zecha. xi. 14.

2d. A meadow, or more properly the water plant, called *flag*.

יִשְׁנָא אָחוּ בְּלִי מַיִם Yifge achu-velee mayim. Can the flag grow without water? Job viii. 11.

וַתִּרְעִינָה בְּאָחוּ Vattereng-nu baachu. And they fed in the meadow, or among the flags, Gen. xli. 2.

אחה Acha. Cha. To sew.

Infinitive,

וַעֲדָן בְּחֵיר לְאַחָאָה Veingdan becheer leachaah vezeeang. And a chosen time to sew. Targ. Jerus. Eccle. iii. 7.

אחה

Used in Rabbinical writings, in the same sense.

אלו קורעין שאין מתאחין Ilu koereengn sheean mitha-cheen. These are rent, and which must not be sewed. Moed kaetoen, fol. xxvi. 1.

כל השומע ברכת ה' חייב לקרוע ואותו קרע אינו מתאחה לעולם Cal hashoemeang birchath Adonay chayyav likroeang veoethoe kerang eance mithacheh leoenglam. Whoever hears the name of God blasphemed, must rend (his garment,) which rent must never be sewed up. Kimchi's Comment, on II. Kings xviii. 36.

אח Ach, Cha. A brother, &c.

הלא אח עשו לעקב Hala ach Eafav leyaengkoev. (Was) not Esau Jacob's brother.

I shall forbear producing any more examples on this, as it differs very little from the Hebrew.

אח A meadow, or flag.

וַרְעִין בְּאָחוּא Verangyan beachva. And they fed among

the flags. Targ. Onk. Gen. xli. 2. And Elias in Methurgaman.

אחז Achaz.

1st To take hold ; apprehend, detain, rest on, &c.

חיל אחז ישיב פלשת Cheel achaz yoeshevea phelasheth. Sorrow *hath taken hold* of the inhabitants of Palestine, Exod. xv. 14.

Or (shall take hold) agreeable to the idiom of the Hebrew. See the Syntax.

אחזת ביד ימיני Achazta beyad yemeenē. *Thou hast holden* (me) by my right hand, Psalm lxxiii. 23.

לאחוז בכנפות הארץ Leachoez bechanphoeth haarats. *That it might take hold* of the ends of the earth, Job xxxviii. 13.

לבית אחז בקירות הבית Leviltee echoez bekeeroeth habbazeeth. That (the beams) should not be fastened to the walls of the house. I. Kings vi. 6.

ויאחז את הבית בעצי ארזים Vayeachoez eth habbayeeth

baengtsea erazeem. *And* (they) *rested* on the house with timber of cedar, *ibid.* verse 10.

צירים וחבליים יאחזו Tse-reem vachevaleem yoecheazun. Pangs and sorrows *shall take hold* of them. Isai. xiii. 8.

הלוא חבליים יאחזוך כמו אשת Heloe chevaleem yoechezuch kemoe easheth leadah. Verily shall not sorrows take thee as a woman in travail ? Jerm. xiii. 21.

כלם אחזו חרב מלחמה Cullum echuzea cherev melummeedea milchama. They all *hold* swords (being) expert in war, Solom. Song, iii. 8. Niph.

נאחז בסבך בקרניו Neacchaz basvach bekarnav. *Caught* in a thicket by his horns. Gen. xxii. 13.

פדנים שנאחזו במצודה רעה Caddageem sbeneachazeem bimtfoedah raang. As fishes *that are taken* (or caught) in an evil net, Eccle. ix. 12.

Piengl.

מאחז פני כסה Meacheaz penea

penea cheesfa. *He holdeth* the face of (his) throne, Job xxvi. 9.

2d. Possession, inheritance, &c.

וַיִּתֵּן לָהֶם אֶחָזָה בְּאֶרֶץ מִצְרַיִם
Vayettean lahem *echuzzab*
bearets mitfrayeem. And
gave them a possession in the
land of Egypt, Gen. xxxiv.

11.

תִּנְהַלְנוּ אֶחָזָה בְּתוֹךְ אֶחָי אֲבֵינוּ
Tenah lanu *echuzzab* betho-
ech echea aveenu. Give un-
to us (therefore) a possession
among the brethren of our
father, Num. xxvii. 4.

וְהָיְתָה הָאֶרֶץ הַזֹּאת לָכֶם לְאֶחָזָה
וְהָיְתָה Vehayethah haarets
hazzoeth lachem *laechuzzab*
liphnea Adonay. And this
land shall be your possession
before the Lord, *ibid* xxxii.

22.

אחו Achaz. Talm. A Re-
tention, or holding back.

אחוזת הדם *Achuzath* ha-
dam. A retention of the
blood. Chulleen in Mishna,
Illu terephoeth. fol. lyiii, A
distemper incident to cattle;
who on account of the great

quantity of blood, are liable
to be suffocated, if a vein is
not opened.

אחל Achal. A particle,
expressing entreaty, or pray-
er.

אֶחָלִי יִכְנוּ דְרָכֵי לִשְׁמוֹר חֻקֶּיךָ
Achelay yiccoenu derachay
lishmoer chukkecha. *O that*
my ways were directed to
keep thy statutes, Psal. cxix.
5.

אֶחָלִי אֲדָנִי לִפְנֵי הַנְּבִיא אֲשֶׁר
בְּשִׁמְרוֹן *Acheleay* edoenee liph-
nea hannavee esher beshoe-
meroen. *O would* (God) my
Lord (were) with the pro-
phet that is in Samaria, II.
Kings v. 5.

אחר Achar, adverb.

1. Backwards.

וַיֵּשְׁבוּ עַל שִׁכְמָם שְׁנֵיהֶם וַיֵּלְכוּ
Vayaseemu al she-
chem sheneahem vayeleachu
echoeraneeth. And laid (it)
upon both their shoulders,
and went backwards, Gen. ix.
23.

וְאַתָּה הַסַּבְתָּ אֶת לִבְּךָ אַחֲרֵי
Veattah hafibboetha eth leb-

barn

ham *echoe raneeth*. And (that) thou hast turned their heart back (again) I. Kings xviii. 37. That is, by means of this miracle, thou wilt be the cause of turning their hearts, which had gone astray after Baal, back again to the true worship.

2d. After,

וְאַחֲרֵי כֵן תָּבוֹא אֵלֶיהָ וּבְעֵלְתָּהּ
Vachear keen tavoe ealleha
uveangtah. And after that, thou shalt go in unto her, and be her husband, Deut. xxi. 13.

3d. End.

טוֹב אַחֲרֵית דָּבָר מִרֵּאשִׁיתוֹ
Toev *achereeth* davar mearea-
sheethoe. Better (is) the end
of a thing, than the begin-
ning thereof, Eccle. vii. 8.

וְהָ בֵרַךְ אֶת אַחֲרֵית אֵיוֹב
Vaadonay bearach
eth *achereeth* iyyoev mearea-
sheethoe. And the Lord
blessed the latter end of Job
more than his beginning, Job
xlii. 12.

4th. Behind, hinder, &c.
and used as a preposition and
adjective, as well as a verb.

וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו . Vat-
tabbeat ish^{toe} meaacherav.
And his wife looked (back)
from behind him, Gen. xix.
26.

וַיַּכּוּ אֲבִנֵּי בְּאַחֲרֵי הַחֲנִית
Vayyaccaehu avnear *beacherea*
hacheneeth. And (therefore)
Abner smote him with the
hinder end of the spear, II.
Sam. ii. 23.

5th. Last.

אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן Enee
reeshoen vaenee *acheroen*. I
am the first, and I am the last.
Isai. xlv. 6.

6th. Another; other, &c.

כִּן יָמוֹת בְּמִלְחָמָה וְאִישׁ אֲחֵר
Penyamuth bammil-
chamah veeash *achear* yikka-
chenah. Lest he die in bat-
tle, and another man take her,
Deut. xx. 7.

וּלְבָשׁ בְּגָדִים אֲחֵרִים Velo-
vash begadeem *echareem*. And
put on other garments, Levit.
vi. 4.

וַיַּעֲבֹד עִמּוֹ עוֹד שִׁבְעַת שָׁנִים
Vayyaengvoed immoe
oed shevang shaneem *echear-
roeth*. And served with him
yet

yet seven *other* years, Gen. xxix. 30.

7th. To delay; defer, tarry, &c.

Piengl.

וְלֹא אַחֵר הִנֵּער לַעֲשׂוֹת הַדָּבָר

Veloe *eachar* hananger la-engsoeth haddavar. And the young man did not *defer* to do the thing, Gen. xxxiv. 19.

מִדּוּעַ אַחֲרוֹ פָּעַמִּי מְרַבּוֹתִי

Madduang *echeur* paengma markevoethav. Why *tarry* the wheels of his chariots. Judg. v. 28.

מִלֵּאֲתֶךָ וְדַמְעָךָ לֹא תֵאָחֵר

Meleaathecha vedimengcha loe *theachear*. The first of thy ripe fruits, and of thy liquors, *thou shalt* not *delay*, (to offer) Exod. xxii. 28.

The first of these were brought to the temple. See Deut. xxvi. 2. &c. seq.

Hiph.

וַיִּיָּחֵר מִן הַמוֹעֵד אֲשֶׁר יָעִיד

Vayyoecher min hammoeengd esher yeangdoe. *But he tarried* longer than the set time which he had appointed him, II. Sam. xx. 5.

אחר Achar. *Cha*. Is of the same signification as the Hebrew; and only differs in the number and order of the letters; for which reason, I shall omit producing any examples, as it would be only a repetition of what hath been just produced.

אחראין Acharayin.

Talm. A pawn, pledge, or security.

אחריות Acherayoeth.

Talm. Rab. Obligation, return, risk, &c. See Elias in Tifhbee.

אט At.

1. Softly, gently, &c.

וַיִּשָּׁכַב בַּשָּׁק וַיִּהְיֶה אֵט Vayiskav basak vayehaleach *at*. And lay in sackcloth, and went *softly*, I. Kings xxi. 27.

That is, as R. Levi Ben Gershom and Kimchi observe, he went slowly, and with down-cast looks, as a mourner is wont to go.

But Jarchi observes, that it here implies, barefooted, without shoes, as is customary for those that mourn,

לאט

לֵאֵט לִי לַנַּעַר לְאַבְשָׁלוֹם *Leat*
lee lannangar leavshaloem.
(Deal) gently for my sake with
the young man, (even) with
Absalom, II. Sam. xviii. 5.

אֶת מֵי הַשִּׁלֹּחַ הַהֲלָכִים לֵאֵט
Eth mea hasheeloeach hahoe-
lecheem *leat*. The waters of
Shiloah *that go softly*, Ifai.
viii. 6.

וְאֲנִי אֶתְנַהֵלָה לֵאֵטִי *Vaenee*
ethnahelah *leittee*. And I
will lead on *softly*, Gen. xxiii.
14.

And, according to the opi-
nion of R. Judah, the ל la-
med, in these examples, is
radical; so that the root con-
sists of three letters; and
which, I think, is right.

2d. A charmer; and occurs
but once in scripture.

וְאֵל הָאֲשִׁים וְאֵל הָאֲבוֹת *Veel*
haitteem veel haoevoeth. And
to *the charmers*, and to them
that have familiar spirits, Ifai.
xix. 3.

אטר A thorn, bramble,
or briar, wherewith they used
to make, or kindle a fire.

בְּטָרֶם יָבִינוּ סִירוֹתֵיכֶם אָטֵד
Beterem yaveenu seeroethea-

chem *atad*. Before your pots
can feel *the thorns*, Psal. lvi. 10.

וְאִם אֵין תֵּצֵא אֵשׁ מִן הָאָטֵד
וְתֹאכַל אֶת אֶרְצוֹ דִּלְבָּנוֹן *Veeem*
ayin teatsea eash min *baatad*
vethoechal eth arzea halvano-
en. And if not, let fire come
out of *the bramble*, and devour
the cedars of Lebanon, Judg.
ix. 15.

אטר *Atad, Cha*. Of the
same import as the precedent,
viz. Bramble, *thorn*, &c.

אטר *Atu, Rab*. There-
fore; because, nigh, to-
wards, &c.

אטלי *Itleaz, Talm*. Sham-
bles, or market places.

נִמְכָּרִים בְּאֵטְלִי וְנִשְׁחָטִין
בְּאֵטְלִי וְנִשְׁקָלִין בְּלִטְרָא *Nim-*
kareem beitleaz venishchateen
beitleaz venishkaleen belitra.

Are sold in *the shambles*, and
slaughtered in *the shambles*, and
weighed by the pound. Te-
murah in Mishna, fol. xxi. 1.

אטלי *Italya, cha*. Italy,
For so we find the Hebrew
word כִּטְתִים *kitteem* translated
in the Jerusalem Targ. on
Gen. x. 4.

אטם

And Elias in Tifhbee fays, it is Calabria, a country in the uttermost part of Italy.

אטם Atam. To stop, fhut, or clofe.

אטם אָזנוּ מִשְׁמֹעַ דָּמִים Oe-
team aznoe mifhmoeang da-
meem. That *foppeth* his ear
from hearing of blood, Ifai.
xxxiii. 15.

אטם אָזנוּ מוֹעֶקֶת דָּל Oe-
team aznoe mizsaengkath dal.
Who foppeth his ear at the
cry of the poor. Prov.
xxi. 13.

חַלּוּנֵי שָׁקָפִים אֶטָּמִים Chal-
loenea shekupheem etumeem.
Windows of *close* or narrow
lights, I. Kings vi. 4. That
is, as Kimchi obferves, they
were wide within, and nar-
row without: fo that they
were of a floping form.
Kimchi on the roots.

Hiph.

כִּמּוֹ פֶּתוֹ הָרֵשׁ יֶאֱטָם אָזְנוֹ
Kemoe pethen cheareafh yae-
team aznoe. Like the deaf
adder *that foppeth* her ear,
Pfalm lviii. 5.

אטמוס Atmos, cha. To
be ready.

אטון

לִיהֵוּוּ אֶטְמוּס Leyhevvan
atteemus. That they should
be ready. Targ. Shenee, on
Eft. iii. 14. See Elias in
Methurgaman.

אטם Oetam. Talm. Rab.
An obftruction, or ftoppage.

אֶטָּם שֶׁל רִיאה Oetam shel
reayah. An obftruction or
ftoppage of the lungs. Chul-
lin. fol. xlvii. 2.

אֵיטָם Eetam, Rab. A
line; order, or clafs. Eacha
Rabbathee, chap. i. 1.

אטימיוטון Eteemeestoen.
Talm. Ineftimable.

אֶרְטָבָן שֶׁלַח לִרְבִּינוּ הַקָּדוֹשׁ
Artavan shelech lerabeanu hakka-
doesh chad margalea tava
eteemeestoen. Artabanus fent to
our holy doctör a precious
pearl, (which was) *ineftima-
ble*. Talm. Jeruf. Peah.
chap. I. fol. xv. 4. And is
derived from the Greek.

אטימוס Eteemoes. Rab.
Prompt; alert, &c.

אטון Eatun. Fine nen.
And occurs but once in fcrip-
ture.

מִרְבֵּדִים רַבְּדֵי עֶרְשֵׁי הַטְּבוֹת
Marvadeem ra-
VOL. I. P p p vadtoc

אטון

vadtee arsee chetuvoeth *catun* mitfrayeem. I have decked my bed with coverings of tapestry, with carved (works) with *fine linen* of Egypt, Prov. vii. 16.

אטון Atun, *Cha*. A cord, or rope.

וְשִׁלְשִׁלְתָּנֹן בְּאַטוּנָא מִן חֶרֶבָא
Veshalshelathnun beattuna min cheracca. She let them down by a cord through, or (from) the window. Targ. Jona. Josh. ii. 15.

Plural.

וְאַטוּנֵין בְּרִישִׁיהֶון *Veattuneen* bereasheahoen. And ropes on their heads. Targ. Jona. 1. Kings xx. 32.

וְשָׂרְבִיבוּ יַת יִרְמְיָה בְּאַטוּנָא
Vesharbevu yath yirmeyah *vcattunayya*. And they let down Jeremiah with cords, Jer. xxxviii. 6.

אטנא Itna, *Talm*. A cabinet, or small nest of drawers. Sota. fol. xlviii. 2.

אטונס Atunus, *Rab*. See **טונס**

אטפא Itpha, *Talm*. A small ditch.

אטפח Itphach, *Rab*. See **תפח**.

אטר

אטקטקיא Ataktekaya, *Rab*. Disorderly, rebellious, rude, unmannerly. In *Pefiktha*, and yalkut, on Ifai. i. 23.

אטר Atar.

1st. To shut, &c.

וְאַל תְּאַמֵּר עָלַי בְּאֵר פִּידָה
Veal tetar alay beear peeha. And let not the pit (or well) shut her mouth upon me, Psalm lxix. 16.

2d. Applied to a person that is left handed: by which means, his right hand is as it were, shut up, being precluded the use of it.

אִישׁ אֵיטֵר יַד יְמִינוֹ *Eesh ittear* yad yemeenoe. A man left handed; or more properly, according to the idiom of the Hebrew, a man shut up of his right hand. i. e. not able to use it, Judg. iii. 15.

אטר Atar, *Gba*.

אטרון Itroen. A prefect, or satrop. Targ. on Ifai. ix. 14. and xix 15.

אי Eay, Adv. where, which, &c.

וַיֹּאמֶר ה' אֶל מֶן אֵי הָבֵל אֲחִיד
Vayoemer Adonay el kayin eay hevel acheecha. And the

the Lord said unto Cain,
Where (is) Abel thy brother?
Gen. iv. 9.

אֵי זֶה דֶּרֶךְ הַטּוֹב וְלִכְוֹבָהּ
Eay ze derach hatoev ulechu
vah. *Where* (is) the good
way? and walk therein, Jer.
vi. 16.

וַיֹּאמֶר אֵי זֶה הַדֶּרֶךְ נֵעֲלֶה
Vayoemer *eay ze hadderech*
naengle. And he said, *which*
way shall we go up? I. Kings
iii. 8.

וַיֹּאמֶר לוֹ דָּוִד אֵי מִזֶּה בָּבוֹא
Vayoemer lo Daveed *eay*
mizze tavoe. And David
said unto him, *from whence*
comest thou? II. Sam. i. 3.

And with additional or
pargogic ה, and dagash in the
second radical,

וַיֹּאמְרוּ אֵלָיו אֵיִה שָׂרָה אִשְׁתָּךְ
Vayoemeru ealav *ayyea* Sarah
ishtecha. And they said un-
to him, *where* (is) Sarah thy
wife? Gen. xviii. 9.

וַיֹּאמְרוּ לוֹ אֵיִה הָאֲנָשִׁים אֲשֶׁר
בָּאוּ אֵלֶיךָ הַלֵּילָה
loe *ayyea* haenasheem esher
bau ealecha hallaylah. And
they said unto him, *where*
(are) the men which came

into thee this night? *ibid*
xix. 5.

וַיֹּאמֶר לוֹ אֵיִכָּה Vayoemer
loe *ayyecca*. And said unto
him, *where* (art) thou? *ibid*
iii. 9.

וַיֹּאמֶר אֵל בְּנֹתָיו וְאֵי
Vayoe-
mer el benoethav *veayoe*. And
he said unto his daughters,
and where (is) *he*? Exod.
ii. 20.

אֵיִם Ayyam. *Where* (are)
they? Ifai. xix. 12.

וְלֹא נֹדַע מְקוֹמוֹ אֵיִם Veloe
noedang mekoemoe *ayyam*.
And the place is not known
where they (are). Nahum.
iii. 17.

And R. Jonah says, that,
אֵיִכָּה and אֵיִפּוֹ are compound
words from אֵי and כֹּה &c.
But this I can by no means
admit; but am clearly of
opinion, that they are sepa-
rate words, derived from
different roots. The former
from אֵיִף; and the latter,
from אֵיךְ, which see.

2d. Threatning.

אֵי לָךְ אֶרֶץ שְׂפִלְכָּךְ נָעַר
Eey
loch erets shemalkeach nan-
gar. *Wo* to thee, O land,

P p p 2 when

when thy king is a child,
Eccle. x. 16.

וְאִילוֹ הָאֶחָד שֶׁפֶל וְאִין שְׁנֵי
וְהִקִּימוֹ Veeeyloe haeched she-
yippoel veean sheanee lahe-
keemoe. *But wo to him* (that
is) *alone when he falleth,*
and (he hath) *not another to*
lift him up, ibid iv. 10.

This last is a compound
word, as being composed
fram אי and לו.

3d. An Island.

דְּמוּ יוֹשְׁבֵי אֵי Doemu yoeshe-
vea eey. Be still, ye inhabi-
tants of *the isle*, Isai. xxiii. 2.

וְאָמַר יֹשֵׁב הָאֵי הִזָּה בַּיּוֹם
וְעָמַר Veamar yoesheav ha-
eey, hazze bayoem hahu. And
the inhabitants of *this isle*
shall say in that day.

Plural,

חַחֲרֵשׁוּ אֵלַי אֲיִים Hacharee-
shu ealay iyyeem. Keep
silence before me, O islands,
ibid. xli. 1.

וְלִתְרוֹתוֹ אֲיִים יִחַלוּ Uletho-
erathoe iyyeem yeyachealu.
And to his law *the isles* shall
wait, ibid, xlii. 4.

In regimen.

מֵאֵלָה נִפְרְדוּ אֲיִי הַנְּגִיִּים

מֵאֵלָה נִפְרְדוּ Meaealeh niphredu
iyyeay haggoeyim beartfoe-
tham. From these were *the*
isles of the Gentiles divided in
their lands, Gen. x. 5.

כִּי עָבְרוּ אֵי כְתִיִּים וְרֵאיוּ Kee
ivru iyyeay chittiyyeem ureu.
For pass over *the isles* of chit-
tim, and see, Jerm. ii. 10.

וּמַחֲמַת יָם וְיָם Umea-
chemath umeaiyyeay hayyam.
And from Hamath, and from
the islands of the sea, Isai. xi.
11.

4th. Wild beasts : of which
but two examples occur in
scripture.

וְעָנָה אֲיִים בְּאַלְמָנוֹתַי Ve-
angna eeyyeem bealmanoethav.
And *wild beasts* shall cry in
their desolate houses, Isai.
xiii. 22.

וּפְגָשׁוּ צִיִּים אֶת אֲיִים Upha-
gesthu tfeeyyeem eth iyyeem.
And *the wild beast's* called
tfeeyyeem, shall meet *the*
wild beasts called iyyeem, or
of the islands, ibid. xxxiv.
14.

And according to the ex-
planation of Jonathan, iyyeem,
imports *wild cats*.

5th.

5th. A vulture.

וְלֹא שִׁזְפַּחְתּוּ עֵינֵי אֵיָהּ Veloe
shzaphattu ean ayyah. And
which the vultures eye hath
not seen, or (earnestly be-
held,) Job xxviii. 7.

וְאַתָּה הָאֵיָה לְמִינָהּ Veeth ha-
ayyah lemeenah. And the vul-
ture after her kind, Levit.
xi. 14.

אֵי Eay, Cha. Where?
fee, in אָנָה.

אֵי Eey. Rab. Not.

אֵי אֶפְשָׁר Eey ephshar. Not
possible.

אֵיב Ayeav. An enemy;
hatred, enmity, &c.

וְאֵיבִיתִי אֶת אֵיבֶיךָ Veayavtee
eth oeyevecha. Then I will
be an enemy to thine enemies,
Exod. xxiii. 22.

The noun,

וְאֵיבָה אֶשִׂית בֵּינִי וּבֵין הָאִשָּׁה
Veeavab asheeth beanecha
uvean haifshah. And I will
put enmity between thee and
the woman, Gen. iii. 15.

אֵיד Ead.

1st. A mist or vapour.

וַאֲדִיד עָלָה מִן הָאָרֶץ Veead
yaengleh min haarets. And
a mist went up from the earth,
Gen. ii. 6.

יִזְקוּ מִמָּטָר לְאִידוֹ Yazakku
matar leeadoe. They pour
down rain according to the
vapour thereof, Job xxxvi.
27.

2d. Calamity, destruction,
&c.

קָרוֹב אֵיד מוֹאָב לָבוֹא Karoev
ead moeav lavoe. The cala-
mity of Moab (is) near to
come, Jer. xlvi. 16.

הֲלֵא אֵיד לְעָוָל Heloe ead
leangval. Is not destruction
to the wicked, Job xxxi. 3.

Affix.

נִסְאָנִי בְּאִידְכֶם אֶשְׁחַק Gam
enee beeadechem eschak. I
also will laugh at your calami-
ty, Prov. i. 26.

כִּי קָרוֹב יוֹם אִידְם Kee karoev
yoem eadam. For the day
of their calamity (is) at hand,
Deut. xxxii. 35.

אֵיד Eead Cha. See in אֵד.

אֵיד Each, an indeclin-
able adverb. How; and is
used as an interrogation, or
by way of surprise and admi-
ration: as will be clearly per-
ceived in the examples.

אֵיד תֹּאמְרִי לֹא נִטְמְאָתִי Each
toemeree loe nitmeathee.
How canst thou say, I am
not

אֵיךְ

not polluted, *Jerm. ii. 23.*

And with paragogic ה.

אֵיכָה אֶדְוֶה אֶדְנִי אֵיכָה נַעֲשֶׂה Ehah
edoenee *eachab* naengseh.
Alas, my master, *how* shall
we do? *II. Kings vi. 15.*

אֵיכָה נֹדַע אֶת דְּבַר אֲשֶׁר לֹא
יֵדְעוּ דְּבָרָה *Eachab* neadang eth
haddavar esher loe divroe
Adonay. How shall we know
the word which the Lord
hath not spoken? *Deut. xviii. 21.*

אֵיכָה יוֹשְׁבָה בְּדָד הָעִיר רַבָּתִי
עַם *Eachab* yashevah vadad
haeengr rabbathee am. *How*
doth the city sit solitary
(that was) full of people!
Lament. i. 1.

And with the last radical
doubled,

כִּי אֵיכָה אוֹכַל וְרֵאִיתִי בְּרָעָה
אֲשֶׁר יִמָּצֵא אֵת עָמִי וְאֵיכָה
אוֹכַל וְרֵאִיתִי בְּאֶבְרֵן מוֹלָדָתִי
Kee eachabab uchal veraee-
thee beraang esher yimtfa eth
ammee *veeachabab* uchal ve-
raeethee beavdan moeladtee.
For *how* can I endure to see
the evil that shall come unto

אֵיךְ

my people? *And how* can I
endure to see the destruction
of my kindred? *Esth. viii. 6.*

פָּשַׁטְתִּי אֶת כְּתָנִית אֵיכָה
אֶלְבָּשְׁנָה רִחֲצִיתִי אֶת רַגְלֵי אֵיכָה
אֶטְנֶנָּם *Pashattee* eth cuttan-
tee *eachachab* elbathennah ra-
chatstee eth raglay *eachachab*
etanpheam. I have put off
my coat, *how* shall I put it
on? I have washed my feet,
how shall I defile them?
Solom. Song, v. 3.

It likewise answers to the
English adverb, where.

אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ
בְּצִדְדֵימִים *Eecha* thireng *eacha*
tarbeets batfaherayim. *Where*
thou feedest? *where* thou
makest (thy flock) to rest at
noon, *Solom. Song, i. 7.*

וַיֹּאמֶר לְכוּ וּרְאוּ אֵיכָה הוּא
Vayoemer lechu ureu *eachoe*
hu. And he said, go, and
spy *where* he is, *II. Kings vi. 13.*

אֵיךְ *Each. Cha. Inter.*
How.

וַאֲיֵכֶדָן אִמְרַת אֶחָתִי הִיא
Ve-
eachdean amarta echathee hee.
And how saidst thou, she (is)
my

my sister? Targ. Onk. Gen. xxvi. 9.

אֵיכְדִין אֶסְוֵר בְּלִחְדֵי שׁוֹרְחִיכֹן
Eachdeen esoevar bilchoeday
 turechechoen. *How* can I
 myself alone bear your cum-
 brance? Targ. Onk. Deut.
 i. 12.

וְאָמַרְתָּ יְהִי אֵיכְדִין תִּימָר
 רַחֲמֶיךָ וּלְבָבְךָ לִית עִמִּי Vae-
 marath leah *eachdean* teamar
 rechimteech velibbach leath
 immee. And she said unto
 him, *how canst* thou say, I
 love thee, when thine heart
 (is) not with me? Targ.
 Jon. Judg. xvi. 15.

And in Psalms, Proverbs,
 and Job, it is in the Targum
 דְּהֵיךְ; for which, see דְּהֵיךְ.

איכות *Eachuth. Rab. Qua-*
lity.

סֵפֶר מֵעַט הַכִּמּוֹת וְרַב הָאֵיכוֹת
Sepher meangt hachamoeth
verav haeachuth. A book
 small in quantity, but great
 in quality: generally affixed to
 the title pages of Hebrew
 books.

Plural,

איכויות *Eachuyoeth. Qua-*
lities.

הֵם הָאֵיכוֹת הַנִּמְשָׁכוֹת בְּטַבַּע
 אַחֵר צוּרְתוֹ *Heam haeachu-*
yoeth hanionshachoeth bate-
vang achar tsurathoe. These
 are the qualities which adhere
 to nature after its form, i. e.
 are concomitant with it.
 Aben Tibboen, in *Physica*,
 &c.

אכא. See אכא.

אֵיל *Eyal.*

1st. Strength, power, vir-
 tue.

הָיִיתִי כְּגֵבֶר אֵין אֵיל Hayee-
 thee kegever ean *eyal.* I am
 as a man (that hath) no
 strength, Psalm lxxxviii. 5.

Affix.

אֵילוֹתַי לְעֹזְרָתִי חוּשָׁה *Eya-*
luthee leengzrathee chusha.
O my strength, haste thee to
 my help, *ibid.* xxii. 20.

This, according to Kimchi,
 is fem.

And sometimes, the second
 radical is deficient.

יֵשׁ לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָע
Yesh leal yadee laengsoeth
immachem rang. It is in the
 power of my hand to do you
 hurt, Gen. xxxi. 29.

וְאֵין לְאֵל יָדִיד *Veean leal*
yadecha.

yadecha. And (there shall be) no *might* in thine hand, Deut. xxviii. 32.

Adjective.

בַּה אָמַר הָאֵל הַ" Coe amar ba'al Adonay. Thus faith *GOD* the Lord, Ifai. xlii. 5.

As being possessed of power and might in the most eminent degree.

אַתָּה הָאֵל עֹשֶׂה פִּלָּא Attah ba'al oeseah phele. Thou (art) *the GOD* that doest wonders, Psalm lxxvii. 15.

מִי כַמוֹכָה בְּאֵלִים הַ" Mee chamoecha ba'alim Adonay. Who (is) like unto thee, amongst *the mighty ones*, O Lord? Exod. xv. 11.

These, as Jarchi, Aben Ezra, and Abarbanal observe, are the *angels*, for they are called אֱלִים mighty. For so we find in Psalm xxix. 1.

הָבֹי לָהּ בְּנֵי אֱלִים Havau la-adonay benea ealeem. Give unto the Lord, O ye *mighty*.

וְאַתְּנֶהוּ בְּיַד אֵל גּוֹיִם Veet-neahu beyad eal goeyim. I have therefore delivered him into the hand of *the mighty*

one of the heathen, Ezek. xxxi. 11.

This is Nebuchadnezzar, who was the mighty of the heathen, and *GOD's* scourge of the nations.

In regimen.

וְאֵת אֵילֵי הָאָרֶץ לָקַח Veeth ealea haarets lakach. He hath also taken *the mighty* of the land, ibid. xvii. 13.

2d. A ram.

אֵיל תַּמִּים מִן הַצֹּאן Ayil ta-meem min hatsoen. *A ram* without blemish out of the flocks, Levit. v. 15.

In regimen.

מִלְבַּד אֵיל הַכִּפּוּרִים Milvad eal hackippureem. Beside *the ram* of the atonement, Num. v. 8.

Plural,

אֵילִם חֲמִשָּׁה Ealim chemisha. Five *rams*, ibid. vii. 17.

And is used both in the masc. and fem. in the flag species.

כַּצְבִּי וְכֶאֱיֵל Catfivee vecha-ayal. As the roe buck, and as the hart, Deut. xv. 22.

נַפְתָּלִי אֵילָה שְׁלָחָה Naphtalee

lee *ayalab* shelucha. Naph-
tali (is) a *bind* let loose, Gen.
xlix. 21.

כַּאֵיל תַּעְרֹג עַל אַפְיָי מִים
Keayyal taengroeg al ephée-
kea mayim. *As the hart*
panteth after the water
brooks, Psalm xlii. 2.

אֵילֵת אֲהָבִים וַיַּעֲלֶת חֵן וְדֹדָהּ
יְרוּדָה בְּכָל עֵת
Ayeleth ehaveem
veyaenglath chean dadeha
yeravvucha bechaleath. (As)
the loving *bind*, and pleasant
roe, let her breasts satisfy
thee at all times, Prov. v.
19.

Plural,

מְשֻׁה רַגְלִי כַּאֵילֹת Me-
shavveh raglay, *caayyaloth*.
He maketh my feet like *the*
binds, Psalm xviii. 34. So
that if at any time I was
obliged to fly before my ene-
mies, he made my feet as
swift as the hinds, so that
they could not overtake me.

In regimen,

אוּ בְּאֵילֹת הַשָּׂדֶה Oe beay-
loeth haffadeh. Or *by the hinds*
of the field, Solom. Song,
ii. 7.

But, אֵילֵת הַשָּׂדֶה *Ayeleth*

hashachar, in Psalm xxii. 1.
is differently understood;
and about which, the com-
mentators and lexicographers
are not agreed. For some
say, it is the morning *star*,
agreeable to what is said in
Job xxxviii. 7. “When the
morning *stars* sang together.”
Others place it in the first
form; and so translate it,
“*The power* of the rising of
the morning. And some say,
it was an instrument of mu-
sick. But the most prevail-
ing opinion is, that it belongs
to the second form, and ought
to be translated *bind*. And is
a *type* of the Jewish church,
in the same manner, as it is
so typified in Solom. Song.
See Jarchi, Kimchi, and Aben
Ezra, on Psalms.

3d. A plain.

עַד אֵיל פָּאֶרָן Ad eal paran.
Unto *the plain* of Paran, Gen.
xiv. 6.

עִם אֵלוֹן מִצֵּב אֲשֶׁר בְּשֶׁחֶם Im
ealoen mutfav esher bishchem.
By *the plain* of the pillar that
(was) in Shechem, Judges ix.
6.

VOL. I. Q q q Plural,

Plural,

וַיֵּרָא אֵלָיו ה' בְּאַלְנֵי מַמְרָא

Vayyera ealav Adonay bee-
aloe nea Mamrea. And the
Lord appeared unto him *in the*
plains of Mamrea, Gen. xviii.
1.

4th. The post, or lintle
of the door.

וְאֵל אֵיל הַחֲצֵר הַשְּׂעָר סָבִיב
Veel ayil hechatsear
hashangar saveev saveev. Even
unto *the post* of the court
round about the gate, Ezek.
lx. 14.

וְאֵל אֵיל תַּמְרִים Veel ayil
timmoereem. And upon
(each) *post* (were) palm trees,
ibid 16.

Plural,

וַיַּעַשׂ אֶת אֵילִים שְׁשִׁים אַמָּה
Vayyangs eth ealeem shifh-
eem ammah. He made, also
posts of threescore cubits, ibid
14.

וּמָדַד אֵילָיו Umadad eaylav.
And he measured *the posts*
thereof, ibid 24.

5th. An arch.

וְאֵל אֵלֶיהֶמָּה Veel ealeahema-
mah. And likewise to *the*
arches.

וְאֵלֶּאֱמִי סָבִיב Uleea-

lammar saveev saveev. And in
the arches thereof round about,
ibid 25.

אֵיל Ayil. Cha. Used in
the same sense as in the He-
brew, to denote the stag spe-
cie.

אֵיל Ayil, Rab. A ram.

אֵילָא קַמְצָא Eayla kamtsa.

Rab. Talm. A species of
locusts with a large head.
Beperk, Kama, in Pefacheem,
fol. xvi. 1. And in Avoe-
dah Zarah, xxxvii. 1.

אֵילָה Ayla. A proper name.

אֵלָא אִם כֵּן הִיָּה מוֹמַחָה כְּאֵילָה
Ela im kean hayah
mumchah keayla beyavneh.
Unless that he had been prov-
ed (or tried) as *aylah* of Jab-
nah, Berachoeth, fol. xxix.

אֵילוֹנִית Eeloeneeth. Talm.
Steril, sterility. In yebamo-
eth, fol. lxxxii. 2. and fol.
cxix. In Niddah, fol. xl. 2.

אִים Ayam. Terrible,
formidable: also terror, dread,
horror, &c.

אִים וְנוֹרָא הוּא Ayocm veno-
era hu. They (are) terrible
and dreadful, Habak. i. 7.

אֵימָה כְּנִדְגָלוֹת Eyummah
canidgaloeth. Terrible as (an
army)

army) with banners. Solom. Song, vi. 4.

The noun,

וְהִנֵּה אֵימָה חֲשֵׁכָה גְדוֹלָה
נִפְלְתָ עָלָיו Vehinnea *eamah*
chesheachah gedolah noe-
pheleth alav. And lo, an
horror of great darkness fell
upon him, Gen. xv. 12.

לִבְךָ יִהְיֶה אֵימָה Libcha ye-
hegeh *eamah*. Thine heart
shall meditate *terror*, Isai.
xxxiii. 18.

In regimen.

נָהַם כְּנֶפֶר אֵימַת מֶלֶךְ Na-
ham cacpbeer *eamath* melech.
The fear of a king (is) as the
roaring of a lion, Prov. xx.
2.

וְאֵימֹת מוֹת נָפְלוּ עָלַי Vee-
moeth maveth naphelu alay.
And the terrors of death are
fallen upon me, Psalm lv. 5.

Fem.

תִּפְּלוּ עֲלֵיהֶם אֵימָתָה וּפְחָד
Tippoel eleahem *eamatha* va-
phachad. Fear and dread
shall fall upon them, Exod.
xv. 16.

Plural, masc.

יִהְיוּ עָלָיו אֵימִים Yaheloech

alav *eamem*. Terrors (are)
upon him, Job xx. 25.

נָשָׂאתִי אִמָּיד אֶפְוָה Nafa-
thee *eameycha* aphuna. While
I bear thy terrors I am dis-
tracted. That is, I am in
continual dread of thy terrors,
lest I should be cut off. This
is the true meaning of אֶפְוָה,
which, as Kimchi observes, is
derived from פָּן left, perad-
venture, &c. And not ac-
cording to the English tran-
slation of the bible, which is
distracted.

2d. Giants. And are so
called, because they cast a
kind of fear and dread on the
rest of mankind.

וְאֵת הָאֵימִים בְּשֵׁוּה קִרְיָתָיִם
Veeth *bacameem* beshaveah
kiryathayim. And the Emims
(or giants) in Shaveh Kiria-
thaim, Gen. xiv. 5.

אֵים Ayam, Cha. Fear,
dread, horror; the same as
in the Hebrew.

And is used in the same
sense, in Talm. and Rab.
Hebrew.

מֵאֵימִין עָלֶיהָ בְּמִשְׁקֵן
Meay-
meen aleyha bemashkeen.

Q q q 2 They

They *terrify* her with the drinking. Perek Kama, in Soetah, fol. vii. They threaten and terrify the adulterous woman with the drinking of the bitter waters. See Num. v. 12. and seq.

אֵימָא Eama. *Talm.* A distaff.

הַנוֹגַע בַּצֶּמֶר שַׁעַל הָאֵימָא Hanoegeaang batsemer she-angl *baeama*. He that touches the wool which is on *the distaff*, Keleem, chap. xi. fol. xx. &c. xxxvii.

אֵימָא Rab. See in מתי.

אֵין Ayin. Not. Used as a negative, and privative.

וְאָדָם אֵין לְעֹבֵד אֶת הָאֲדָמָה Veadam *ayin* leangvoed eth haadamah. And there (was) *not* a man to till the ground, Gen. ii. 5.

וְאִם אֵין מִחֲנִי נָא מִסִּפְרֵךְ אֲשֶׁר Veim *ayin* mecheanee na missiphrecha esher cathavta. And if *not*, blot me, I pray thee, out of the book which thou hast written, Exod. xxxii. 32.

כִּי אֵין הַפֶּלֶד יוֹכַל אֶתְכֶם דָּבָר

Kee *can* hammelech yuchal ethchem davar. For the king (is) *not* he that (can do any) thing against you, Jerm. xxxviii. 5.

And with מ mem prefix.

הוּי כִּי גָדוֹל הַיּוֹם הַזֶּה הוּא מֵאֵין Hoey kee gadoel hayyodem hahu *meaean* camoehu. Alas, for that day (is) great, so *that none* (is) like it, Jerm. xxx. 7.

מֵאֵין כְּמוֹד הַ Meaean camoecha Adonay. For as much as (there is) *none* like unto thee, O Lord, ibid x. 6.

הֵאֵן אַתֶּם מֵאֵין Hean attem *meayin*. Behold, ye (are) of *nothing*, Ifai. xli. 24.

כֵּאֵין שִׁפְכָה אֲשֶׁרִי Keayin shuphchu eshuray. My steps had *well nigh* slipped, Psal. lxxiii. 2.

There is likewise another form, where the א is pointed with *chirik*. The same as בֵּין from בֵּין, &c. And is an interrogative.

וְאֵין יֵשׁ פֹּה תַחַת יָדְךָ חֲנִית וְאֵין חֶרֶב Veen yesh poe thachath yadcha cheneeth oe charev

אין

charev. *And is there not here*
under thine hand spear or
sword? I. Sam. xxi. 8.

And with the third radical
doubled, and י or ו postfixed.

אֵינִי נָתַן לָכֶם תָּבָן Eanennee
noethean lachem teven. *I*
will not give you straw,
Exod. v. 10.

בֵּטֶרֶם אֶלֶף וְאֵינִי Beterem
ealeach veeanennee. Before I
go hence, *and be no more*,
Psal. xxxix. 14. Before I
go to the grave, *and am not*;
i. e. *am not* able to keep thy
commandments. For those
are to be performed while
we continue here on earth:
and therefore the Psalmist
entreated to be spared, that
he might *not be deprived*
of the power of doing good
works.

וְהִנֵּה אֵינִי עִמּוֹ כְּתָמוּל שְׁלֹשׁוֹם
Vehinneea eanenu immoe kith-
moel shilshoem. And behold,
it (was) not toward him as
before, Gen. xxxi. 2.

וְאֵינִי כִי לָקַח אֹתוֹ אֱלֹהִים
Veeanenu kee lakach oethoe
eloheem. *And he (was) not*;
for God took him, *ibid* v. 24.

אִף

וְשָׁסַע אֵינְנָה שִׁסְעַת Vefhe-
fang eanennah shoefangath.
And (is) *not* cloven-footed,
Levit. xi. 26.

כִּי אֵינְךָ יוֹדַע אִי זֶה וְכִשֶּׁר
Kee eanecha yoedeang eay ze
yichshar. For *thou knowest*
not which (of them) shall
prosper, Eccle. xi. 6.

מִדּוּעַ אֵינְכֶם מְחַזְּקִים אֶת בְּדֶק
הַבַּיִת Madduang eaneachem
mechazzekeem eth bedek
habbayith. Why repair ye
not the breaches of the house?
II. Kings xii. 8.

וְדִבְרָיו אֵינָם נִשְׁמָעִים Udeva-
rav eanam nishmaeengm.
And his words *are not* heard,
Eccle. ix. 16.

כֹּלֵה וְאֵינָמוֹ כָּלֵה vecane-
amoe. Consume (them,) *that*
they be not, Psalm lix. 14.

אִין Een, Cba. Whether,
if, &c.

אִין בְּעִירָא אִין אֶנְשָׁא Een be-
ingra een enasha. *Whether*
(it be) beast, (or) *whether* (it
be) man. Targ. Jona. Exod.
xix. 13.

אִיף Eeph. From whence,
אִיפָה Eaphah. Adv. A
measure containing about
6 gallons

6 gallons, 3 points, and 3 solid inches, of corn measure.

And in wine measure, 7 gallons, 2 quarts, and about half a point; or 1747 solid inches of English measure, according to the calculation of Dr. Cumberland. See his Essay on scripture weights and measures.

לֹא יִהְיֶה לְךָ בְּבֵיתְךָ אֵיפָה וְאֵיפָה
Loe yeeheyeh lecha beveathecha *ephah veeaphab*. Thou shalt not have in thine house *a measure and a measure*: or, according to the English translation, “divers measures,” Deut. xxv. 14.

עֲשִׂירִית הָאֵפָה סֵלַת לְחֻטָּאת
Eseereeth *hacaphab* soeleth lechattath. The tenth part of *an ephah* of fine flower for a sin offering, Levit. v. 11.

In regimen.

אֵיפַת הַקֶּלִיא הִזָּה *Eaphath*
hakkalee hazzeh. *An ephah* (or measure) of this corn, I. Sam. xvii. 17.

Another form.

וַיְהִי בְּאֵיפָה שְׁעָרִים *Vayehee*
keephah seoengreem. And

it was about *an ephah* of barley, Ruth ii. 17.

2d. Where, &c.

אֵיפֹה הָיִיתָ בְּיַסְדִּי אֶרֶץ *Ea-*
phoe hayeetha beyasdee arets.
Where wast thou when I laid the foundations of the earth? Job xxxviii. 4.

מִי אִפּוֹא הוּא הָצַד צִיד *Mee*
eaphoe hu hatsad tsayid. Who, *where* (is) he that hath taken venison? Gen. xxvii. 33.

3d. Manner.

אֵיפֹה הָאֲנָשִׁים אֲשֶׁר הָרְגוּם
בְּתָבוֹר *Eaphoe* haenasheem
esher heragtem bethavoer.
What manner of men (were they) which ye slew at Tabor? Judg. viii. 18.

4th. Now.

מָה לְךָ אִפּוֹא בִּי עָלִיתָ כָּלֶךְ
לְנִגּוֹת *Mah* lach *eaphoe* kee
aleeth culach legaggoeth.
What aileth thee *now*, that thou art wholly gone up to the house top? Isai. xxii. 1.

וְלִכְּהָ אִפּוֹא מָה אֶעֱשֶׂה בְּנִי
Ulecha eaphoe mah eengfeh
benee. And what shall I do *now* unto thee my son? Gen. xxvii. 37.

Some are of opinion that

אי is compounded of איפה and פה. But to this I can by no means assent; but am clear that it is derived from the same root אף, though of a different signification. And, as to what *Bate* has observed in his "*Critica Hebræa*," that, *Calassio* confounds this (איפה) with אפוא from אף: and prints איפה for אפוא of the text, and construes it *nunc, now*, in many places." I must remark, that, as to the charge of *Calassio's* confounding איפה with אפוא from אף, I can say nothing to, not having the work before me. But, as to the charge of printing איפה for אפוא (if what *Bate* has advanced be true) I can fully exculpate him from. And must take the liberty to inform *Bate*, that there is such a thing as the *Maforah*; and which, every person, that presumes to criticise on scripture, and the sacred language, ought to be well acquainted with: the which I am inclined to think he is

not; otherwise, he would have known, that *ten* are written איפה, *four*, with , only, אפו, and the rest with 1 and א, אפוא. He consequently would not then have been so hasty in charging *Calassio* with a fault, which he had never committed. And, as to *Calassio's* construing it *now*; I answer, he has therein acted justly; and is what the text clearly admits of; as may be perceived in the foregoing examples.

אייר *Iyyar, Cha.* The second month of the Jewish ecclesiastical year, and which answers to April and May, and consists of 29 days.

איש Eesh.

1st. A man, person, or being.

מַכֶּה אִישׁ וּמֹת מוֹת יוֹמָת Mac-keh eesh vameath moeth yu-math. He that smiteth a man, so that he die, shall surely be put to death, *Exod. xxi. 12.*

אִשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ Ashrea haeesh esher loe halach. Happy (is) the man that walketh not, *Psalms i. 1.*

אַשְׁרֵי וְאִישׁ יֵרָא אֶת־ה' Ash-
rea *eesh* yarea eth Adonay.
Happy (is) *the man* (that)
feareth the Lord, *ibid* cxii. 1.

These three, as Kimchi
observes, include both the
masc. and fem.

Plural, masc.

אֵלֵיכֶם אִישִׁים אֶקְרָא Elea-
chem *eesheem* ekra. Unto you,
O men, I call, *Prov.* viii.
4.

את אִישִׁים פְּעָלִי אָנֹכִי Eth
eesheem poeenglea aven. With
men that work iniquity,
Psal. cxli. 4.

And in the feminine, the
ש is with dagash, to compen-
sate for the י in the masc.
and which is deficient in the
fem. But when in regimen,
the dagash is dropt.

אִשֶּׁת אֹרִיָּה הַחִתִּי Easheth
uriyyah hachittee. *The wife*
of Uriah the Hittite, II.
Sam. xi. 4.

And is likewise to be met
with in the absolute form.

וְרָאִיתָ בַּשָּׁבִיָּה אִשֶּׁת יִפְתָּ-תָּאֵר
Veraeetha bashivya *easheth*
yephath toear. And seest
among the captives a beauti-
ful woman, *Deut.* xxi. 10.

כִּמּוֹ אִשֶּׁת לֶדָה Kemoe *ea-*
sheth leadah. As a woman in
travail, *Jerem.* xiii. 21.

The pronoun postfixed.

וַיִּרְפָּא אֱלֹהִים אֶת אֲבִימֶלֶךְ
וְאֶת אִשְׁתּוֹ Vayyirpa eloheem
eth eveemelech veeth *ishthoe*.
And God healed Abimelech,
and his wife, *Gen.* xx. 17.

וַעֲתָה הִנֵּה אִשְׁתְּךָ קָח וּלְךָ
Veangta hinneah *ishtecha*
kach valeach. Now there-
fore, behold *thy wife*, take
her, and go thy way, *ibid*
xii. 19.

הָבָה אֶת אִשְׁתִּי Havah eth
ishtee. Give (me) *my wife*,
ibid xxix. 21.

All these, Kimchi observes,
are pointed with chirik :
though we sometimes meet
with it pointed with segol: as,

אִשְׁתְּךָ כְּגֶפֶן פְּרִיָּה בִּירְכָתִי
Eshthecha kegephen poe-
riyyah beyarkethea veathe-
cha. *Thy wife* (shall be) as
a fruitful vine by the sides of
thine house, *Psal.* cxxviii. 3.

Fem. Plu. of אִשָּׁה is

אִשֹּׁת הַזֵּמָה Eeshoeth haz-
zimmah. The lewd women,
Ezek. xxiii. 44.

But the general plural,
women,

women, is נָשִׁים; for which fee, אִנֹּשׁ.

And the words אִישׁ and אִשָּׁה are applied to other creatures besides man and woman; as likewise to inanimate beings, as the cherubims.

וּפְנֵיהֶם אִישׁ אֶל אָחִיו Uphe-
neahem *eeſh* el achēev. And
their faces (ſhall look) one
to another. Or, according
to the Hebrew, *A man* to his
brother, Exod. xxv. 20.

The angels.

אִישׁ לֹא נִעְדָּר *Eeſh* loe neng-
dar. Not *one* faileth, or not
a man faileth, Ifai. xl. 26.

Beaſts.

אִישׁ וְאִשְׁתּוֹ *Eeſh* *veiſhtoe*.
(according to the Hebrew
phraſeology) *A man and his*
wife, or the English transla-
tion, the *male* and his female,
Gen. vii. 2.

It is applied figuratively
to the nobler ſort of people;
the head or principal.

הֲלוֹא אִישׁ אַתָּה *Heloe eeſh*
attah. (Art) thou not *a man*?
i. e. a great and principal
man. As he ſays farther, and

who (is) like to thee in
Iſrael? I. Sam. xxvi. 15.

ה' אִישׁ מִלְחָמָה *Adonay eeſh*
milchamah. The Lord (is)
a man of war. Is *great* and
powerful in war, Exod. xv. 3.

אִם תִּמְצְאוּ אִישׁ *Im timtſeu*
eeſh. If ye can find *a man*.
If ye can find *a good*, and
juſt man: for ſo he farther
explains it, “If there be
(any) that executeth judg-
ment, that ſeeketh truth,
&c.” Such *a man* it was that
the prophet ſpeaks of, Jer.
v. 1.

גַּם בְּנֵי אָדָם גַּם בְּנֵי אִישׁ *Gam*
benea Adam gam benea eeſh.
Both the children of Adam,
and the children of *men*.
That is, as the English ver-
ſion renders it, both *low* and
high. For by the children
of *Adam* are meant, the com-
mon people: and the children
of *men* denotes the princes
and nobles: all of whom are
deſired to give ear to the
Pſalmiſt, Pſal. xlix. 3.

2d. The apple, or ball of
the eye. And is derived from
אִישׁ; becauſe, as ſome ſay,

the image or form of a man appears in it. See Kimchi on the roots. Or may perhaps be so called, from אישון black, or dark; it being generally of that colour: or at least is the colour most admired.

שָׁמְרָנִי כְּאִישׁוֹן בֵּת עֵינַי Shamreanee keeshoen bath ayin. Keep me as *the apple* of (the hollow of) the eye, Psal. xvii. 8.

יִצְרְנֵהוּ כְּאִישׁוֹן עֵינָיו Yitfrenhu keeshoen canoe. He kept him as *the apple* of his eye, Deut. xxxii. 10.

3d. Black night.

בְּאִישׁוֹן לַיְלָה וְאַפְלָה Beeshoen layelah vaephealah. In *the black* and dark night, and which was a proper time for the adulterers to act her part; not being then so liable to be detected: Prov. vii. 9.

And there is another form, where the second radical is dropt.

יִדְעָה גֵרֹו בְּאֶשְׁתִּי חֹשֶׁךְ Yidangch nearoe beeshun choeshech. His lamp shall be

put out in *obscure darkness*, ibid xx. 20.

אִישׁ Eesh, Talm. Lord or master, &c.

אִישִׁי כֹהֵן גָּדוֹל Eeshee cohen gadoel. My Lord High Priest. Mishna in yoemoe, chap. i.

אִישׁוֹת Eeshoeth Talm.

The married state.

אֵית Eeth.

1st. Strong, rough, &c.

וַיֹּאמֶר אֵיתָן מוֹשֶׁבֶךְ Vayoe-mar eathan moeshavecha. And said, *strong* is thy dwelling place, Numb. xxiv. 21.

וְהוֹרְדוּ זִקְנֵי הָעִיר הַזֹּאת אֶת הָעֵגְלָה אֶל נַחַל אֵיתָן Vehoe-reedu ziknea haeengr haeeeth haenglah el nachal eathan. And the elders of that city shall bring down the heifer unto a *rough* valley. Deut. xxi 4.

Though some are of opinion, that it signifies a *strong* and *fruitful* valley:

And the meaning of אֶשֶׁר Efher loe yeangvead boe veloe yizzarang is, Shall not (thenceforth) be eared or sown, and which, says Mamonides and Abarbanal, may be the means of

of causing the owner of the valley to be diligent in his search after the murderers; so that the heifer's neck may not be struck in his valley; as it would thereby be rendered from thenceforth useless.

גוֹי אֵיתָן הוּא Goey eathan hu. It (is) a strong or mighty nation, Jer. v. 15.

וַיָּשֶׁב בְּאֵיתָן קַשְׁתּוֹ Vatteasher beecathan kashtoe. But his bow abode in strength, Gen. lxix. 24.

Affix.

וַיָּשֶׁב הַיָּם לִפְנֹת בֹּקֶר לְאֵיתָנוּ Vayyashav hayyam liph-neeth boeker leecathanoe. And the sea returned to his strength when the morning appeared, Exod. xiv. 27.

וַיַּעַתְּבֵם יִסְלַף Weeathaneem yefalleaph. And maketh the strong fools. Those that are strong in judgment, he maketh fools, Job. xii. 19.

וְהָאֵתָנִים מִסְדֵּי אָרֶץ Vehaeathaneem moesede arets. And ye strong foundations of the earth, Mich. vi. 2.

2d. Entrance.

וְעַל פְּנֵי הַשַּׁעַר הָאֵיתָנוּ Ve-

anglpenea hashangar haeeethoen. And from the face of the gate of the entrance, Ezek. lxix.

15. Though some think it implies, the middle gate. See Kimchi on Sepher Hashara-sheem.

אֵית Eeth, Cha. Is, to be, &c.

מֵאֵים אֵית חַמְשִׁין וּפְאֵין בְּנוֹ Maeem eeth chamshoen zaccae en begoe karta. Per-adventure there be fifty righteous within the city. Targ. Onk. Gen. xviii. 24.

וְאֵית דְּהוּי עֵנָא מְרַמְשָׁא וְעַד Weeeth dahevea enana meramsha veangd' tsaphra. And (so) it was when the cloud abode from evening unto the morning. Targ. Onk. Numb. ix. 21. The same in the preceding verse.

הָאֵית לִבִּי כְּשֶׁר כְּמֵא דְּלִבִּי עִם Haeeeth libbach cashar kema delibbee im libbach. Is thine heart right, as my heart (is) with thy heart? Targ. Jona. II. Kings x. 15.

אֵיתִי נֶבֶר בְּמַלְכוּתָךְ Eethbay gevar bemalchuthach. There

is a man in thy kingdom,
Dan. v. 11.

Affix.

דִּי מְדַרְהוֹן עִם בִּשְׂרָא לָא
Dee medareheon im
bifra la *cethoehee*. Whose
dwelling is not with flesh.
ibid ii. 11.

It is of the same import in
Talm. and *Rab.* writings.

אך Ach, adv. But, surely,
only, &c.

וְאֶדְבָּרָה אִךְ הַפֶּעַם Vaeda-
brah *ach* happangam. And
I will speak *but* this once,
Gen. xviii. 32.

וְעַתָּה שָׂא נָא חַטָּאתִי אִךְ
Veangtah sa na chat-
tethee *ach* happangam. Now
therefore forgive, I pray thee,
my sin *only* this once, Exod.
x. 17.

אִךְ בְּעֶשְׂרִי לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה
Ach beangfoer lachloedesh
hahveengee hazzeh. *But* on
the tenth (day) of this se-
venth month, Levit. xxiii.
27.

אִךְ אֶת הַזָּהָב וְאֶת הַבֶּסֶף
Ach eth hazzahav veeth hacca-
seph. *Only* the gold, and

the silver, Numb. xxxi. 22.

אִךְ עֲצָמִי וּבִשְׂרִי אִתָּהּ *Ach* atf-
mee uvesaree attah. *Surely*
thou (art) my bone and my
flesh, Gen. xxix. 14,

וְדָוִד אָמַר אִךְ לְשָׁקֵר שְׁמַרְתִּי
אֶת כָּל אִשָּׁר לִזֶּה בַּמִּדְבָּר
David amar *ach* lasheker sha-
martee eth cal esher lazeh
bamidbar. And David had
said, *surely* in vain have I kept
all that this (fellow) hath in
the wilderness, I. Sam. xxv.
21.

אך Ach, *Talm.* Plague,
calamity.

אִךְ גְּדוֹל הָיָה בְּאוֹתוֹ הַיּוֹם
gadoel haya beoethoe yoem.
There was a great *plague* on
the same day. Bava Mitseea
fol. lix. 2.

אכב Achav, *Cha.* from
whence **אֲכָבָא** *Accava*, and
is to be met with but once;
and that in the Jerus. Targ.
on Prov. xxx. 31. And
which some interpret a cock,
and others a grey-hound.
And Elias in Methurgaman,
says, he really does not know
what it means.

אכל Achal.

1st. To eat, consume, devour, destroy; also food, meat, sustenance, &c.

לֶחֶם לֹא אָכַל Lechem loe achal. *He did not eat bread*, Exod. xxxiv. 28.

וְלֹא אָכַל בַּיּוֹם הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם Veloe achal beyoem hachodesh hafheanee lechem. And *he did eat* no meat the second day of the month, I. Sam. xx. 34.

כִּי לֹא אָכַל לֶחֶם כָּל הַיּוֹם Kee loe achal lechem cal hayoem. For *he had eaten* no bread all the day, ibid xxviii. 20.

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' וְעָאֲחַלְתָּ Veachalta vefavangta uverachta eth Adonay eloehecha. *When thou hast eaten* and art full, then thou shalt bless the Lord thy GOD, Deut. viii. 10.

The noun masc.

וַיִּקְבֹּץ אֶת כָּל אֹכֶל שִׁבְעַת שָׁנִים Vayikboets eth cal oechal shevang shaneem. And *he gathered up all the food* of the seven years, Gen. xli. 28.

וָאֵשׁ אָלְיוֹ אֹכִיל Veat ealav oecheel. And I laid *meat* unto him, Hosea xi. 4.

Fem.

וַיֵּלֶךְ בְּכַח הָאֲכִילָה הַזֹּאת Va-yealech bechoeach haeecheelah hahee arbangeem yoem vearbangeem laylah. And *he went in the strength of that meat* forty days and forty nights, I. Kings xix. 8.

And with מ prefix.

וַתֵּאֲתָה קָח לְךָ מִכֶּל מֵאֲכָל Ve-attah kach lecha miccal maechal. And take thou unto thee of all *food*, Gen. vii. 21.

וְהָיְתָה נְבִילַת הָעֶם הַזֶּה לְמֵאֲכָל וְהָיְתָה נְבִילַת הָעֶם הַזֶּה לְעוֹף הַשָּׁמַיִם Vehayethah nivlath haangm hazzeh lemacchal leoengph hashamayim. And the carcases of this people shall be *meat* to the fowls of the heaven, Jer. vii. 33.

Niph. Infin.

וְאִם הָאָכַל יֵאָכַל מִבְּשַׂר זֶבַח וְשִׁלְמוֹ בַּיּוֹם הַשְּׁלִישִׁי Veim haechoel yeaacheal mibfar zevach shelamav bayoem hashleeshee. And if (any) of the flesh of the sacrifice *be eaten at* all on the third day, Levit. vii. 18.

Piengl

וַיֵּאֲכַלְנִי

וַיֹּאכְלֵנִי אֶת הַמִּנְחָה הַזֹּאת

Vayaccheeleanee eath hamme-
gillah hazzoeth. *And he*
caused me to eat that roll,
Ezek. iii. 2.

בִּמְנוּךְ תֹּאכַל Bitnecha thae-
chal. *Cause thy belly to eat,*
ibid 3.

Applied figuratively to the
fire; or any thing that con-
sumes, or devours.

כִּי הוּא אֱלֹהֶיךָ אֲשֶׁר אֹכֵלָה הוּא
Kee Adonay eloehecha eath
oechelah hu. *For the Lord*
thy GOD (he is) a consuming
fire, Deut. iv. 24.

Niph.

וְנֹאכַל נָדִישׁ Vencacchal ga-
deesh. *And the stacks of*
corn he consumed, Exod.
xxii. 5.

Pieng, futu. or more pro-
perly what is called meru-
bang.

תֹּאכְלֵהוּ אֵשׁ לֹא נִפָּח Teach-
leabu eath loe nuppach. *A*
fire not blown shall consume
him, Job xx. 26.

Puangl, Preter.

וַיִּשְׂרֹף אֶתְּלֹוּ בָּאֵשׁ Ufhe-
angreha uckelu baeash. *And*
the gates thereof are consumed
with fire, Nehem. ii. 3.

The noun fem.

וְהָיְתָה לִשְׂרָפָה מִמֶּאֱכֹלֶת אֵשׁ
Vehayetha lifreapha maccho-
leth eash. *But (this) shall be*
with burning and fuel of fire,
Isai. ix. 5. Alluding to de-
struction of the Assyrian
army under Sennacharib by
the angel: which was not
by "garments rolled in
blood, or a confused noise,"
but silent and suddenly, as
fuel is consumed by fire.

וְאֹכְלָתָ אֶת כָּל־הָעַמִּים אֲשֶׁר־הִיא
Veachalia eth
eal haangmeem esher Adonay
eloehecha noethean lachi.
And thou shalt consume all the
people which the Lord thy
GOD shall deliver thee,
Deut. vii. 16.

וַיֹּאמֶר הַלְנִצָּח תֹּאכַל חֶרֶב
Vayoemer halanetfach toe-
chal cherev. *And said, shall*
the sword devour for ever?
II. Sam. xi. 26.

וְחֶרְבִי תֹאכַל בָּשָׂר Vechar-
bee toechal bafar. *And my*
sword shall devour flesh, Deut.
xxxii. 42.

2d. A knife.

וַיַּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־
הַמֶּאֱכֹלֶת Vayyikkach beya-
doe

doe eth haefsh veeth *hammae-cheleth*. And he took the fire in his hand, and *the knife*, Gen. xxii. 6. And is so called, because it prepares the food for eating.

Plural,

ומאכלות מתלעתי *Umae-chaloeth methalleongthav*. And their jaw teeth (as) *knives*, Prov. xxx. 14.

אכל *Achal. Cha.* Of the same signification as the Hebrew, viz.

1st. To eat, consume, devour, &c. also food, meat, &c.

2d. To accuse, proclaim, &c. See in קרץ.

אכל *Achal. Talm. Rab.* The same as the precedent.

אכלס *Achlas, Cha.* A multitude, congregation, troop, &c.

נררד שליפין למקטל אוכלוסין *Nirrach sheleepheen lemiktral oecheloeseen*. Thy arrows (are) sharp to slaughter *troops*. Jerus. Targ. Psalm xlv. 6.

In regimen.

דדמי לה באוכלוסין מלאכי

Dedamea laadonay *broeche-loesea malechaya*. (Who) that can be likened unto the Lord among the *troops* of *multitudes* of the angels. Targ. Jerus. *ibid*, lxxxix. 7.

Affix.

בחדא יתון אוכלוסיה *Ka-cheda yeathun oecheloesheeh*. His *troops* come together. Jerus. Targ. Job xix. 12.

אכס *Acham, Cha.* Black, dark, &c.

ושער אוכס לית ביה *Ufeangr uccam leath beah*. And that (there) is no *black* hair in it. Targ. Onk. Levit. xiii. 31.

וברתיקא תניתא סוסון אוכמין *Uvirtheecha thinyeatha susevan uccameem*. And in the second chariot *black* horses. Targ. Jona. Zecha. vi. 2.

This is plural in the *Chaldee*, though not in the *English*.

אוכמין באנפי עורבא *Uccameen caegaphea ureva*. *Black* as the wings or feathers of a raven. Jerus. Targ. Solom. Song, v. 11.

אכמר *Achmar. Talm. Spit-tle.*

אכּן

11e. See Gem. Kiddisheen, fol. lxxxi. 2.

אכּן Achean. Surely, verily, &c.

אָכּוֹן יֵשׁוּהָ בְּמָקוֹם הַזֶּה Achean yeash Adonay bama-koem hazzeh. Surely the Lord is in this place, Gen. xxviii. 16.

וַיִּירָא מֹשֶׁה וַיֹּאמֶר אָכּוֹן נֹדַע הַדָּבָר Vayyira moeshe vay-oemar achean noedang had-davar. And Moses feared, and said, surely this thing is known, Exod. ii. 14.

אָכּוֹן אַתָּה אֵל מְסֻתָּתָר Achean attah eal mistatear. Verily thou (art a) GOD that hidest thyself, Isai. xlv. 15.

אָכּוֹן שָׁמַע אֱלֹהִים Achean she-mang eloheem. (But) Verily GOD hath heard (me) Psalm lxvi. 19.

אכּסא Achsa. Talm. A fool, foolish, &c.

אכּסא תרנגולא Achsatarne-goela. A foolish cock. Gitteen, fol. lxix. 1.

אכּסדרא Achsfadra, Cha. A Porch.

וּנְפַח אֶהוּד לְאֶכּסְדָּרָא Unephak eahud leachsfadra. And Ehud

אכּן

went forth through the porch. Targ. Jona. Judg. iii. 23.

אכּסיומא Achseeyoema. Talm. Dignity, authority, &c.

אכּסן Achsan. Cha. 1st. A beam.

וְנִמַּל יַת אַכּסוֹ דְּגִרְדָּאִין וַיִּתְּלָא מִשְׁתֵּיתָא Unetal yath achsan degardaeen veyath mashtea-tha. And he took away the weaving beam and the web. Targ. Jona. Judg. xvi. 14.

וַאֲעָא דְּמוֹרְנִיתִּיה בְּאֶכּסוֹ דְּגִרְדָּאִין Veaang demurenee-theah keachsan degardaeen. And the wood or staff of his spear (was) like a weaver's beam. Targ. Jona. I. Sam. xvii. 7.

2d. A gueft, or traveller. **דָּשִׁי לְאֶכּסְנִיָּא פְתִיחִית** Dashhay leachsfanya phithcheath. And my doors were open to the traveller. Targ. Jeruf. Job xxxi. 32.

And in Talm. and Rab. Hebrew, it signifies both the host and the gueft.

אכּסרה Achserah. Talm. An estimation of corn, fruit, or liquors, by conjecture, without

without weight or measure; for so it is explained in Talm. Peah. chap. ii.

בלא שיעור ומדה Beloe sheengur umiddah. Without weight or measure.

אין פודין מעשר שני אנסרה Ean poedeen maengsar shee-nee achsarah. The second tithes are not redeemed by estimation, i. e. not by guess. Maangser shence, Perek Hamoelech Peroeth. fol. lxix.

These tithes were to be eaten in Jerusalem; but if there was too great a quantity, or the distance was so great as to render it inconvenient to carry it, they were then, allowed to redeem it; and the money for which it was redeemed, was to be spent in Jerusalem. And as it was to be truly tithed, so was it to be truly valued when redeemed, and not by conjecture. See Deut. xiv. 22. and seq.

אכף Achaph, -to bend, or yield.

כּי אכּף עָלָיו פִּיהָ Kee achaph alav peehu. For his mouth hath bent it on him. By her

craving she causes him to bend or yield to the labour, Prov. xvi. 26.

This I opine to belong to the root, כפף to bend. Although placed by the lexicographers under this root.

וְאֶכְפִּי עָלֶיךָ לֹא יִכְבֵּד Veach-pee alecha loe yichbad. And my hand shall not be heavy upon thee, Job xxxiii. 7.

The א is not radical, but is one of the additional letters; and is likewise derived from כפף to bend, which see.

אכף Achaph, Talm. A saddle, or clothes used before the invention of saddles.

שְׁלֹא תֵרַד הָאוֹכֵף Sheloe the-aread haucaph. That the saddle, &c. may not descend or fall off. Shab. Perek, Bameh Beheamah Yoetsa, fol. liii. 1.

אכפא. See, כפפה.

איכפת. See, כפת.

אכר Iccar. A husbandman, &c.

וְנִפְצַתִּי בְךָ אֶכָר וְצִמְדוֹ Ve-nippatsee becha iccar vetfim-doe. And I will break in pieces with thee, the husbandman and his yoke of oxen, Jer. li. 23.

אכר

וְקָרְאוּ אֶכָר אֶל אֶבֶל Vekareu iccar el eaveal. And they call *the husbandman* to mourning, Amos v. 16.

Plural.

בִּשְׁוֹ אֶכָרִים Boeshu iccareem. *The plowmen* were ashamed, Jer. xiv. 4.

הִבִּישׁוּ אֶכָרִים Hoeveeshu iccareem. *Be ye ashamed, O ye husbandmen*, Joel i. 11.

Affix.

וְבִנֵּי גֵכָר אֶכָרִיכֶם וְכִרְמִיכֶם Uvena neacher iccareachem vechoeremeachem. And the sons of the alien (shall be) *your plowmen*, and your wine dressers, Isai. lxi. 5.

אכר Iccar, Cha. The same as the Hebrew in signification, but different in the affix letters; of which I shall just produce an example or two.

Plural.

בְּהִיתִי אֶכָרִיא Beheethu iccaraya. *The plowmen* were ashamed. Targ. Jona. Jer. xiv. 4.

אֶכָרִין Iccareen. *Husbandmen*. Targ. Jona. Jer. xxxi. 24.

אכר

וְבִנֵּי עַמִּמָּיָא אֶכָרִיכֶן Uvena ammayya iccaraechoen. And the sons of the nations, or aliens (shall be) *your plowmen*. Targ. Jona. Isai. lxi. 5.

אכרוע Achroeang. Talm. A plant, the root of which is fit for food, but the seed is of a hot dry nature. Jerus. Talm. Perek, Kama.

אכת Acath. Talm. Hitherto, yet, &c.

מִשּׁוֹם דֹּאכְתִּי לֹא מִלֵּא סִאתְהוֹן Mishum deachtea loe malea seaathhoen. By reason that their measure was not full *hitherto*.

אכְתָּרִיאֵאל Achtareeal. The name of GOD, as used by the Cabbalists.

From כֶּתֶר Kether. A crown.

וְרִאִיתִי אֶכְתָּרִיאֵאל ה' צְבָאוֹת וְיֹשֵׁב עַל כִּסֵּא רִם וְנֹשֵׂא Veraceethee achteareeal Adonay tse-vaoeth yoesheav al kesea ram veniffa. And I saw Achtareeal the Lord of hosts, sitting on a high and elevated throne. Berachoeth, fol. vii. 1. Chaptar Vapherach, fol. xiii. 2.

See

See also Baangal Akeeda, chap. lxxiv.

אל Al. Nay, not, nothing : being used in different senses, as will be perceived in the examples.

אל בני כי לוא טובה השמעה אל אשר אנכי שמע Al banay kee loe toevah hashmuang esher anoechee shoemeaang. *Nay, my sons, for (it is) no good report that I hear, I. Sam. ii. 24.*

אל תאכלו ממנו נא Al toe-chelu mimennu na. Ye (shall) *not* eat of it raw, Exod. xii. 9.

בסדם אל תבא נפשי Besodem al tavoe naphshee. O my soul, come *not* thou into their secret, Gen. xlix. 6.

וישם לאל מלתי Veyasean leal millathee. And make my speech *nothing* worth, Job xxiv. 25.

Used as an interrogative.

ויאמר אכיש אל פשטתם היום Vayoemer acheesh al peshattem hayoem. And Achish said, *whether* have ye made a rode to day ? I. Sam. xxvii. 19.

This is, according to the English translation ; and to which, Kimchi seems to incline ; for he observes, that the ל is instead of ך. So that the meaning of the word is, as if written אן an, where, &c. And to this Jarchi agrees. But R. Jonah observes, that the sense is as if written על with ע, and explains it thus : *On* whom have ye made rode to day ? To this sense R. Levi Ben Gershon, coincides. But Aben Ezra says, it is to be understood in the common acceptation of the word, viz. *Not*. So that the meaning of the passage is, Have ye *not* made rode to day ?

ומלך אלקים עמו Umelech alkum immoe. And a king, against whom, (there is) *no* rising up, Prov. xxx. 31.

This is compounded from אל not, and קום to rise.

ואלו לעבדים ולשפחות נמכרנו Veillu laeng vadeem velishphachoeth nimcarnu. *But* if we had been sold for bondmen, and bond-women, Est. vii. 4.

אלה

אל Eal. *Cha.* GOD.

וְבֵרַךְ אֱלֹהִים Uvereech *cal* illaah. And blessed (be) the most high GOD, Gen. xiv. 20.

אלה Ela. *Cha.* Save, beside, &c. And as Elias observes, is derived from the Greek, *ἀλλά*, See Methurgaman.

וַיִּמְרוּן לֵית אֱלֹהָ אֵלָּהָ הֵאָדוֹנָי Veyeamerun leath *elaha ella* Adonay. And they shall say, there is no GOD, *save* the Lord. Targ Jona. II. Sam. xxii. 32.

אֱלֹהָ דְזַצַּק וּפְרִיק לֵית אֵלָּהָ אֲנָא Elaha dezacay uphareek leath *ella ena*. A just GOD, and redeemer, there is none *beside* me, Targ, Jona. Ifai, xlv. 21.

אלה Ela. *Talm. Rab.* The same as in the Chaldee.

כָּל הַנְּבִיאִים לֹא נִתְנְבְּאוּ אֵלָּה לְבַעֲלֵי תְּשׁוּבָה Cal hannevee-eem loe nithnabbu *ela* leva-englea teshuvah. All the prophets did not prophesy, *save* to those that are penitent. That is, the sole aim of their prophesying, was to cause mankind to repent, and

אלב

thereby become penitent. R. Jochanan. San. fol. xcix. i.

אלב Alav. From whence **אוֹלְבָנִין** Ulbaneen, Labanon. See in **לבן**.

אלוגלוגוס and **אלוגלוגין** *Aluglugean*, and *Aluglugoos*. *Rab.* A note, bill, or other acknowledgment or obligation of a debt : also a bill of acquittance, &c. See Beresheeth, Rabba : Pefiktha ; Yalkut, &c.

אלל Alal. 1st. Vain, Nothing, of no value.

רֹפְאֵי אֵלִיל כְּלָלִים Roepheea *eleel* culchem. Ye (are) all physicians of *no worth*, Job xiii. 4.

הוֹי רֹעֵי הָאֵלִיל Hoey roeing *haelcel*. Wo to the *vain*, or *worthless* shepherd that leaveth the flock, Zecha xi. 17. !

וְקֶסֶם וְאֵלִיל Vekesem *veeleel*. And divination, and a *thing of nought*, Jerm. xiv. 14.

And is very properly applied to *Idols* ; as being nought ; and the worshiping of them vain,

Plural,

כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים

Kee chal eloehea haangmeem
eleeleem. For all the Gods
of the nations (are) *idols*,
Psalm xcvi. 5. They wor-
shipped what was vain, or
of no value or profit to
them.

כִּי בָמָה יַצַּר יִצְרוֹ עָלָיו לַעֲשׂוֹת
אֱלִילִים אֱלִילִים אֱלִילִים Kee vatach
yoetsear yitfro alav laeng-
foeth *eleeleem ilmeem*. That
the maker of his work trust-
eth therein, to make (him)
dumb *idols*, Habak. ii. 18.
Here the prophet manifestly
exposes the absurdity of the
idol worship : in as much, as
he that *made* and *formed* it,
should afterwards put his
trust therein ; and therefore,
very justly puts this question
to them. What profiteth
the graven image ? See the
beginning of the verse.

2d. Wailing.

אֱלִילִי לִי כִי הָיִיתִי בְּאֶסְפִּי הַזֶּה

Alelay lee kee hayeethee ke-
asphea kayits. *Wo* is me,
for I am as when they have
gathered the summer-fruits,
Micah. vii. 1.

אִם רָשַׁעְתִּיו אֱלִילִי לִי Im ra-

shangtee *alelay lee*. If I be
wicked, *Wo* unto me, Job x.
15.

3d. The sixth month of the
ecclesiastical year ; which
generally answers to part of
August and September.

וַתִּשְׁלַם הַחֹמָה בַּעֲשָׂרִים
וַחֲמִשָּׁה לְאַלּוּל Vatisflam ha-
choemah beengsreem vache-
misflah *leclul*. And the wall
was finished on the twenty
and fifth day of (the month)
Elul. Nehem. vi. 15.

אלה Alah.

1st. To swear or denounce
a curse ; also an oath, or
curse.

Verb.

וְאַתָּה אֵלִית וְגַם אָמַרְתָּ בְּאָזְנִי
Veat *aleeth* vagam amart veaz-
nay. About which *thou curs-*
edst, and spakest of also in
mine ears, Judg. xvii. 2.

Infin.

אֱלֹהַ וּכְחַשׁ Aloeh vecha-
cheash. *Swearing*, and *lying*,
Hosea iv. 2.

Hiph.

וְנָשָׂא בּוֹ אֱלֹהַ לְהַאֲלֹתוֹ Ve-
nasa voe alah *lebaeloethoe*.

And

אלה

And an oath be laid upon him to cause him to swear, I. Kings viii. 31.

Noun.

וְנִאמֵר תְּהִי נָא אֶלֶה בֵּינוֹתֵינוּ Vannoemer tehee na *alah* benoetheanu. And we said, let there now be an oath betwixt us, Gen. xxvi. 28.

וְרִבְצָה בּוֹ כָּל הָאֶלֶה הַכְּתוּבָה Veravtsfa boe cal *baalah* hackethovah baffeapher hazzah. And all the curse (that is) written in this book shall lie upon him, Deut. xxix. 19.

לִשְׁאֹל בְּאֶלֶה נַפְשׁוֹ Lishoel bealab naphshoe. By wishing a curse to his soul, Job xxxi. 30.

Plural,

כָּל אֲלוֹת הַבְּרִית הַכְּתוּבָה Kechoel aloeth habbereeth hackethuvah baffeapher hattoerah, hazzeh. According to all the curses of the covenant (that are) written in the book of this law, Deut. xxix. 20.

אֵת כָּל הָאֲלוֹת הַכְּתוּבוֹת עַל הַסֵּפֶר אֲשֶׁר קָרָאוּ לִפְנֵי מֶלֶךְ

אלה

יְהִידָה Eath cal *baaloeth* hackethavoeth al haffepher esher kareu liphnea melech yehudah. Even all the curses (that are) written in the book which they have read before the king of Judah, II. Chron. xxxiv. 24.

And according to Kimchi, there is another form, which has additional ת prefixed, תִּאלֶה: from which,

תִּאֲלַתְךָ לָהֶם Taelatheca lahem. Thy curse unto them, Lament. iii. 65.

2d. To lament.

אֵלִי כְּבִתּוּלָה חֲגֶרֶת שֶׁקַּעַל בְּעַל גִּעְיוּרֶיהָ Elee kivthulah chegurath sak al baangl neungreaha. Lament like a virgin girded with sackcloth for the husband of her youth, Joel. i. 8.

3d. The tail of a beast.

אֶת הָאֵלֶּה וְאֶת הַחֵלֶב הַמְכֻסֶּה Eath *baalya* veeth hachelev hamchaffeh eth hakerev. The tail, and the fat that covereth the inwards, Levit. vii. 3. That part which joins the end of the back bone,

4th. An

4th. An oak, though some think it to be the elm.

וַיִּטְמֵן אֹתָם יַעֲקֹב תַּחַת הָאֵלֶּה Vayitmoen oetham yaengkoev tachath *baealab* esher im shechem. And Jacob hid them under *the oak* which (was) by Shechem. Gen. xxxviii. 4.

וַיּוֹצֵא אֵלָיו אֶל תַּחַת הָאֵלֶּה Vayoetsea ealav el tachath *baealab*. And brought (it) out unto him under *the oak*, Judg. vi. 19.

כִּי תִהְיוּ בְּאֵלֶּה נִבְלֶת עֲלֶיָּה Kee theeheyu *keelab* noevethaleha. For ye shall be as an oak whose leaf fadeth, Isai. i. 30.

Plural.

כִּי יִבְשׁוּ מֵאֵילִים אֲשֶׁר חֲמַדְתֶּם Kee yevoeshu *meaealeem* esher chemadtem. For they shall be ashamed of *the oaks* which ye have desired, ibid verse 29.

וְלֹא יַעֲמְדוּ אֵילֵיהֶם בְּנִבְהֶם Veloe yaengindu *ealeabem* begavham. And neither their *oaks* or *elms* stand up in their height, Ezek. xxxi. 14.

אֲשֶׁר כָּנְּהוּ אֲרָזִים גְּבוּהוּ וְחֵסֶן

Esher kegoevah-
erazeem gavhoe vechafoen hu
caalloeneem. Whose height (was) like the height of the cedars, and he (was) strong as *the oaks*, Amos ii. 9.

5th. The name of a river. וְאֵנִי הָיִיתִי עַל אֵיבֶל אֶלֵּי Vaenee hayeethee al uval ulay. And I was by the river of *Ulai*, Dan. viii. 2. Here, as Kimchi observes, the yod is instead of the third radical ה *he*.

6th. אֵלֵּי Ulay. An indeclinable adverb. Peradventure, unless, &c.

אֵלֵּי יִמְשְׁנִי אָבִי Ulay yemu-sheanee avee. My father *peradventure* will feel me, Gen. xxvii. 12.

אֵלֵּי נִטְתָּה מִפְּנֵי Alay nate-tha mappanay. *Unless* she had turned from me, Numb. xxii. 33.

7th. אֶל El. A declinable adverb. To, unto, &c.

וַיֹּאמֶר ה' אֶל אַבְרָם Vayomer Adonay *el* avram. And the Lord said unto Abram, Gen. xii. 1.

וַיִּדְבֹּר ה' אֶל מֹשֶׁה לֵאמֹר
 Vaydabear Adonay *el* moe-
 sheh leamoer. And the Lord
 spake *unto* Moses, saying,
 Exod. vi. 10.

Preposition.

אֶל יָדָךְ הִדְרָךְ קִשְׁתִּי וְאֶל
 יתעל בְּסִרְיִנִי *El* yidroech
 haddoereach kashtoe *veel*
 yithangl besiryoenoe. *To* or
against (him that) bendeth;
 let the archer bend his bow,
and against (him that) listeth
 himself up in his brigandine,
 Jerm: li. 3.

וַיַּד אֶת הַפְּלִשְׁתִּי אֶל מִצְחוֹ
 Vayach eth happelishtee *el*
 mitschoe. And finote the
 Philistine *in* his forehead,
 I. Sam. xvii. 49.

וַיַּמְלִכֵהוּ אֶל הַגִּלְעָד וְאֶל
 הָאֲשׁוּרִי Vayamleechehu *el*
 bagilangd *veel* haeshuree.
 And he made him king *over*
 Gilead, *and over* the Ashu-
 rites, II. Sam. ii. 9.

אֶל הַהָרִים לֹא אָכַל *El* he-
 hareem loe achal. (And)
 hath not eaten *upon* the moun-
 tains, Ezek. xviii. 6.

קִבְּרוּ אֹתִי אֶל אֲבֹתַי Kivru-

oethee *el* evoethay. Bury
 me *with* my fathers, Gen.
 xlix. 29.

לֹא הָיְתָה עִיר אֲשֶׁר הַשְׁלִימָה
 אֶל בְּנֵי יִשְׂרָאֵל Loe hayetha
 eer esher hifshleemah *el* benea
 Yifraeal. There was not a
 city that made peace with
 Israel, Joshua xi. 19.

וְנָתַתָּ אֶל הָאָרֶץ אֶת הָעֵדוּת
 אֲשֶׁר אָתָּה אֱלֹהִים Venathata *el*
 haaroen eath haecangduth
 esher ettean ealecha. And
 thou shalt put *into* the ark the
 testimony which I shall give
 thee, Exod. xxv. 16.

וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ
 Vayoeimer Avraham *el* Sarah
 ishtoe. And Abraham said
 of Sarah his wife, Gen. xx.
 2.

Used also as a plural pro-
 noun. These,

אֵל נִילְדוּ לְהָרָפָא בְּנֵת *Eal*
 nuleduleharapha begath. *These*
 were born unto the giant in
 Gath, I. Chron. xx. 8.

וְנָתַתִּי לְזֶרְעֶךָ אֶת כָּל הָאֲרָצֹת
 הָאֵל Venathatee lezarengcha
 eth cal haeratsoeth *baeal*. And
 I will give unto thy seed all
these countries, Gen. xxvi. 4.

And

And with paragogic ה.

אלה הדברים אשר דבר משה
אל כל ישראל Ealeh hadva-
ream esher dibber moesheh el
cal Yisraeal. *These* are the
words which Moses spake un-
to all Israel, Deut. i. 1.

ואלה שמות בני ישראל הבאים
מצרימה Veealeh shemoeth be-
nea yisraeal habaeem mitfray-
mah. *And these* (are) the
names of the children of Isra-
el, which came into Egypt,
Exod. i. 1.

אלה Elah. Cha. To
wail, lament, grieve, &c.
Preter.

ואלא דוד ית אליא הדיו על
שאול ועל יהונתן פריה Vaeleth
Daveed yath ilya hadean al
Shaul veal Yehoenathan be-
reah. And David *lamented*
with this *lamentation* over
Saul, and over Jonathan his
son. Targ. Jona. II. Sam.
i. 17.

Pieng. Infin.

לאלאה לבת יפתח ולעדא
Leallaah levath yiphtach gil-
angdaah. *To lament* the daugh-
ter of Jephtah the Gileadite.
Targ. Jona. Judg. xi. 40.

This answers to the He-
brew word תנות; and which
as Kimchi observes, does not
signify *to lament*, but to con-
verse, or discourse with: as
will be shewn in the root,
תנה.

ועל דירות מדברא אליא
Veangl deeravath madbera
ilya. And for the habitati-
ons of the wilderness a *lamen-*
tation. Targ. Jona. Jerm.
ix. 10.

וקרו לאליתא Ukeroe leal-
yatha. And call for the mourn-
ing woman, *ibid*, verse, 17.

And Elias in Methurga-
man has arranged it under the
root ולל.

אלה Alah. Talm. A staff,
or club with a round knob on
the head, anciently used as
an offensive weapon.

לא באלה ולא ברומח loe vea-
lah veloe veroemach. Not
with a staff, nor with a jave-
lin. Talm. Shab. chap. vi.
fol. lxiii. 1.

אלה Alah. Cha. An
oak.

אלה Alah. Talm. All
kind of fruit, but especially
corn. Terumah.

אלה

אלה

אלה Eloha, GOD.

Under this root the generality of lexicographers have arranged אלהים, *Eloheem*; and which, as some say, is a plural noun. To this, many of the commentators, both Jews and Christians agree, though in different senses. But others go much farther, and place it under the root אלה *Alah*, (a verb) “To curse, or denounce a curse;” and that, אלהים *Eloheem* signifies, “those that have denounced a curse.” But the learned *Abarbanal* is of opinion that it hath no root, but is a compound word. To this last I heartily agree; and shall therefore produce my reasons for embracing that opinion; and which I submit to the candour of a liberal public; who, I hope, will view them with an impartial and candid eye.

But, before I proceed, I must take the liberty to mention, that some time before I proposed publishing this dictionary, I spent much time

in investigating this point, which took its rise from the following cause:—A worthy friend of mine, (a member of the church of England) in consequence of a conversation between us concerning the etymology and scripture meaning of the noun אלהים *Eloheem*, put into my hand several tracts written on the subject, by Mr. *Hutchinson*, Mr. *Catcott*, and Mr. *Bate*, who had embraced the opinion of the derivation of אלהים from אלה; and archdeacon *Sharp*, who hath endeavoured to confute it. The fruit of which investigation I now propose laying before my readers: and that they may the better be enabled to judge of the force of my observations, I shall lay before them as much of the controversy as is necessary for the purpose.

Mr. *John Hutchinson* was of opinion, that, אלהים being derived from אלה *to take an oath*, signified *the Persons of the Deity*, engaged in an oath to perform a covenant. See *Moses*

ses's fine Principio, page 98. Vol. III. &c.

And according to doctor *Sharp*, "The learned editor of M. de *Calasio's* Concordance, at London, has introduced this notion into that work, under the root אלה Juravit, &c." But he has not the authority of M. de *Calasio*; as I find by the note, page fourth of doctor *Sharp's* Dissertation on *Eloheem*.

And Mr. *Catcott*, in his sermon on the Hebrew word אלהים *Eloheem*, says, "That by that word are to be understood persons who have sworn to a covenant, have laid themselves under a conditional execration." Sermon preached at Bristol, in 1735. Second edition page 8.

And Mr. *Bate*, in his *Critica Hebræa* observes, "And if *Ale*, as a verb, is, to denounce a curse, and denouncing a curse, was giving and taking an oath; then אלהים *Aleim*, a personal plural noun, must be those who have denounced such a curse, and so

bound themselves in a covenant with others by it." He likewise says, that, "It is the mystery of the Trinity in Unity, which is pointed out by this, and other names of GOD, being in the plural number."—And Mr. *Catcott* seems to lay so great a stress on the like interpretation, as to pronounce it indisputable. On the contrary, archdeacon *Sharp* as strenuously contends, "That אלהים *Eloheem* cannot be derived from אלה *Alah*, because, אלהים *Eloheem* being a noun plural, the preservation of the ה in it shews, that it must be derived from some perfect verb, in which the ה never changes, or is lost; as גבהים from גבה. But אלה the verb, from whence Mr. C. derives *Elahim*, cannot be the root of it, because it hath a changeable ה, as appears in every instance where it is found as a verb in scripture." He then proceeds, "When the gentlemen who adopt Mr. *Hutchinson's* etymology refer

אלהים and אלוה to the form of גבוה and גבהים, they do it with great propriety : But if they refer אלה, the verb, to the same form, it cannot be allowed ; because אלה is formed like גלה, and other verbs, which have the mutable ה. And in all the instances where it occurs as a verb, undoubtedly the ה is wanting ; whereas there is no instance in the inflections of גבה, where the ה is omitted ; therefore this אלה cannot be the root of אלוה, which is, as they own, formed like גבוה.

From this essential difference between these two sorts of verbs in the Hebrew tongue, it appears, that whatever be the root of *Elahim*, if it hath a root, it cannot come from אלה, the verb, which is among the irregular and anomalous verbs. And till this distinction can be set aside, and shewn to be of no force and consequence, (which I cannot perceive has yet been done, ptherwise than by

slighting the point mappik, as modern and of no authority) it will seem decisive against Mr. H.'s and Mr. C.'s etymology." It is worthy of observation here, that by the words, *if it hath a root*, above cited, the arch-deacon seems to doubt the derivation of אלהים from any root at all.

This, I think, is clear, although he has not given the least intimation of the motives which induced him to entertain the supposition. However, I imagine it proceeded from the great difficulty he experienced in fixing on a root able to convey so forcible and comprehensive a signification, as to be adequate to the true meaning of the noun אלהים *Eloheem*. And in truth, it really hath no root, but is a compound word, as I shall clearly prove, The dean not having, in my opinion, a clear idea of the word, is, I apprehend, the sole reason of his mentioning his doubt in so laconic a manner,

manner, without assigning any reason. The dean then proceeds :

“ He (Mr. C.) is pleased to speak without any seeming hesitation, as if it were a thing certain and unquestionable, that אלה, *as a verb, signifies to confirm by oath; to bind a person to fulfil certain terms under a conditional malediction; also, when applied to a person, it signifies a swearer to a covenant; and, as a noun expressive of an action, it signifies an oath. And that it occurs about forty times in S. S. and always in this sense.*” See Mr. C.’s sermon, page 8.

“ Some of these expressions,” says the Dean, “ and particularly that, by which the verb is explained, viz. *to bind a person to fulfil, &c.* are capable of being understood of *adjuration, or giving an oath, as well as of swearing, or taking an oath.*” But when he (Mr. C.) adds, after citing his proofs, this may suffice to shew, that by *Ela-*

persons *who have sworn to a covenant, have laid themselves under a conditional execration.* (Serm. page 8.) “ He leaves no room to suppose,” says the dean, “ that he understood אלה in any other sense, than that of *Jurare*; or that he believes it hath any other sense in scripture.”

The archdeacon then proceeds, Dissertation page 13. “ The ingenious author of *the Letter to a Bishop*, in representing Mr. H.’s etymology, proceeds more agreeably than Mr. C. doth to the scripture use and meaning of אלה.” He tells us, page 36. “ That Mr. H. has fixed on the word Elah, *an oath of adjuration* (so translated perpetually by the *Jews*, wherever it occurs in the scriptures, whether as a verb or noun, except where it is intended to signify the Deity, and then they take care to hide that meaning) as the root, from which it is derived; and affirms, that by the genius of the language, אלהים, signifies,

fies, in the plural *Adjuratores*."

Thus far (proceeds the dean)
 "The conjecture has warrant enough from the sense of אלה, both noun and verb in scripture; and has been therefore expounded by several learned men, who interpreting אלה, the verb in the sense of השביע *bishbeacang*; to cause to swear, *adjuro*; and the noun in the sense of an oath of adjuration, have thought it a very proper root of אלהים, seeing that word is applied not only to GOD, but to inferior judges or magistrates upon earth." "But when the author of the *Letter to a Bishop*," says the dean, "proceeds to expound *adjuratores*, by persons bound by an oath or covenant, referring this name to that engagement, which the Divine Persons are supposed to have entered into for the preservation and salvation of man, called the covenant; and averring, that it is expressive of that relation, in which that oath or

covenant put GOD to man. He departs from that meaning of *Elah*, which he had just before given as the constant sense of the *Jews*, (though they sometimes concealed it, viz. in regard to the word in question for which he blames them) from that sense of *Elah*, on which the propriety of the etymology of *Elohim* is by others founded; and fixes upon another sense of the word (as Mr. C. also doth) which, though it be commonly given in the Lexicons, yet it may be questioned whether it can be sufficiently warranted by any use in scripture, or not."

The Dean then proceeds to examine all the passages in scripture, where the verb אלה occurs, in order to find, whether it is to be understood, as administering an oath, or persons bound by oath or covenant; in which, to follow him, would be both fruitless and foreign to my purpose; my design being only to state the different opinions of each party

party as the means of giving birth to the above-mentioned investigation. For when I had, with the greatest attention, fully weighed and considered the arguments on both sides, pro. and con. it chanced to me as to the prophet *Daniel*, and I was reduced to a similar situation, although for a far different cause. And to use the language of the prophet, *ואשתומם כשעה חדא ורענא יבהלנא* I was astonished for one hour, and my thoughts troubled me; when I began to reflect, how it was possible that men, who make profession of paying adoration to the supreme Being, should thus degrade him, by advancing such doctrines, viz. "That by *אלהים Eloheem* are to be understood persons who have sworn to a covenant, and have laid themselves under a conditional execration." This I presume, at once, annihilates his *Omnipotence*; for if he was not able to work the salvation of man whom he intended to create,

and who he certainly knew would fall, (unless we divest him of his Omniscience also) but by being obliged to lay a part of himself under a *conditional execration*, is to circumscribe his power; consequently he cannot be that *Omnipotent Almighty Being* he is described to be. For this proposition, if duly considered in its full extent, will be found to reduce the Almighty Creator of the universe to the necessity, of being in the first place obliged to devote a part of himself to suffer for the redemption of man.

And, secondly, to enter into a covenant with himself under the penalty of an execration; and which, certainly implies, that if he had not thus bound himself to the performance of this covenant, he might have been tempted not to have fulfilled it. But above all, who was it that was to have inflicted the punishment of this *malediction*, in case of the non-performance of the contract? For, as the supreme

preme Being is beatitude itself, in the most absolute acceptance of the word, how could he then become execrated? unless we subject him to *mutability*. This, it is manifest, cannot be; and which none, I presume, will be hardy enough to advance, as being the direct contrary to all revelation. For GOD, in commanding the prophet to denounce his judgment against the wicked; and at the same time, his mercy towards his people, instructs him to pronounce in proof thereof, his immutability.

כִּי אֲנִי ה' לֹא שֹׁנֵי For I am the LORD, I change not, Malachi iii. 6.

Here we have a clear demonstration to what length man's passions will hurry him in the maintainance of a favorite point, when once adopted; for charity will not permit me to suppose, that the authors of this proposition foresaw all its dreadful consequences respecting the Deity as here stated; (and which I

am greatly afraid hath given just handle to infidels, and free-thinkers to triumph) otherwise I should be tempted to exclaim, in the language of the Prophet, "Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Wo unto them that are wise in their own eyes, and prudent in their own sight," Isai. v. 20, 21.

But, as it is impossible for me to decide on this point; for man looketh on the outward appearance, but the LORD looketh on the heart; I shall for that reason, leave it to him who trieth the heart and the reins. However, whether they foresaw the evil tendency of their proposition or not; I was determined, after mature deliberation, and due reflection on their pernicious hypothesis, to endeavor, if possible, to apply an antidote to their poison, by shewing the true etymology of

of the noun *Eloheem*, and thereby vindicate the honour and glory, omnipotence, and immutability of the LORD JEHOVAH, whose name hath been prophaned among the nations. This I shall endeavour to perform with candour, impartiality, and justice to all parties. As a furtherance to which, I shall, in the first place, take notice of what the christian commentators and lexicographers say on the subject; then the Jewish; and lastly, those which I mean to produce in support of my own hypothesis, viz. That the noun אלהים *Eloheem*, hath no root, but is a compound word.

The great and learned *Buxtorf* arranges the word אלהים *Eloheem*, under the root אלה *Elouba*, *Deus*, *God*, אלהים *Elohim*, plurale *Dii*, *Gods*, *Deus*, *God*; but at the same time that he allows it to be plural, he understands it in a limited sense, as he farther says, “Habet modo pluralem, modo singularem sen-

sum. Pluralem, cum dicitur de diis falsis; ut, qui sacrificat לאלהים *Diis* anathema sit, *Exod.* xxii. 20. & alibi passim: Angelis bonis, qui sic dicuntur ab excellentia divina: aliter autem vocantur a functione & ministerio, ut est in לאך *Psal.* viii. 6. & xcvi. 7. *Judicibus*, magistratibus, *Exod.* xxi. 6. xxii. 8, 9, 27. *Psal.* lxxxii. 1. Singularum sensum habet de unico & vero Deo usurpatum: de unico angelo, *Jud.* xiii. 22. de uno vitulo, *Exod.* xxxii. 31. de uno idolo. ut *Dagone*, *Jud.* xvi. 17. *Hastoreth*, *Chamos*, *Milchom*, 1. *Reg.* xi. 33. de uno *Mose*, *Exod.* iv. 16. & vii. 1. de *arca*, 1. *Sam.* iv. 7. cum de unico & vero Deo dicitur, & vocem pluralem ad junctum habet, tunc habetur ratio terminationis, non Sensus: vide *Gen.* xx. 13. xxxvi. 7. *Jos.* xxiv. 19. 1. *Sam.* iv. 8. II. *Sam.* vii. 23. cum quo confer 1. par. xvii. 21. *Jer.* x. 10. Perro *judicibus* ac magistratibus

tribuitur, quod Dei judicantis & gubernantis vices gerant: Idolis, quod pro diis habeantur á suis cultoribus."

Hence, the conclusion to be deduced from the opinion of *Buxtorf*, is, that אלהים, *Elohim*, hath both a singular and plural signification: that it is to be understood in the plural sense only, when applied to false gods; but when used to denote the true GOD, it is singular; that it is applied to *angels*, *magistrates*, and *judges*; that it is frequently used in a singular sense, even when applied to *angels*, or *idols*: and on the contrary, although applied to the true GOD, is sometimes joined to a plural verb. He farther says, that according to the cabalists, אלהים *Elohim*, is two words, אל *El*, *hem*, and that the yod is mysterious; for which, he quotes *R. Bechaya*, in Gen. i. 1. He also observes, that אלהים *Eloheem*, is the attribute of justice, and יהוה *Jehovah*, is the attribute

of graciousness and mercy; for which he quotes שְׁעֵרֵי אֹרֶךְ where it says, אִם הַמִּשְׁפָּט יֵצֵא לְרַחֲמִים נִקְרָא יְהוָה Quando sententia egreditur ad clementiam, tunc vocatur, יהוה *JEHOVAH*, (id est, tribuitur ei nomen, ואם, יהוה, הַמִּשְׁפָּט יֵצֵא לְדִין נִקְרָא אֱלֹהִים Quando autem egreditur ad iudicium, (id est, rigorem justitiæ) tunc tribuitur Deo nomen אלהים *Elohim*."

The learned Dr. Matthew Henry, in his comment on the word אלהים *Eloheem*, Gen. i. 1. speaking of the creation, says, "The author and cause of this great work, GOD. The Hebrew word is *Elohim*, which speaks, 1st. the power of GOD, Creator, *El*, signifies the strong GOD; and what less than an almighty strength could bring all things out of nothing?"

2d. The plurality of persons in the Godhead, Father, Son, and Holy Ghost. This plural name of GOD in Hebrew, which speaks of him

him as many though he be one, was, to the Gentiles, perhaps, a saviour of death unto death, hardening them in their idolatry; but it is to us a saviour of life unto life, confirming our faith in the doctrine of the *Trinity*, which though but darkly intimated in the Old Testament, is clearly revealed in the New. The son of GOD, the eternal word and wisdom of the Father, was with him when he made the world, Prov. viii. 30. Nay, we are often told that the world was made by him, and nothing made without him, John i. 3. Eph. iii. 9. Col. i. 16. Heb. i. 2.

Here we have a full scheme of the doctrine of the *Trinity*. How conformable to the true meaning of scripture, I leave to the judgment of every impartial mind: I must not however, withhold the praise due to the Doctor, for his great and interpid spirit, in braving all dangers, and boldly plunging into the ocean of theology, without fail, rud-

der or pilot; for he has scorned to adopt the cautious manner of that great lexicographer *Buxtorf*, who, on writing upon a subject of such magnitude and importance, took care to say nothing but what he believed to be well founded: but without any derogation of the merit, universally allowed the doctor as a commentator of scripture. I must freely confess my astonishment at his temerity, in thus building the doctrine of the *Trinity* upon so slight a foundation: for allowing the noun *Eloahem* to be plural, even when applied to the Deity, yet, what proof hath he produced, that that plurality implies the trinity, and no more. I may as well advance, that it implies two, two hundred, or two thousand, and so on add infinitum.

Doctor *Gill* in his Commentary on Genesis i. 1. speaking of the creation, says, "The word used is *Elohim*, which some derive from another, signifying power, crea-

tion being an act of almighty power : but it is rather to be derived from the root in the Arabic language, which signifies to worship ; GOD being the object of all religious worship and adoration ; and very properly does Moses make use of this appellation, to teach us, that he who is the Creator of the heavens and the earth, is the sole object of worship, as he was of the worship of the Jewish nation ; at the head of which Moses was. It is in the plural number, and being joined to a verb of the singular, is thought by many to be designed to point out unto us the mystery of a plurality, or trinity of persons in the unity of the divine essence. But whether or no this is sufficient to support that doctrine, which is to be established without it ; yet there is no doubt to be made that all the three persons in the Godhead were concerned in the creation of all things. See Psalm xxxiii. 6."

I am utterly unable to conceive, how so learned a man as Dr. Gill is represented to be, and withal so zealous for the Christian religion, should endeavour to establish the trinity (and which I opine to be the very corner stone of christianity,) upon so slight and tottering a foundation, as the passage above alluded to in Psalms.

And Doctor Dodd, in his Commentary on Genesis on the word GOD, says, "The word אֱלֹהִים *Aleim* or *Elohim*, which we render GOD, hath in our time been the subject of much dispute. Some very strenuously assert, that it is not only a plural noun, implying a plurality of persons in the divine nature, but also from its being derived from a word signifying to *swear*, it expresses the sacred covenant of the redemption mutually bound by a conditional oath, or execration, to the performance of their several parts in the œconomy of grace. Opinions which others

others have as strenuously controverted, averring, that the word implies not a plurality of persons in the Godhead, much less three persons bound by a conditional execration."

The Doctor proceeds "It is not for me to decide in such a controversy. Those who are more inclined to see the arguments on both sides, will find them in the works of Mr. Hutcheson, and of his defenders, and in the Dissertations of Dr. Sharp, I subjoin Mr. Locke's note." "*Elohim*, signifies *almighties*, or almighty powers. The word is of plural termination; but the Hebrew language often expresses the superlative degree, by a word of plural termination. It is owened that *Elohim* is of so general a signification, as to denote sometimes the *prophets*, the *angels*, sometimes the magistracy, sometimes the *gods of the nations*. To infer more divine persons from the word *Elohim*, says

Calvin, is a strained gloss, which doth not prove the Trinity, but rather introduces Sabellianism.

Joan Drusius largely opposes the opinion, that *Elohim* is designed to intimate the Trinity of divine persons.

Elohim is of singular signification. I. Sam. xxviii. 13. 14. I saw *Elohim*. What form is HE of? *An old man* cometh up. "Such," says he, "is Mr. Locke's note; who, to the passage from Samuel, might have added Psalm xlv. 6. compared with Heb. i. 8. for a proof that *Elohim* is used in a singular signification. *Thy throne* Ob *Elohim* is for ever and ever. For my own part" continues the Doctor, "I think myself bound to declare, that the doctrine of the Trinity by no means wants the support of the word *Elohim*; if it did, it would stand on a very weak and tottering foundation. We should be careful" says the Doctor, "what proofs we advance,
and

and lay much stress upon, in capital points of doctrine; since weak arguments always prejudice the cause they are brought to support."

I shall, to avoid prolixity, and a needless repetition, forbear citing any more passages from christian writers; as what they have advanced on the subject, is included in the observations of those already mentioned.

I shall therefore now proceed to the Hebrew commentators, and see what they say on the subject.

In the first place, *Maimonides* in *Moerah Nevuchim*, chap. vi. part 2. observes, "That the noun אלהים *Elocheem*, is the proper name to denote the judges עד האלהים יבא *Elocheem* יבא *Ad haeloecheem yavoe devar sheneahem*. The cause of both parties shall come before the Judges, *Exod. xxii. 9.* Again, אשר ירשעו אלהים ישלם שנים לרעהו *Eshter yarshееungn eloecheem yeshalleam shinayim lerea-anghu*. And whom the

Judges shall condemn, he shall pay double unto his neighbour, *ibid.* And is in a figurative sense applied to the angels: as also to the Creator of the universe, as being the supreme Judge of all." "But this I can by no means approve of, says the learned *Abarbanal*; "for it is contrary to all sense and reason to lay it down as a rule, that the name of אלהים *Elohim* does essentially and originally belong to the judges, and only used in a metaphorical, or secondary sense, to denote the Supreme Being. This doctrine is expressly contrary to scripture; for, in the very beginning of the Pentateuch, it is several times applied to the Supreme Being, as Creator of the universe: and throughout the whole Old Testament is so often applied to the Supreme Being, as to be almost numberless; whereas the passages where it is applied to the judges are so few, that a child may number them. And it must certainly

tainly be granted, that the greater number, and first mentioned in scripture, is the principal; and not the smaller, which is mentioned afterwards: especially, as I shall clearly prove, that the name of אלהים *Eloheem* is not really applied to the *Judges*, when those passages are properly understood, according to their true intent and meaning. Besides, it is laid down as a principal rule by all the Rabbins, see, Gem, Perek shevuaength messechoth shevaength haengdath. That the sacred names which are not to be blotted, or defaced, are the following, viz. אלהים *Eloheem* אלה *Eloeha*, אהיה *Ebeya*, שדי *Shaday*, צבאות *Tsebaoeth*, and *JEHOVAH*, which last is called שם בן ד *Shem bean daleth oethyoeth*. The name of four letters; whether it be written יהא, וי, דא, יוד, *yod*, *be*, *vau*, *he*; or, א ד נ י *Adonay*; the first being the manner it is written, and, which is called שם המפורש

Shem hamforosh, *nomen explicatum*; called also שם העצם *nomen essentiale*; and the other, the manner it is pronounced. But the rest of the attributes, by which the Supreme Being is praised, as חנוך, ורחום, הגדול, הנבון, והנורא, הנאמן, חזק, קנא and the like, may be blotted, or defaced: and, conformable to this rule, has *Maimonides* himself explained it in his *Yad Hachazake*, *Pereek Hamada*; as also, in his הלכות יסודי התורה *Hilchah yesoedca hattoera*. *Constitutiones de fundamentis legis*, chap. vi. The constitution of the fundamentals the law, chap. vi.

The reason is obvious; because those names *principally* and *essentially* belong to the supreme Being, and are therefore clearly understood to point to him. For which reason, they have forbid the blotting or defacing of those names, on account of the honor and majesty of the Supreme Being. But those names which are used *principally*

pally and essentially to mankind, to denote their different actions; as *merciful, great, mighty, powerful, tremendous, faithful, &c.* are only used in a figurative sense to the Supreme Being; consequently it is lawful to blot or deface them, as being accounted at a great distance from GOD.

Now as אלהים *Elohim*, and אל *El* are not allowed to be blotted or defaced; it must consequently be inferred from hence, that those names do principally and essentially, in the first instance, belong to the Supreme Being; and not in a secondary and metaphorical sense, as borrowed from the judges, according to the opinion of *Maimonides*.

And *Aben Ezra*, in his Comment on the Law, says, "That the meaning and construction of the word is תקיף *Takkeph* i. e. *powerful*, or *mighty*; agreeable to the sense of יֵשׁ לְאֵל יָדִי *Yesh leal yadee*. It is in the *power* of my hand, Gen. xxxi. 29. and as we find אלה and אל

El and *Eloha*, in the singular, it is certain אלהים is plural: and its plurality, is by way of honor and dignity: for it is the manner and form of our language, (the Hebrew) when speaking to the great or honorable, to express ourselves in the plural. He farther says, "that as all the works of the Supreme Being is done through the intermediate agency of the angels, who are the agents of his will and pleasure, he is, for that reason, called אלהים *Elohim*. But this solution of his is not conclusive, as I shall clearly prove. For as to his saying that אלהים *Elohim*, being plural, as expressive of honor, is what I cannot subscribe to, as we meet with this name in scripture, applied to those, whom it is most certain were never intended by GOD to be held forth as subjects to whom honor was due, but rather the reverse; as לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי לֹעֲיָהָ *Loe yeheya lecha Elohim achea-reem al panay*. Thou shalt have

have no other GOD before me," Exod. xx. 3.

זִבְחָם לֵאלֹהִים יָחֶרֶם Zoeve-
ach laeloheem yacheram. He
that sacrificeth unto (any)
God, he shall be utterly de-
stroyed, ibid xxii. 19. And it
is undoubtedly manifest, that
scripture never meant to
honor the idols : and to say
that they were so called
agreeable to the sense their
worshippers entertained of
them, is nugatory : for scrip-
ture in admonishing mankind
against the commission of the
crime of idolatry, would
never have made use of an
honorable epithet, notwith-
standing the honorable opi-
nion their silly followers
might have conceived of
them. This is evident from
the passage in Deu. xxxii. 17.

יִזְבְּחוּ לַשְׂדִּים לֹא אֱלֹהִים
יִזְבְּחוּ לַשְׂדִּים Yizbechu lashea-
deem loe eloha, *eloheem* loe
yedaungm. " They sacri-
ficed unto devils, not to
GOD : to אֱלֹהִים *Eloheem*
whom they knew not." So
at the very instant that scrip-

ture is speaking of them in an
ignominious manner, it men-
tions them by the name of
אֱלֹהִים *Eloheem*. This I think,
is a plain proof, that אֱלֹהִים
Eloheem, is not to be under-
stood in a plural sense, as
denoting honor and dignity :
especially as in those langua-
ges in which it is usual to
make use of the plural by way
of honor, it is always used
in the second, and sometimes
in the first person, but never
in the third person : as the
expression of kings, " We,"
" Given at our court," &c.

But a stronger and more
powerful objection to his hy-
pothesis is, that if according
to his proposition, plurality
in the name of the Supreme
Being, was a distinguishing
character of honor and dignity
to the Divine Majesty ; what
is the reason that we do not
find the same plurality in the
rest of the names of the Su-
preme Being, as well as in
that of אֱלֹהִים *Eloheem* ; either
in those which may not be
blotted, or those that may ?

for had the plurality been really an essential honor to the Creator, it would in that case have been proper that all his *names* and attributes should have been plural. That this is not the case, I presume is manifest from scripture: and, as to what he advances concerning the works of the Supreme Being, as done through the intermediate agency of the angels, and for which reason, he is called *Eloheem*! is in my humble opinion, not consistent with truth and reason. For, according to this doctrine, we should be obliged to understand the name of אלהים *Eloheem*, which is mentioned in the first verse of the Pentateuch, as denoting the angels; which I think, must be allowed to be a manifest falshood, as the first creation is allowed by all, to have proceeded from GOD, who is הסבה ראשונה i. e. the first cause, without the intermediate agency of the angels, who were likewise in the

number of his creatures. All which, clearly proves the fallacy of his proposition, and upon what a slight foundation he has raised his superstructure, so as to be easily demolished; and like the fabrick of a vision, leave not a wreck behind.

And Kimchi, in treating on the roots, has placed *Eloheem*, &c. under the root אלה and observes, that אלהים and אלהי are plural; but seems silent with regard to אלהים otherwise, than by saying that it is figuratively applied to the *Judges*, great and eminent men, &c.

Having thus, in as clear and concise a manner as possible, given the opinion of those Rabbinical commentators, as the principal that have treated on one side of the question, I shall now proceed to state what to me appears to be the true meaning of the noun *Eloheem*, viz. that it is not a derivative, but a compound word, consequently, hath no root in the Hebrew language; and

and notwithstanding the □ final, is of singular signification; and though I may be somewhat prolix, yet, on account of the great importance of the subject, I hope I shall stand acquitted. And that it may not be thought presumption in me, to suppose that my *single* opinion should have more weight than that of all the learned men above cited, I freely acknowledge that the greatest part of the proofs here produced, are those I have translated from what the learned *Abarbanal* hath advanced on the noun *Eloheem* in Genesis; who, as an expounder of scripture, is to be equalled by few, but surpassed by none. More especially, if it is considered, that his opinion is not to be looked upon as that of a single person, as is the case with the generality of commentators, but as the joint opinion of all the learned men of the Jewish nation, in Spain and Portugal who were cotemporary with him. For,

being of noble birth, and possessed of a princely fortune, he spent it in the most noble and unbounded hospitality imaginable: so that his house became, בית ועד לחכמים Beath vangad lechachameem, a house for the meeting or entertaining the wise men, as he himself emphatically expresses it in his preface to the book of Joshua. This being the case, I presume his opinion ought to have great weight. But that which makes it of the greatest consequence with me is, his eminent learning, integrity, and candour; never delivering his opinion, without a full investigation of the subject, founded on the most clear and undeniable proofs. But, however exalted the character, how highly esteemed, how eminent and great the abilities, how illustrious the writer, yet, assertions without proof, ought not to have weight with any candid or impartial person, who enquires and endeavours to

come at truth : for which reason, I am free to declare, that if I had nothing else to support my proposition but the bare assertion of even this great character, I should not have thought myself warranted in the maintainance of it ; but as the proofs which he adduces appear to me so very conclusive, I should think myself culpable, were I to withhold them from the public ; especially, as they place the subject in a point of view I have never seen it in before. And that the reader may be enabled to acquire a just and proper idea of the true signification of the noun **אלהים** *Eloeheem*, I shall lay down two propositions, which are indispensably necessary, for the elucidation of the subject. The first proposition consists of the definition of five properties essential to the name of *Eloeheem*, as met with in holy writ.

First, that we never find any word or message from GOD to any prophet, or

from the prophet in answer to the Supreme Being, but in the mention of one of these two names, viz. first, **שם המפורש** *Shem hamfoerash*, *nomen explicatum* ; and is the same as *Jehovah* in English.

Secondly, the name of *Eloeheem* ; or both together.

But as to all the other names or attributes of the Supreme Being, you will not find any prophesy whatever ; for we never meet with **וידבר שדי** ; i. e. and Shaddai spake ; or **וידבר אל צבאות** ; i. e. and El Sebaoeth spake ; or **וידבר חנון או רחום** ; i. e. and gracious spake, or mercy spake ; or in any of the other names or attributes.

Secondly, that those two holy names, viz. JEHOVAH, and ELOEHEEM, alternately precede each other ; for, as well as we find **ה' אלהים אתה החלית** ; “ O Lord GOD, thou hast begun,” Deut. iii. 24. **ה' אלהים** ; “ O Lord GOD of Hosts, turn us.” So we meet with **אלהים ה'**

חילי Eloheem Adonay chealee. GOD the Lord is my strength, Habak. iii. 18. But we never meet with this inversion in any of the other names or attributes.

Thirdly, that as the name of JEHOVAH is never preceded by any other attribute, (for scripture never says, חנון צבאות JEHOVAH; or שדי Shaddai JEHOVAH; or חנון JEHOVAH): so neither is the name of Eloheem preceded by any attribute; for we never meet with חנון צבאות Eloheem; or שדי אלהים Shaddai Eloheem; nor חנון אלהים Chanun Eloheem. And, although we meet with the following expression, viz. חנון ורחום Chanun vyrachum JEHOVAH, it must, in this case, be observed, that, according to the idiom of the language, the personal is wanting; and is to be understood, as if written, חנון ורחום הוא Chanun verachum, he is JEHOVAH, i. e.

he to whom those attributes belong in the most absolute sense, is JEHOVAH.

Fourthly, that in the construction of the שם התואר; i. e. *nomen farmae*, to the שם המפורש; i. e. *nomen explicatum*, it is always by the intermediate application of the name of *Eloheem*, or אל *El*; as, אל רחום וחנון. ה' אלהי, except in the noun צבאות, where it is by necessity sometimes omitted, as ה' צבאות שוב נא.

Fifthly, that the שם המפורש *shem hamfoerash*; i. e. *nomen explicatum*, is sometimes pointed with the vowel points of *Eloheem*, and read with the same pronunciation. But you will not find in any part of scripture, the name of *Eloheem*, pointed with the vowel points of the *shem hamfoerash*.

These, are the five properties peculiar to the name of *Eloheem*, and which contain the first proposition.

The second proposition is, that the names appertaining,

or expressed by the power of *Eloheem*; and which are called, in Hebrew, שמות אלהות *Shemoeth Elabus*, are three, viz. אל אלה *Elohim*, *Eloha*, *Eal*; or אלהי *Eloheem*; for *Eloheea* and *Eloheem*, are the same, only with this difference, that אלהי *Eloheea* is conjunctive, or in regimen; as אלהי השמים ואלהי הארץ *But* אלחים *is* מוכרת *præcisum*. *Noemen forama absoluta*; i. e. in the absolute form.

It must likewise be observed, that the name אלהים *Eloheem*, and אלהי *Eloheea*, are always חסר *chasar*, deficient; i. e. without the ו *vau* between the ל *lamed* and ה *he*; whereas אלה *Eloheea*, is always מלא *malea*; i. e. perfect or compleat; that is, with a ו *vau* between the ל *lamed* and ה *he*, except one, viz. יבחו לשדים לא אלה *yiz-bechu lashedeem loe eloeha*. "They sacrificed unto devils, who are not GOD, Deut. xxxii. 17. because the devils are not GOD. As to

אלהיך and אלהי *Eloheay* and *Eloheecha*, which are used as pronouns in the first or second person singular, are always deficient, as not being of the same form as אלה *Eloha*.

This, is general through the whole scripture, except two in the book of Psalms, viz. אלהי למדני לעשות רצונך *כי אתה אלהי ארוממך אלהי המלך* and, for which, there is a cause, according to the order of the מסורה *Maforah*. But as to the rest that are found in holy writ, they are all deficient: and I presume it to be a maxim founded in truth, always to abide by that that is general and universal, not that that is paucitous, uncommon.

This being granted, I would wish to be informed, whether it be not essential, for the better understanding of scripture, that every person endowed with ratiocination, should fully investigate the following proposition.

That is, if אלהים, אלהי, אלה

אלהי *Eloebeem*, *Eloebea*, and *Elocha*, are all of the same root and signification; what is the reason of the change, in the order that they are written; that is, אלהי and אלהים being always חסר *chafar*, i. e. deficient without a ו *vau*, and אלוה always מלא *Malea* i. e. perfect or compleat, that is, with a ו *vau*; and there is not the least doubt to be entertained, but that this extraordinary change in holy writ, is not the effect of mere accident or chance; but on the contrary, is the effect of great and superlative wisdom, as will be fully shewn. This is the second proposition.

Now, the solution of this *cause*, I take to be this: that if we study and contemplate the Supreme Being, we shall, on our part, perceive two axioms, or principles, though on his part they are but one: the first is, of his existence and essence, as affirming his existence, to be perfection itself in the most unlimited sense; and that it is impossi-

ble for any other being, to comprehend his existence; and which is signified by that most sacred name, called אלהי ^ל שם בן ד' אותיות i. e. the name of four letters, or שם המפורש i. e. nomen explicatum: as his peculiar attribute, and incommunicable to any other.

The second is, on the part of his influence, as all creatures are influenced from him, according to his perfection; and as his influence is agreeable to his potency, as not being limited or circumscribed: it is for that reason, that the name of *Eloebeem* is most properly applied to him; as signifying, that by the power of his influence, he hath brought every thing into existence.—And the name of אל *Eal*, points out the same signification; as we find it expressed in the passages which I shall cite.

אלהי עולם ה' ברא קצות
אלהי *Eloehea oelam Adonay*
boerea ketsoeth haarets. The
everlasting GOD, the Lord,
the

the Creator of the ends of the earth, Ifai. xl. 28.

דְּעוּכִּיהָ הוּא הָאֱלֹהִים הוּא
Deung kee Adonay hu
haeloehem hu asanu. Know
ye that the Lord he is God, it
is he that hath made us, Psal.

c. 3.

אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן
ומבִּלְעָדִי אֵין אֱלֹהִים Enee
reeshoen vaenee echeroen
umibbalangday ean Eloehem.
I am the first, and I am the last,
and besides me there is no GOD,
Ifai. xlv. 6.

In these, and a variety of other passages, the name of אֱלֹהִים *Eloehem*, is constantly mentioned as the subject of influence, and the creation of beings; for which reason also, he is called by the name of אֵל *El*, thereby signifying that the power of his influence is absolute and unlimited: as,

כֹּה אָמַר הָאֵל, ה' בּוֹרֵא הַשָּׁמַיִם
וְנוֹשִׁיָּהֶם רִקַּע הָאָרֶץ וְצִאֲצָאֶיהָ
Coe amar *baeal* Adonay boe-
rea hafhamayim venoeteahem
roekang haarets vetseetsaeha.

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it, Ifai. xlii. 5.

וְאֵל מִי הִדְמִיוֹן אֵל Veel mee
tedamyun *eal*. To whom then will ye liken GOD? ibid lx. 18.

אַתָּה הָאֵל עֹשֶׂה פֶלֶא Attah
baeal oeseah phele. Thou (art) the GOD that doest wonders, Psal. lxxvii. 15. i. e. Thou art so powerful and mighty in thy influence, as to be able to change the course of nature wonderfully. So also,

מִי כַמֹּכָה בְּאֵלִים Mee cha-
moecha *baelim*. Who is like unto thee among the mighty ones, Exod. xv. 11. Who is like unto the among the celestial influencers? For the name אֱלֹהִים and אֵל *Eal* and *Eloehem*, by which the Supreme Being is denominated, signify the *Influencer* and *Creator* in the most powerful and absolute manner. Where-
as, the expreffion of כִּי כָל אֱלֹהֵי

אלהי העמים אילים is not of the same signification ; for אילים *Eleeleem* is not the same as אל or אלים ; *Ealim*, or *Eal*, signifying GOD ; but on the contrary, אילים and איל *Eleeleem* and *Eleel*, signify deprivation, &c. as רופאי איל כלכם רועה האיל קסם איל whose true and real signification is in the negative sense ; as if we were to say, they are not possessed of any power at all. See the Root.

And as those two holy and sanctified names, viz. יהוה and אלהים *Jehovah* and *Eloebeem*, do point out to us his *essence* and *influence* ; it is for that reason, that no prophecy or word, delivered from GOD, is to be found but in one of these names ; and which is the first property, as I have already mentioned : the reason of which is obvious, as the prophecy or word was the influence proceeding from his being and existence.

It must likewise be observed, that those two names are often exchanged in the order

and disposition of reading, according to the second property : for although they are two principles, (i. e. his existence and influence) yet, are they both united in him.

And, according to the third property mentioned, we must observe, that no name ever precedes that of אלהים *Eloebeem*, any more than it doth that of the שם המפורש *shem hamferaash*, i. e. *nomen explicatum*. For as those two honorable names precede all others in excellency and sanctification, as expressing his existence and influence, it is, therefore, proper, that they should precede all others, and that none should precede them. And this leads us to the fourth property, viz. that where the noun adjective is connected with the שם המפורש *shem hamferaash*, it is ever, by the means of the name of אלהים *Eloebeem*, or אל *Eal*. For as all the other names are not attributed to the Supreme Being, but according to his operations, as proceeding

from the source of his mighty and powerful influence, it is for that reason that those names are not connected but by the means of the name of **אלהים** *Eloheem*, or **אל** *Eal*, as particularly specifying his influence. And, as his influence proceeds immediately from his existence or essence; or more properly, is the immediate consequence of his existence, it is on that account, that sometimes the **שם המפורש** *i. e. nomen explicatum*, is pointed with the vowel points of **אלהים** *Eloheem*, and pronounced the same, agreeable to the fifth property, which I have mentioned. But the name of **אלהים** *Eloheem*, is never pointed with the vowel points of the **שם המפורש** *shem hamfocrafb*, *i. e. nomen explicatum*. For although we may be able to comprehend his influence, yet we are not able to comprehend his essence or existence. And agreeable to this, is the name of **אלהים** *Eloheem*, applied to others, in a figurative sense; but not the name of

יהוה *JEHOVAH*; for that is never made use of, or imparted to any other.

It must farther be observed, that as the **שם המפורש** *shem hamfocrafb*; *i. e. nomen explicatum*, is the very essence and perfection of holiness without end; and the name of **אל** *Eal* being a manifestation of the power of his influence, it was for that reason, that when the Supreme Being was pleased to sanctify the name of **אל** *Eal*, with an extraordinary sanctification, (such as the creation of the universe) he joined to it half of the **שם המיוחד** *shem hamyuchad*; *i. e. his peculiar or incommunicable name*; that is, one half of the letters, in order to add to the holiness of that name: but the whole of the **שם המפורש** *shem hamfocrafb*, is not joined to it; and that for two reasons.

1st. Because the **שם המיוחד** *shem hamyuchad*; *i. e. the peculiar name of JEHOVAH*, is not analagous to his operations, but is a manifestation

tation of his existence and essence; and therefore, it is not possible that it should be joined to a name which manifests his operations, as the name of אל *Ealdoth*; so that they would be both of one import.

2dly. As the name of *Eal*, with the addition of part of JEHOVAH joined to it, is sometimes applied to others figuratively, according to their different operations, it is for that reason not proper to join the whole name of JEHOVAH to it; for that is peculiar to GOD himself, and incommunicable to any other. Now, when one half of the *shem hamfoerash*, *nomen explicatum*, viz. יה^u *yod, he*, is joined to אל, it then forms אלהי *Eloeba*, and אלהים *Eloebeem*. The last, with final ם, and which forms the *absolute*. And sometimes we find the יה^u *vau and he*, which is the other part of the *shem hamfoerash*, joined to אל *Eal*, which then forms אלה *Eloeba*. For these three, viz.

אל אלהים *Eal, Eloeba, Eloebeem*, are as the root, of what are called שמות אלהות *shemoeth Elabuth*; either without any additional letters, as אל *Eal*; or with them, as אלהים and אלה *Eloeba and Eloebeem*; in which, all the others are included; and the difference of their form is, to shew the distinction of the one being absolute, and the other in construction, as shewn in the second proposition. And it is on this account that אלהי *Eloeba* and אלהים *Eloebeem*, are always without ו *vau*, as having already one half of the name of JEHOVAH, viz. the י *yod*, and ה *he*; consequently, there is no necessity for adding any other of the letters; but, אלה not having י *yod*, is obliged to have ו *vau* affixed to it, that it might likewise have one half of the name of JEHOVAH: and אלהיך is also generally without ו *vau*, as having י *yod* and ה *he*. From all which, it is clear, that the name of אלהים

Eloheem, is not applied to GOD figuratively, or in a secondary sense, but in its primary sense, importing the absolute power of his influence.

Agreeable to the above, as *Aben Ezra* observes, the noun *Eloheem* is an adjective, and not a substantive. And, as the Angels, and the celestial bodies, are endowed by the Creator, with the power of influencing the terrestrial world, they are therefore figuratively called *Eloheem*. And the idols, which were made in the form of the heavenly bodies, were likewise figuratively called *Eloheem*: for the original worship of the idol, was only as it represented the heavenly powers and intelligences; and who, they imagined, influenced the said idols, on account of the worship paid to them, as representing the said powers and intelligences; for the worshippers of heavenly bodies thinking them at too great a distance, and sometimes out

of sight, they were determined to have more constant and visible deities; for which purpose, they made *Idols*, or *Images*, as supposing that the Deity, to which it was dedicated, did reside in and influence the *Image*, so dedicated to it; in the same manner as they believed the intelligences did the planets.

And the learned Doctor *Pocock*, in his account of the ancient idolators in *Arabia*, called *Zabei*, (from their own writers) attempts to explain these notions of the *Pagan* idolators. That because men want mediators between the Supreme GOD and them, they imagine some pure spiritual Beings or Intelligences, perform the office; and that these inhabit the *Sacelli*, or bodies of the planets, which are therefore the objects of their worship. And because the planets are often not seen, and so they should want visible mediators, many of them came to form different *images*, that were appropriated

priated to each planet, and which served instead of the planets themselves, to procure for them the mediation or influence of the spiritual Beings residing in the planets. And lastly, that both the planets, and the images of them, as above-mentioned, were called *Lords* and *Gods*, and worshipped with proper offerings and prayers. Vide, Dr. Pocock's Specimen, Hist. Arabum. page 139, &c. edit. Oxon. 1650.

And whether the Judges are really called אלהים *Eloheem* or not, appears very doubtful to me: for notwithstanding that the *Chaldee* paraphrast, *Onkelas* interprets the word in these two passages, viz. והגשו אדניו אל עד האלהים יבא דבר and אלהים שניהם by the word דיינא; i. e. Judges; and in which he has been followed by all the commentators; so that *Maimonides* has been led to opine, that, the name of *Eloheem*, in the first and primary sense, belongs to them, as already

mentioned, appears to me not to be conclusive. For in the Pentateuch, we always find the Judges expressly called by the name of שופטים *Shoepheteem*, as

וַאֲצַוְהָ אֶת שְׁפֹטֵיכֶם בְּעֵת הַהוּא
Vaetsavveh eth *Shoephetechem*
baeength hahee. And I charged your Judges at that time, Deut. i. 16.

שְׁפֹטִים וְשֹׁטְרִים תִּתֶּן לָךְ בְּכָל שְׁעָרֶיךָ
Shoepheteem veshoete-
reem tittean lecha bechal she-
angrecha. Judges and officers shalt thou appoint in all thy gates, ibid xvi. 18.

וְאֵל הַשְּׁפֹט אֲשֶׁר יִהְיֶה בַיָּמִים
הֵהָם Veel *hashhoephheat* esher
yeeheyeh bayyameem hahe-
am. And unto the Judge that shall be in those days, ibid. xvii. 9.

וְדָרְשׁוּ הַשְּׁפֹטִים הַיָּטֵב
Vedarshu *hasboepheteem* heateav.
And the Judges shall make diligent inquisition, ibid. xix. 18.

וַיֵּצְאוּ יְקִיָּיד וְשֹׁפְטֵיךָ
Veyatsen *zekeanecha* veshoephetecha.
Then thy Elders and thy Judges

Judges shall go forth, *ibid.* xxi. 2.

Hence it is manifest, that the Judges are primarily called שפטים *Judges*; or זקנים *Elders*; not *Elocheem*.

And, as to the passages, אשר ירשעון אלהים עד אשר ירשעון אלהים, it must be observed, that strictly speaking, scripture does not intend to call the *Judges*, *Elocheem*; but imports that their decision, or distribution of justice, is to be according to the law of *Elocheem*. For being commanded to judge, according to the laws of GOD, they were figuratively, called *Elocheem*, agreeable to what the Psalmist says,

אלהים נצב בעדת אל בקרב אלהים יושפט *Elocheem nitfav baengdath eal bekerev Elocheem yishpoet*. GOD standeth in the congregation of the mighty: he judgeth among the *Elocheem*; i. e. the Judges. This phrase is agreeable to the expression used in England, viz. The court of *King's Bench*; although it is clear

that the King never presides there. But as it is presumed, that they there judge according to the laws enacted by the King; it is for that reason so called. And this is the real meaning of the passage והגישו אדניו אל האלהים *Ve-higgeeshoe adoenav el haaloe-hem*. Then his master shall bring him to be punished, according to the law of GOD. As a proof of the justness of this explanation, we read in Deut. xix. 17.

ועמדו שני האנשים אשר להם הריב לפני ה' לפני הכהנים והשפטים *Veangmedu shenea haenosheem esher lahem ha-reev liphnea Adonay liphnea hacoeheneem vebashfoephtheem*. Then the men between whom the controversy (is), shall stand before the Lord, before the priests, and the *Judges*. Hence it is manifest, that the standing before GOD, signifies, to be judged, according to the law of GOD. And this I take to be the opinion of *Onkelas*; for he does not explain the word *Elocheem*, to signify

signify the Judges ; but that the place where they administer justice, is GOD's, as being according to his law. Agreeable to which, Moses says, כִּי הַמִּשְׁפָּט לְאֱלֹהִים הוּא *Kee hammshpat lealoebeem hu*. For the judgment is GOD's, Deut. i. 17.

And so *Jehosaphat* said to the Judges, " And he said to the Judges, Take heed what ye do : for ye judge not for man, but for the Lord, who (is) with you in the judgment, II. Chron. xix. 6.

From all which it is clear, that the name of *Eloebeem* is applied to the Judges only in a figurative sense, as administering the law and judgment of GOD, and thereby influencing or directing the laws of GOD to man.

And so says *Aben Ezra*. The word *Eloebeem*, signifies, they shall enforce the commandments of GOD in the earth. See his Comment. on Exod. xxi. 6. And which, entirely overturns the hypothesis of *Maimonides*, viz.

That it was primarily applied to the Judges, and figuratively to GOD. But on the contrary, proves that it primarily belongs to the Supreme GOD, (as the influencer of all creatures) and applied figuratively to the *Angels, Intelligences, or heavenly bodies* ; as also to the *Judges* ; as influencing in an inferior degree.

It now remains to take notice of the final ם in *Eloebeem*, which some think makes it plural. To which I answer, that the final ם is no certain proof of its being plural ; for we meet with many words in the Hebrew which have ך *yod*, and final ם *mem* for their ultimate letters, and yet are allowed by all to be in the singular ; as אֲפָרַיִם. חוּשִׁים. אֲפָרַיִם. חוּשִׁים. and which is the case in the noun אֱלֹהִים *Eloebeem* ; for the ה *he*, and ך *yod*, from JEHOVAH, is joined to אֱלֹהִים ; and the final ם is to form the *absolute* ; by which, it is distinguished from אֱלֹהֵי *Elocha*, which is relative.

This

אלה

This, is what appears to me to be the real definition of the noun אֱלֹהִים *Eloheem*.

Emphat.

הֵיִשׁ אֱלֹהִים מִבְּלַעַי Heyeash *Eloeba* mabbilangday. Is there a *God* beside me? *Isai.* xlv. 8.

כִּי אֱלֹהִים קָדוֹשׁ הוּא Kee *Eloheem* kedosheem hu. For he is an holy *God*, *Joshua* xxiv. 19.

וְהָאֱלֹהִים אֱמֶת הוּא אֱלֹהִים וְהָאֱמֶת עֹלָם Vaadonay *Eloheem* emeth hu *Eloheem* chayyeem umelech oelam. But the Lord (is) the true *God*. He (is) the living *God*, and an everlasting king, *Jer.* x. 10.

In construction,

וְאֶשְׁבִּיעַךְ בָּהּ אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ Veashbeeangcha Baadonay *Eloheea* hashshamayim *vealoheea* haarets. And I will make thee swear by the Lord, the *God* of heaven, and the *God* of the earth, *Gen.* xxiv. 3.

הָאֱלֹהֵי הָעֶבְרִיִּים נִקְרָא עֲלֵינוּ Adonay *Eloheea* haingvriyyeem nikra aleanu. The

אלה

Lord *God* of the Hebrews hath met us, *Exod.* iii. 18.

בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל Baruch Adonay *Eloheea* Yifraeal. Blessed be the Lord *God* of Israel, *I. Kings* i. 48.

אלה *Elah, Cha.* *God.*

בְּרַם אֵינִי אֱלֹהִים בְּשָׁמַיָא Beram eethay *Elah* bishmayya. But there is a *God* in heaven, *Dan.* ii. 28.

Emphat.

בְּאֶרְצוֹ בְּטִלַת עֲבִידַת בֵּית אֱלֹהִים Beadayin betealath aveedath beath *Elaba*. Then ceased the work of the house of *God*, *Ezra* iv. 24.

וְלֹאֲלֹהָא דִּי נִשְׁמַתְךָ בִּידָה Velealaha dee nishmethach beedeah. And to the *God* in whose hand thy breath (is) *Dan.* v. 23.

Affix.

עֲלֹהֵי בְּרַת אֱלֹהִים Eloheee bedath *Elabeab*. Against him (concerning) the law of his *God*, *ibid.* vi. 6.

אֱלֹהֶךָ דִּי אַנְתָּ פִלְחִי־לָהּ Elabach dee ant phalach bithdeera hu yesheazevinnach. Thy *God* whom thou serveest continually,

ally, he will deliver thee, *ibid.* verse 16.

כֶּשֶׁם אֱלֹהֵי Keshum *Elabee*. According to the name of my God, *ibid.* verse 4, 5.

וְעַיִן אֱלֹהֵיהֶם הָיָה עַל שְׁבִי יְהוּדָיָא Veean *Elabeheem* hevath al favea yehudayea. But the eye of *their* God was upon the elders of the Jews, *Ezra* v. 5.

אֱלֹהֵי Elochee, *Rab.* Divinity.

אִישׁ הָאֱלֹהִי Eash *haeloehev*. A divine, a theologist.

תּוֹרַת אֱלֹהִים Toerah *eloe-beeth*. Divine law.

הַהִשְׁגָּחָה הָאֱלֹהִית Habash-gachah *haeloebeeth*. The divine providence.

פִּילֹסוֹפִיָּא אֱלֹהִית Philoesoephya *eloebeeth*. Divine philosophy, metaphysic.

אֱלֹהֵי Elahean, *Cha.* But, except, less, &c.

וְאָמַר לֹא אֶשְׁלַחֲכֶם אֱלֹהֵי Vaemar la ashal-
cheenach *elabean* bearachta-
nee. And he said, I will not let thee go, *except* thou bless me. *Targ. Onk. Gen.* xxxii. 26.

אֱלֹהֵי לְאָרְצִי וּלְיִלְדוֹתַי תִּיחַיֵּל

Elabean leareeng uleyalduthee teazal. But thou shalt go unto my country, and to my kindred. *Targ. Onk. ibid* xxiv. 4.

אֱלֹהֵי בֶר דֶּתּוּלִיד הוּא יִרְתִּינֶךָ *Elabean* bar dethoeleed hu yearetheenach. But the son which thou shalt beget, he shall be thine heir. *Targ. Onk. ibid* xv. 4.

אֱלֹהֵי חִיבָא *Elabean* chiv-
vaah. Save the Hivites. *Targ. Jona. Josh.* xi. 19.

אִף אֱלֹהֵי דְאֶשְׁתָּא אֶכְלֵתִיהָ Aph *elabean* deeshta echal-teah. Much less when the fire hath consumed it. *Targ. Jona Ezek.* xv. 5.

אֱלֹהֵי Elu, *Cha.* Behold. וְאֵלֹהֵי צֶלֶם חָדָשׁ Vaelu tsealeam chad saggee. And behold a great image, *Dan.* ii. 19.

וְאֵלֹהֵי קֶרֶן אַחֲרֵי זַעֲרָה סִלְקָתָא Vaelu keren achere zeeangrah silkath beaneachean. And behold, there came up among them another little horn. *ibid* vii. 8.

And with an exchange of letters, viz. the ר for the ל ; for which, see ארו.

Vol. I. Z z z אלו

אלו

אלו Illu, *Cha*. O that, were, if so be, &c.

אלו חכמי אסתכלו בך Illu chackeemu istaccalu veda. O that they were wise, that they understood this. Targ. Onk. Deut. xxxii. 29.

אלו רענא קדם ה Illu raengva kadam Adonay. If it were pleasing before the Lord. Targ. Jona. Judg. xiii. 23.

אלו אציתתא לפקודי Illu etseathetha lephikkuday. O that thou hadst hearkened unto my commandments! Targ. Jona. Isai. xlvi. 18.

Another form.

אלולי ה דהיה בסעודתא Eelulea Adonay dahevah vesaengdana. If (it had not been) the Lord who was in our help. Targ. Jerus. Psal. cxxiv. 1.

ואלולי הו יומי חייה Veillulea hevu yoemea chayoehee. And though the days of his life were. Targ. Jerus. Eccle. vi. 6.

And in the Targum of Onkelas, it is **אלולפון**.

אלולפון אלהא דאבא Illulaphoen elaha deabba. Except

אלח

the God of my father. Targ. Onk. Gen. xxxi. 42.

אלו Ealu. *Rab*. These, the same, that, &c.

אלו *Cha*. See in **לוא**.

אלו Ilva, *Talm*. The aloe. *Talm*. in Gitteen, fol. lxix. 2.

אלח Alach. Filthy.

אף כי נתעב ונאלח איש שתה Aph kee nithangv veneelach eesh shoetheh cammayim avlah. How much more filthy (is) man who drinketh iniquity like water? Job xv. 16.

הכל סר יחדו נאלחו Haccoel far yachdav neelachu. They are all gone aside, they are (all) together become filthy, Psal. xiv. 3.

אלט *Rab*. Hence

אלטיכסיא Altichsaya. A sign, mark, or seal. In Beresheth Rabba.

אליה Alyah, *Talm*. The lap, or tip of the ear.

ר אליהו הלוי אשכנזי R. Eliyahu halevee Ashknaze.

R. Elias Levita, a German, well known by the name of **בחור**, was an eminent critic, grammarian, and poet; and

was eminently skilled in *Chaldee*, and Rabbinical Hebrew.

His works, which are chiefly on Hebrew Grammar, are numerous, and held in great esteem, both by Jews and Christians. They are,

1st. ביאור על מהלך שבילי. Beeoer al mehallach sheveelea hadangath le Rabbi moesheh kimchee. An explanation or comment of the progress of the stages of science, written by R. Moses Kimchi. Composed in *Padua*. Printed at Basil in 1531.

2d. ספר הבחור. Sepher Habachur. The Chosen Book. This is an Hebrew Grammar, and really deserves the title he has given it: and from which, I freely acknowledge, I have received very great benefit in the progress of my study on the sacred language. It was composed in Rome, and immediately printed there. A. M. 5247.

3d. ספר מתורגמן. Sepher Mithurgaman. A Dictionary on the *Chaldee* language, and

many other words met with in Rabbinical writings, derived from that language. It is a most extraordinary performance, the words being all arranged under the *Chaldee* roots, and explained by parallel passages from the Hebrew text. Printed at *Isnea*, in 1541.

4th. ספר ההרכבה. Sepher Haarcavah. The Book of Compositions; or more properly, according to the Hebrew, The Compound Book, as he therein treats, of what are called in Hebrew, compound or strange words, as not having a certain and fixed root in the language. Printed in 1546, by Daniel Bumberg.

5th. פרקי אליהו. Pirkea Eliyahu. The Chapters of Elias, on the letters, points, and accents, viz.

1st. פרק שירה. Perak she-rah, The Chapter of Song; in which he treats of the letters and points.

2d. פרק המינים. Perek ha-meeneem. The Chapter of Species.

Species. See, the Grammar Part I. chap. vii. page 107, and seq.

3d. פרק המדות Perek hammeedoeth. The Chapter of Measure, which treats of the manner and form of the nouns.

4th. פרק השימושים Perek hasheemusheem. The chapter of Servitors; in which he treats of the servile letters. Printed by Dan. Bumberg, A. M. 5306.

6. ספר מסורת המסורת Sepher Masorath Hamaforath. The Tradition of the Tradition; i. e. The Tradition of the Masorah. In the preface to which, he first broached the novel doctrine of the late invention of the points. See Part the first. Printed first at Venice, A. M. 5299, and at Basil in 1620.

7th. ספר טוב טעם Sepher tuy taangam. The Book of good Taste. This treats of the musical accents called טעמים taangmeem. Printed at Basil, A. M. 5299.

8th. ספר התשבי. The Book of (Elijah) the Tishbite, being a kind of dictio-

nary upon as many words as is contained in the word תשבי, according to the numerical letters thereof, viz. 712. See, the alphabet. Printed in Basil, A. M. 5287, and in Isnae, in 1541. He likewise composed several small tracts and pieces of poetry, &c.

אלין Ilyoen, *Cha*. The thumb, or great toe.

ועל אלין ידהון דמינא Ve-angl *ilyoen yadehoen deyam-meena*. And upon the thumb of the right hand. Targ. Onk. Exod. xix. 20.

ועל אלין רגלהון דמינא Ve-angl *ilyoen ringlehoen deyam-meena*. And upon the great toe of their right foot, *ibid*.

אלך Alach, *Cha*. Those &c.

וגבריא אלך די הסקו לשחרך Guvrayya *illeach* dee hassiku leshadrach. Those men that took up Shadrach, Dan. iii. 22.

וגבריא אלך תלתהון Veguvrayya *illeach* telatheahoen. And these three men, *ibid*. verse 23.

אֲדִין שְׁאֵלָנָא לְשָׁבִיָּא אֵלָךְ
Edayin sheealena lefavaya il-
leach. Then we asked *those*
elders, Ezra v. 9.

אֵילָךְ Ealach Rab. Further,
beyond, &c.

אֵלֶכְסַנְדְּרִיָּא Elachfande-
riyya, *Gha.* Alexandria in
Egypt.

לֶכְסַן. See, in

אֵל אֶתְרַגּוּשַׁת אֵלֶכְסַנְדְּרִיָּא
Al ithragushath elachfanderiy-
ya. On the multitude of
Alexandria. Tar. Jona. Germ.
xlvi. 25. called in Hebrew
נֶא.

אֵלָל Alal, *Gha.* To spy,
search out; also a spy, or
scout.

אֵלֵילֵי אֶתְנָן Allelea attun.
Ye (are) *spies.* Targ. Onk.
Gen. xlii. 9.

וּשְׁלִיכוּ וְאֵלֵילוּ יַת אֶרְעָא
Ufelecku vealleelu yath arang.
And they went up and *searched*
the land. Targ. Onk. *ibid.*
xiv. 32.

Particip. or what is called
N. parti.

וּשְׁלַחוּ מֵאֵלֵינוּ Ushelachu
mealleleen. And they sent
spies. Targ. Jon. Judg. i. 23.

אֶרְחָא מֵאֵלֵינוּ Oerach me-
llaya. Targ. Onk. Numb.
xxi. 1.

The way of the *spies.*

Infin.

וְתָבוּ מֵאֵלֵינוּ יַת אֶרְעָא
Vethava meallaya yath arang.
And they returned from *search-*
ing of the land. Targ. Onk.
Numb. xiii. 25.

אֵלָם Alam.

1. To bind; a bundle,
sheaf, or any thing collected
together, &c.

וְהִנֵּה אֲנַחְנוּ מֵאֵלָמִים אֵלָמִים
Vehinneah enach-
nu meallemeem elummeem be-
thoech haffadeh. And be-
hold (we were) *binding sheaves*
in the field, Gen. xxxii. 7.

וְהִנֵּה קָמָה אֵלָמָתִי
Vehinneah kama elummathee.
And lo,
my sheaf arose, *ibid.*

אֵלָמוֹתֵיכֶם Elummoetheachem.
Your sheaves, *ibid.*

בֹּא יְבֵא בְרֵכָה נֶשֶׂא אֵלָמוֹתַי
Boe yavoe vereena noesea
elummoethav. Sh all doubtless
come again with rejoicing,
bringing *his sheaves,* Psal.
cxxxvi. 6.

A congregation.

הַאֲמֵנָם אֵלִים צֶדֶק תִּדְבָּרֶנּוּ
Haummenam ealem tsedek te-
dabbearun. Do ye indeed
speak righteousness, O congrega-
tion? Psal. lviii. 2.

Though some think it
means silence, (according to
the next form) and interpret
it, Ye indeed are *silent* to
speak righteousness; i. e.
when ye should speak righte-
ousness, ye then are silent.

2. Silence, dumb, &c.

אוּ מִי יֵשׁוּם אֵלִים Oe mee
yafum eelleam. Or who mak-
eth the dumb? Exod. iv. 11.

כָּלִם כְּלָבִים אֵלִים Kullam
kelaveem illeem. They
(are) all *dumb* dogs, Ifai. lvi.
18.

Niph.

וַיִּכְרַחֵל לִפְנֵי גִזְזִיָּה נֶאֱלָמָה
Ucheracheal liphnea goeze-
zeha nelamah. And as a sheep
before her shearers is *dumb*,
ibid. iii. 7.

נֶאֱלַמְתִּי לֹא אֶפְתָּח פִּי Nee-
lamtee loe ephtach pee. I was
dumb. I opened not my
mouth, Psal. xxxix. 10.

תֵּאֱלַמְנָה שִׁפְתֵּי שֹׁקֵר Tea-
lamnah siphsea shaker. Let

the lying lips be put to silence,
ibid xxxi. 19.

3d. אֶלְמָנָה Almanah. A
widow. And is derived from
the preceding, as R. Jonah
observes, because the widow
is silent, having none to speak
for her, or plead her cause;
perhaps, being so full of grief,
she hath not the power of ut-
terance.

כִּי לֹא אֵלְמָן יִשְׂרָאֵל וְיְהוּדָה
Kee loe alman Yisra-
eal vehudah meaelohov. For
Israel is not *widowed*, nor Ju-
dah of his God, li. 5.

Not forsaken as a *widow*
whose husband is dead, and
consequently lost to her; but
only as a woman whose hus-
band is gone from her for
some little time: for although
GOD hath forsaken the Jew-
ish church, (which is typifi-
ed as his spouse) yet, hath
he not utterly cast it off,
as a widow who is bereft of
her husband.

The noun.

שִׁכּוֹל וְאֶלְמָן Shechoel veal-
moen. The loss of children,
and widowhood, Ifai. xlvii. 9.

אלם

שְׁבִי אֶלְמָנָה בֵּית אָבִיךָ She-
 yee *almana* veath aveech.
 Remain a widow at thy fa-
 ther's house, Gen. xxxviii.
 11.

וַתְּהִינָה צָרֻרֹת עַד יוֹם מָוֶתָּהּ
 Vatteehayana
 tseruroeth ad yoem muthan
almenuth chayyuth. So they
 were shut up unto the day of
 their death, living in widow-
 hood, II. Sam. xx. 3.

וְחֶרֶפֶת אֶלְמְנוּתֶיךָ לֹא תִזְכְּרִי
 Vecherpath *almenuthayich*
 loe thizkeree oed. And the
 reproach of thy widowhood
 thou shalt not remember any
 more, Isai. xlv.

4th. A concealed name;
 and so may be said to be silent
 about it.

שֶׁבַח פֹּה פָּלְנִי אֶלְמָנִי Shevah
 poe *peloence almoence*. Ho,
such a one, turn aside, sit
 down here, Ruth iv. 1.

וְאֵת הַנְּעָרִים יוֹדַעְתִּי אֶל מְקוֹם
 Veeth hanneang-
 reem yoedangtee el mekoem
peloence almoence. And I
 have appointed (my) servants
 to *such and such* a place.
 I. Sam. xxi. 3.

אלם

In these examples, Kimchi
 observes that פָּלְנִי אֶלְמָנִי *Pelo-
 ence almoence*, signifies, such a
 person, or place, whose name
 is concealed; and is derived
 from פָּלָא *pele*, to hide, or
 conceal: agreeable to which,
 we meet with it, as a com-
 pound word.

וַיֹּאמֶר אֶחָד קְרוֹשׁ לְפָלְמוֹנִי
 Vayoemer echad kad-
 oesh *lepalmoenoe* hamedabear.
 And another saint said unto
 a certain (saint) which spake,
 Dan. viii. 13,

5th. A porch.

וְאֵת אֵילָם הָעַמֻּדִים עָשָׂה
 Veeth ulam
 haangmudeem afah chemish-
 sheem ammah arcoe. And
 he made a porch of pillars,
 the length thereof (was) fifty
 cubits, I. Kings, vii. 6.

וְאֵילָם הַכִּסֵּא אֲשֶׁר יִשְׁפֹּט שָׁם
 Veulam
 hackissea esher yishpat sham
ullam hammishpat afah. And
 he made a porch for the
 throne, where he might judge
 (even) the porch of judgment.
 ibid. verse 7.

וְהָאֵילָם עַל פְּנֵי הַיֵּכַל הַבַּיִת
 Vebaulam

אלם

Veaulam al penea heachal habayith. *And the porch before the temple of the house,* ibid. vi. 3.

וְאֵלָמֵי הַחֲצֵר *Veulammea* hechatser. *And the porches of the court,* Ezek. xli. 15.

And some reckon **אֵילָמוֹי** of the same signification.

6th. But, truly, &c.

וְאִילָם לִזֹּז שֵׁם הָעִיר לְרָאשָׁנָה *Veulam* luz sheam haeengr lareeshoenah. *But the name of that city (was called) Luz at first,* Gen. xxviii. 19.

וְאִילָם חַי אֲנִי *Veulam* chay anee. *And (as) truly (as) I live,* Numb. xiv. 21.

אִילָם אֲנִי אֶל שְׁדֵי אֲדָבָר *Ulam* enee el shadday edabear. *Surely I would speak to the Almighty,* Job xiii. 4.

And R. Jonah has formed.

7th. **אִילָם** *Ulam*. Firm.

וּבְרִיא אִילָם *Uvaree ulam*. *And their strength (is) firm.* i. e. is as firm as a porch, or arch. Psal. lxxiii. 3.

אלם *Alam*. *Cha*.

1st. Courage, fortitude.

&c.

תִּקְיָה וְאֵלִים *Tekeaph vae-*

אלם

leam. Be strong and (of good) courage. Targ. Onk. Deut. xxxi. 23.

תִּקְיָה וְאֵלִים *Takkeephu* vaeleemu. Be ye strong; and (of good) courage. Targ. Onk. ibid. verse 6.

Parti.

וְחֻזַּת אֲרוֹם מֵאֵלָמָא הִיא לְמַדָּה *vachezath erum mealema* hee limhach immah. *When she saw that she was steadfastly minded to go with her.* Targ. Jona. Ruth. i. 18.

Another form.

וְכָל דְּמִתָּא לְמִין *Vechal demithallemeon*. *And all (the desire) of force.* Targ. Job xxxvi. 19.

2d. Dumb, mute, &c.

כִּי מִן שְׁוִי אֵלָמָא *Man shavvea illeama*. *Or who maketh the dumb.* Targ. Onk. Gen. iv. 10.

וְהִיד אֵלָמָנָא דְּלֹא פִתַּח פּוּמִיָּה *Veheach illemana dela phathach pumeah*. *And as a dumb (man) that openeth not his mouth.* Targ. Jerus. Psal. xxxviii. 14:

אֵתְאֵלְמִיָּת *Ithalemeath*. *I was dumb,* ibid. xxxix. 3.

And

אלם

And some write it with *y* *ain*, instead of א *aleph*; for which, see עלם.

3d. A porch; the same as in the Hebrew.

4th. A bundle, or sheaf; as in the Hebrew.

אלם Alam, *Talm. Rab.* Power, strength, &c.

כָּל דְּאִלִּים גָּבַר Cal *dealeem* gavar. He that is *most powerful* conquers. Bava Bathra. fol. xxxiv. and Gitteen, Perrek Haneezakeen, fol. lx.

אִלְמֵא Ilmalea, *Rab.* Un-
less, if, &c.

אלן Elan, an oak, or plain; for which, see איל and אלה.

אִלָּן Illan, *Cha.* All sorts of trees, whether they bear fruit or not.

אֵילָן פֵּרִי Eelan peareen. The fruit tree. Targ. Onk. Gen. i. 11.

וְאֵלוֹ אֵילָן בְּנוֹא אֲרָעָא Vaelu eelan begoe arang. And behold, a tree in the midst of the earth, Dan. iv. 7.

There is another form, with א postfixed.

וְיֵת כָּל אֵילָנָא דִּי בִידֵּי פִּירִי אֵילָנָא

אלן

Veyath cal eelana dee veah pearea celana. And every tree, in the which (is) the fruit of a tree. Targ. Onk. Gen. i. 29.

גָּדוּ אֵילָנָא Goedu eelana. Hew down the tree, Dan. iv. 8.

Plural.

דְּחִבְכוֹן יֵשְׁבַחְכוֹן כָּל אֵילָנֵי חוּרְשָׁא Habchean yeshabechun cal eelanea churesha. Then shall all the trees of the wood rejoice. Jerus. Targ. Psalm xcvi. 12.

Another form with א postfixed.

אֵזָלוּ אֵילָנֵיָא לְמִנְפָּאָה עֲלֵיהֶוֹן Ezalu eelanaya leman-
naah eleahoen malca. The trees went forth to elect a king over them. Targ. Jona. Judg. ix. 8.

אֵלָן Illean, *Cha.* Plural pronoun. These.

אֵלָן הַוֹּלְדָת שְׁמַיָּא וְאֲרָעָא Illean toeledath shemaya vea-
rang. These are the genera-
tions of the heavens and the earth. Targ. Onk. Gen. ii. 4.

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אלף

לְגִבְרָיָא הָאֵלִין לֹא תַעֲבִדוּן
Leguvraya baillean la
thangbedun middangam. Un-
to *these* men do ye nothing.
Targ. Onk. ibid. xix. 8.

אלנקי Elunkee, *Talm.* A
cushion, pack-saddle, &c.
Gem. Shab. Betfa. fol. xxv.

אלף Eleph. A thousand;
and used sometimes in an un-
determined sense, to express
a *very great* number.

אֶלֶף לַמִּשָּׁה שָׁנִים עֶשֶׂר אֶלֶף
חֲלוּצֵי צָבָא Eleph lammattah
sheneam afar eleph chelutsea
tsava. *A thousand* of (every)
tribe, twelve *thousand* armed
for war. Numb. xxxi. 5.

Affix.

הִנֵּה אֶלֶף הִדָּל בְּמִנְשָׁה Hin-
neah alphée haddal bimnasheh.
Behold *my thousand* (is) poor
in Manasseh, Judg. vi. 15.

The thousand wherein I am
numbered is poor; or, as
some think, it signifies prince;
(as will be shewn in the se-
cond form) and from thence
conclude, that the father of
Gideon was the prince of
the thousand; for which rea-
son, he says, *my prince* is poor

אלף

in Manasseh; i. e. my fa-
ther; and I am the least in
my father's house. And
therefore, say they, Joash
had power to protect Gideon
in destroying the altar of
Baal. See Kimchi, R. Levi
Ben Gershom, Abarbanal,
&c.

Dual.

אֶת פֶּאֶת קֶדְמָה אֶלְפִים בְּאַמָּה
Eth peath keademah alpayim
baammah. On the east side
two thousand cubits, Numb.
xxxv. 5.

Plural.

שָׂרֵי אֶלְפִים Sarea elapheem.
Rulers of *thousands*, Exod.
xviii. 25.

וְעֵשָׂה חֶסֶד לְאֶלְפִים Veeeng-
feh chesed laelapheem. And
shewing mercy unto *thousands*,
ibid. xx. 6.

In regimen.

כִּשְׁלֹשֶׁת אֶלְפֵי אִישׁ Kishloe-
sheth alpheá eesh. About
three *thousand* men. ibid.
xxxii. 28.

צָעִיר לְהֵיוֹת בְּאֶלְפֵי יְהוּדָה
Tfaeengr leeheyoeth bealphéay
Yehudah. Art little among
the

אלף

the thousands of Judah. Micah, v. 2.

Affix.

הִכָּה שָׂאוֹל בְּאַלְפָיו Hicca Shaul *baelaphav*. Saul hath slain his thousands, 1 Sam. xviii. 7.

2d. A duke, prince, guide, &c.

אֱלוֹף תִּימָן *Alluph* teaman. Duke Teman, Gen. xxxvi. 15.

וְהָיָה בְּאַלְף בִּיהוּדָה Vehaya *kealluph* beeyhudah. And he shall be as a prince in Judah. Zecha. ix. 7.

Affix.

אֱלוֹפִי וּמִידָעִי *Alluphe* ume-yuddaeeng. My guide and mine acquaintance, Psalm lv. 14.

וְאַתָּה לִמַּדְתָּ אֹתָם עָלֶיךָ אֲלָפִים Veatt limadt oetham alayich *allupheem*. And thou hast taught them to be captains over thee. Jer. xiii. 21.

In regimen.

אֵלֶּה אֲלָפֵי בְנֵי עֵשָׂו Ealeh *al-lupheay* venea eafav. These (are) the Dukes of the sons of Esau, Gen. xxxvi. 15.

Affix.

אלף

וְאֵלֶּה אֲלֻפֵּיהֶם Vealeh *al-lupheahem*. And these (are) their dukes, *ibid.* ver. 19.

3d. To teach, manage, &c.

פֶּן תֵּלַח אַרְחֹתָיו Pen *telaph* oerechoethav. Left thou learn his ways, Prov. xxii. 25.

מִלִּפְנֵי מִבְּהֵמוֹת אָרֶץ *Mat-pheanu* mibbahemoeth arets. Who teacheth us more than the beasts of the earth, Job xxxv. 11.

This is as if written with א. See Kimchi on the Roots, and Aben Ezra on Job.

הַחֲרֵשׁ וְאַלְפֶּךָ חֲכָמָה Hachereash *vaeallephcha* chachmah. Hold thy peace, and I shall teach thee wisdom, *ibid.* xxxiii. 33.

כִּי יֵאֻלֶּךְ עֲוֹנֶךָ פִּיד Kee *yea-al-leaph* evoenecha peecha. For thy mouth teacheth thine iniquity, *ibid.* xv. 5. That is, by his discourse he taught other people to be acquainted with his sin. See Jarchi, Aben Ezra, Kimchi, &c.

תַּלְפִּיטַת This, some have also arranged under this

אלף

root; but I think very improperly, as it is a compound word; for which, see תלל.

4th. An ox; or cattle in general.

וַאֲנִי כְּכֶבֶשׂ אֶלּוֹף יוּבֵל לְמִבּוֹחַ
Voenee kecheves *alluph* yuval
litboeach. But I (was) like
a lamb, (or) *an ox* that is
brought to the slaughter, Jer.
xi. 19.

Plural.

צֹנֶה וְאַלְפִים כָּלָם Tfoeneh
vaelapbeem cullam. All sheep
and oxen, Psal. viii. 8.

Affix.

שֶׁגַר אֶלְפִידֶּה Shegar *elaphe-*
cha. The increase of *thy kine*,
Deut. vii. 13.

אֶלּוֹפֵינוּ מְסַבִּלִים *Allupheanu*
mesubbaleem. That (*our*
oxen) may be strong to labour,
Psal. cxliv. 14.

אלף *Alaph, Cha.*

1. To teach, discern, be
accustomed; also doctrine
or instruction, &c.

אֶרֶא לֹא אֶלְפִי Erea la *eleeph*.
For he had not *proved* it:
or, more properly, he was
not *accustomed* to go in such
armour, as being a shepherd.

אלף

Targ. Jona. i Sam. xvii.
39.

וְאַלְפִיָּה לְמִקְטַל קֶטוֹל *Vaelceph*
lemiktal ketoel. And it *learn-*
ed to catch or devour the
prey. Targ. Jona. Ezek. xix.
3.

Particip.

וְכָל בְּנֵיךָ אֶלְפִין בְּאֻרֵּיתָא דֵּה
Vechal benayich alpheen be-
oeraytha daadonay. And all
thy children (shall be) *taught*
in the law of the Lord. Targ.
Jona. Isai. liv. 13.

Infinitive.

הֲמֵילָה אֶלְיָפָנָא לְמַעַבְדַּר לָךְ כְּדִין
Hameaylaph aleaphnalemeng-
bad lach kedean. Was I ever
wont to do so unto thee?
Targ. Onk. Numb. xxii.
30.

Here the force of the ex-
pression in Chaldee, is lost in
the translation.

Imperat.

אֶלְיָפִי לְאַוְטָבָא *Alleephu le-*
oetava. *Learn* to do well.
Targ. Jona. Isai. i. 17.

Futur.

וְאֵילָה פִּקְוֹדִיךָ *Veealaph pik-*
kudach. And I will *learn*
thy

אֶרֶץ

thy commandments. Targ.

Jeruf. Psal. cxix. 73.

Piengl.

וְאַלְפִיָּה הָאֵצָא *Veallephea*

Adonay aang. And the

Lord *shewed him* a sort of wood, or tree. Targ. Onk.

Exod. xv. 25.

Particip.

הָיָה מֵאַלְפִי מְנַדְעָא יֵת עֲמָא

Hevah *meallep*

mandeang yathammang veath

Yisraeal. He still *taught* the

people of Israel knowledge.

Targ. Jeruf. Eccle. xii. 9.

'Plural.

מִכַּל מֵאַלְפִי אֶסְכְּלִית Miccal

*meallep*hay askeleath. I have

more understanding than all

my teachers. Targ. Jeruf.

Psal. cxix. 99.

Parti. Passiv.

כְּעֵגֶל לֹא מִלִּיף נִיר Cheeang-

gel la *mallep*h neer. As an

heifer unaccustomed to the

yoke. Targ. Jona. Jeru.

xxx. 18.

לֹא אָבוּ לְקַבֵּלָא אוֹלְפָן אוֹרִיתָא

La evu lekabbala *ulphan*

oeraytha daadonay. Who

will not receive the *doctrine*

אֶלֶף

of the law of the Lord.

Targ. Jona. Isai. xxx. 9.

2d. A thousand. The

same as in the Hebrew.

3d. A ship.

וְאַשְׁכַּח אֶלְפָּא *Veashcach*

ilpha. And he found a *ship*.

Targ. Jona. Jonah i. 3.

Plural.

אֶלְפִיָּא דְטַרְסִים *Ilphaya De-*

tarsees. *The ships* of Tar-

shish. Targ. Jeruf. Psalm

xlvi. 7.

And we sometimes meet

with the word סְפִינָה in Chal-

dee for ship. See סָפָן.

אֵילָפָס *Eelphas, Talm.* A

kind of frying pan. Pesa-

cheem. fol. xxxvii. 1.

And some editions read

לָפָס.

אֶלֶץ *Alats*. To press.

Occurs but once in scripture,

and that in piengl.

כָּל הַיָּמִים וְהָאֶלֶץ *Cal hay-*

ameem vattealetseabu. And

when she *pressed him* daily,

Judg. xvi. 16.

אֶלֶץ *Alats, Cha.* Fa-

mine.

וְלֹאִלְצָן מַדְבְּרָא *Ulculet san*

madbera,

madbera. *And to the famine of the wilderness.* Targ. Jerus. Job v. 23.

Emphat.

מִכִּיבִי אֱלֶצְנָא Mackeevea *zletsfana*. That are oppressed with *famine*. Targ. Jerus. *ibid.* verse 1.

וְלִקְיֻמוֹתֵהוֹן בְּאֱלֶצְנָא Ule-kayyamuthehoen *beuletsfana*. And to keep them (alive) in *famine*. Targ. Jerus. Psalm xxxiii. 19.

אלק Alak, *cha*; from which, אלקף Alkaph; or אלקפתא Alkapta. A duke, prince, viceroy, &c. See Jona. Gen. xli. 44.

לעלתר Lealtar, *Talm. Rab.* Quickly, presently, &c. Perrek roesh hashana.

ON Im. An indeclinable adverb. If, when, that, surely, &c. Used also as an interrogative.

וְאִם לֹא תִשְׁמָעוּ אֵלֵינוּ לְחֻמּוֹל Veim loe thishmeung ealeanu behimmoel. *And if ye will not hearken unto us, to be circumcised,* Gen. xxxiv. 17.

וְאִם עַתָּה קָרַבְנוּ Veim eaz kar-

banoe. *And if his offering (be) a goat,* Lev. iii. 12.

הֲיֵשׁ בְּקֶרְבָּנוּ אִם אֵין He-yeash Adonay bekerbeanu *im* ayin. Is the Lord among us, or not? *Exod. xvii. 7.*

אִם יִנְעָה שׁוֹר עַל בְּלִילוֹ Im yigeng shoer al beleeloe. *Or loweth the ox over his fodder,* Job vi. 5.

And with ה prefix.

הֲאִם תִּכְנֹנוּ לָמוּת Haim tam-nu ligvoeang. *Shall we be consumed with dying?* Num. xvii. 28.

וְהָיָה אִם בָּא אֶל אִשְׁתּוֹ אָחִיו Vehaya *im* ba el easheth a-cheev. And it came to pass, *when* he went in unto his brother's wife, Gen. xxxviii. 9.

וְאִם יְהִיָּה הַיָּבֵל לְבָנֵי יִשְׂרָאֵל Veim yeheyeh hayyoeveal liv-neah Yisraeal. *And when* the jubilee of the children of Israel shall be, Numb. xxxvi. 4.

וּרְאִיתֶם וְהָיָה אִם יֵצְאוּ בָנוֹת וְשִׁלּוֹ לְחֻמּוֹל Ureeethem vehinneah *im* yeatseau venoeth Shee-lu lachul. And see, and behold, *when* the daughters of Shiloh

Shiloh come out to dance,
Judge xxi. 21.

אם ללצים הוא יליץ *Im lalle-*
atseem hu yaleets. Surely
he scorneth the scorners,
Prov. iii. 34.

2d. Posts. And occurs
but once in scripture.

וינעו אמות הספים מקול
הקורא *Vayyanuung ammoeth*
hasippeem mikkoel hakkoe-
rea. And the posts of the
door moved at the voice of
him that called, Isai. vi. 4.

3d. A mother; and is used
figuratively to denote, a ca-
pital city, metropolis, &c.

כי הוא היתה אם כל חי *Kee*
hee hayatha eam cal chay.
Because she was *the mother*
of all living, Gen. iii. 20.

Affix.

ואת אמו *Veeth immoe.* And
his mother, ibid. ii. 24.

Plural, affix.

לאמם יאמרו איה דגן ויין
Leimmootham yoemeru ayyea
dagan vayayin. They say to
their mothers, Where is corn
and wine? Lament. ii. 12.

אתה מבקש להמית עיר ואם
Attah mevakeash le-

hameeth eer *veeam beyisraael.*
Thou seekest to destroy a ci-
ty, and a mother in Israel,
II. Sam. xx. 19.

Not a small village, but a
city that has several suburbs
belonging to it; in relation
to which, she is accounted as
the mother. See R. Levi Ben
Gershoem.

כי עמד מלך בבל אל אם
הדרך *Kee amad melech bavel*
el eam hadderech. For the
king of Babylon stood at *the*
mother of the way, or road:
where the road parts, Ezek.
xxi. 21.

4th. A nation, people.

With prefix ל lamed.

ולאם מלאם יאמץ *Uleoem mi-*
loem yeemats. And (the one)
people shall be stronger *than*
(the other) people. Gen. xxv.
23.

ולאומי אלי האזינו *Uleumee*
ealay haezeenu. And give
ear unto me, O my nation.
Isai. li. 4.

Plural.

שבחוהו כל האמים *Shab-*
chuhu cal haummeem. Praise
him

him, all ye people, Psal.
cxvii. 1.

וַיִּשְׁתַּחֲוּוּ לְךָ לְאֻמִּים Veyish
tachevu lecha leummeem.
And nations shall bow down
to thee, Gen. xxvii. 29.

Fem.

רֹאשׁ אֻמּוֹת Roesht ummo-
eth. The head of the nations,
Numb. xxv. 15. He was
the principal of the five kings
of the nations of Midian.
See chap. xxxi. 8.

Affix.

שְׁנַיִם עָשָׂר נְשִׂאִים לְאֻמֹּת Sheneam asar neseim leum-
moetham. Twelve princes ac-
cording to their nations. Gen.
xxv. 16.

5th. A cubit. A scripture
measure of twenty one inch-
es, eight-tenths of an inch,
and as many hundredth and
thousandth parts of an inch,
English measure; according to
Dr. Cumberland, from Mr.
Greaves's *Cairo* Standard.

שְׁלֹשׁ מֵאוֹת אַמָּה אֶרֶץ הַתִּבְיָה Sheloesht meaoeth ammah oe-
rech hatteavah. The length
of the ark (shall be) three
hundred cubits, Gen. vi. 15.

וְאֵל אֻמָּה תַּחֲלִינָה מִלְּמַעְלָה Veel ammah techallenga mil-
manglah. And in a cubit
shalt thou finish it above,
ibid verse 16.

In construction.

אִמַּת בִּצְעָה Ammath bits-
eangch. The measure of thy
covetousness, Jer. li. 3.

Dual.

אִמַּתַּיִם וְחִצֵּי אַרְכּוֹ Amma-
thayim vacheatsee arcoe. Two
cubits and an half (shall be)
the length thereof. Exod.
xxv. 10.

Plural.

עָשָׂר אֻמּוֹת Eser ammoeth.
Ten cubits, Ezek. xlii. 4.

אם Im, Cha. It, when,
whether, &c. the same as in
the Hebrew: but in the Je-
rus. Targ. it is אין

אם Eam, Cha. Mother,
as in the Hebrew.

אמב Amav, Talm. from
whence אמבוהא Amvuha,
a meeting, or assembly of
people. Yoema, fol. lxxxvii.
1.

אמברא Amvera, Talm.
A cellar. Gem. Kethubath,
fol. cv. 1.

אמה

אמגושה Amgusha. See

מגש

אמד Amad, *Talm.* To measure, estimate, value, &c.

לעולם אומדין דעת הנותן
Leoenglam oemedeen daangth
hanoethean. (We should)
always estimate the intention
of the donor.

ואל תרבה לעשר אומדות
Veal tarbeh leangfear oema-
doeth. And do not acustom
(thyself) to tithe by *conjecture*.
Pirke Avoeth, chap. i.

אמה Amah. A maid
servant; a female slave.

או אמה Oe Amah. Or
maid servant. Exod. xxi. 32.

גרש האמה הזאת Gareash
haamah hazzoeth. Cast out
this *bond woman*, Gen. xxi.
10.

Affix.

או את עין אמתו Oe eth ean
emathoe. Or the eye of his
maid servant, Exod. xxi. 26.

Plural.

ובאהל שתי האמהות Uve-
oehel shetea haemahoeth. And
into the tent of the two *maid*
servants, Gen. xxxi. 33.

In regimen.

אמה

לעני אמהות עבדיו Lee-
angnea amhoeth evadav. In
the eyes of the *hand-maids* of
his servants, II. Sam. vi. 20.

Affix.

ואמהותיהם Veamhoetheahem.
And their *maid servants*, Ezra
ii. 65.

אמה Amah *Cha.* A
maid servant, the same as in
the Hebrew; but with this
difference; that in the latter
it has ה ultimate: but in the
Chaldee, it has א; and some-
times ת suffixed.

אמה Amah, *Cha.* From
whence אמתא Amtha. A
cubit.

אמת Amat, *Cha.* Thick
darkness.

ומשה קריב לצית אמתא
Umoeffeh kereav letseath
amittetha. And Moses drew
near unto the *thick darkness*.
Targ. Onk. Exod. xxviii.
18.

עננא ואמיטתא Enana vae-
maetatta. Clouds, and *thick*
darkness. Targ. Onk. Deut.
iv. 11.

מטל See אמטול

אמל Amal. To be weak,
Vol. I. B b b b faint,

אמל

faint, languid, dispirited, &c.

מָה אֶמְלָה לְבַתְּךָ Ma emula libbatheach. How *weak* is thine heart, Ezek. xvi. 30.

And with the third radical doubled.

Parti.

חַנּוּנִי ה' בִּי אֶמְלֵל Chaanee Adonay kee umlal anee. Have mercy upon me, O Lord for I (am) *weak*, Psal, vi. 3.

כִּי שָׁדְמוּת חֶשְׁבוֹן אֶמְלֵל Kee sadmoeth cheshboen umlal. For the fields of Heshbon languish, Isai. xvi. 8.

Concerning the first of these there is a dispute, whether it be an adjective or not, on account of its being pointed with *pathach*. See Kimchi on the roots.

וְאֶמְלֵל בָּל יוֹשֵׁב בָּהּ Veumlal cal yoesheav bah. And every one that dwelleth therein shall languish, Hosea iv. 3.

אֶמְלֵלָה יֶלֶדֶת הַשִּׁבְעָה Umlelah yoeledeth hashshivang. She that hath born seven, languisheth, Jer. xv. 9.

וַיֹּאמֶר מָה הֵיחֻדִּים הָאֵמְלִלִּים

אמן

עַשִׂים Vayoemer mah hayehudeem haemealaleem oeseem. And said, What do *these feeble* Jews, Nehem. iv. 2.

אמן Aman.

i. Constant, steady, fixed. To trust in, rely upon, or give credit to, &c.

Hiph.

וְהֶאֱמִין בַּה' Veheemeen baadonay. And he believed in the Lord, Gen. xv. 6.

כִּי לֹא הֶאֱמִין לָהֶם Keeloe heemeen lahem. For he believed them not, ibid. lxv. 26.

לִמְעַן יֵאֱמִינוּ בִּי נִרְאָה אֵלַיִךְ ה' Lemangan yaemcenu kee nirah ealecha Adonay. That they may believe that the Lord hath appeared unto thee, Exod. iv. 5.

בָּנִים לֹא אֱמֵן בָּם Baneem loe camun bam. Children in whom (is) no faith, Deut. xxxii. 20.

בְּכָל בֵּיתִי נֶאֱמָן הוּא Bechal beathee neeman hu. Who (is) faithful in all my house, Numb. xii. 7.

אֵיכָה הֵיטָה לְזוֹנָה קִרְיָה נֶאֱמָנָה Eacha hayetha lezoenah kiryah neemanah. How is the faithful

faithful city become an har-
lot ! Isai. i. 21.

Parti.

אָדס בִּי פֶסוּי אַמוּנִים מִבְּנֵי אָדָם Kee
phasu *emuneem* mibnea adam.
For *the faithful* fail among
the children of men, Psalm
xii. 2.

אֲנֹכִי שְׁלָמִי אַמוּנִי יִשְׂרָאֵל
Anoechee shelumea *emunea*
Yisraael. I (am one of them
that are) peaceable (and)
faithful in [Israel], II. Sam. xx.
19.

2d. Truth. For as Kim-
chi observes, the word אֱמֶת
Emeth, *truth*, is from this
root, and which ought to be
written אֱמֶת after the form
of דְּבַלֵּת. But the ך is dropt,
in order to lighten the pro-
nunciation. See Kimchi on
the roots.

אֱמֶת מֵאֶרֶץ תֵּצֵא Emet
meaerets titsmach. *Truth*
shall spring out of the earth,
Psal. lxxxv. xii.

דַּבְּרוּ אֱמֶת אִישׁ אֶת רֵעֵהוּ
Dabru *emeth* eesh eth reae-
anghu. Speak ye every man
the *truth* to his neighbour,
Zach. viii. 16.

וַתְּהִי הָאֱמֶת נֶעְדֶּרֶת Vathee
haemeth nengdereth. And *the*
truth faileth, Isai. lix. 15.

Affix.

הַיָּגִיד אֱמֶתָהּ Hayaggeed
emittecha. Shall it declare
thy truth, Psalm xxx. 10.

שְׁלַח אֹרֶךְ וְאֱמֶתָהּ Shelach
oerecha *vaemitcha*. O send
out thy light *and thy truth*,
ibid. xliii. 3.

These examples of the *da-*
gash in the ת *thau* of the af-
fixed pronoun, is a clear de-
monstration, says Kimchi, of
the truth of what he hath
advanced concerning the de-
rivation of this word; for
the *dagash* is to compensate
for the deficiency of the ך *nun*.

3d. אָמֵן Amean. It is
true. Let it certainly be
so.

וְאָמְרָה הָאִשָּׁה אָמֵן וְאָמֵן
Veamerah haishah *amean a-*
mean. And the woman shall
say, *amen, amen*, Numb. v.
22.

If I have been guilty of
what I am charged with, then,
let it certainly be so to me as
thou hast said.

B b b b

תברך

אמן

יִתְבָּרַךְ בְּאֱלֹהֵי אָמֵן Yithba-
reach bealoehea *amean*. Shall
bless himself in the God of
truth, Isai. lxx. 16.

4th. Indeed, surely, for
certain, &c.

וְגַם אָמְנָה אֲחֹתִי בֵּת אָבִי הִוא
Vegam *amnab* achoethee vath
avee hee. And yet indeed she
is my sister, the daughter of
my father, Gen. xx. xii.

הֲאֵפִי אֲמַנָּם אֵלֶּךְ Haaph *um-*
nam ealead. Shall I surely
bear a child, *ibid.* xviii. 13.

5th. A nurse; or one that
breeds, educates, or protects,
&c.

וַיְהִי אָמֵן אֶת הַדָּפָה Vayehee
oemean eth hedaffah. And he
brought up Hadaffah, Esth. ii.
7.

כַּאֲשֶׁר יֵשֵׂא הָאָמֵן אֶת הַיֶּנֶק
Caesher yiffa *haoemean* eth
hayoeneak. As a nursing fa-
ther beareth the sucking child,
Numb. xi. 12.

וְאֵל הָאֲמָנִים אֲחָאָב לֵאמֹר
Veel *haoemeneem* achav leamo-
er. And to them that brought
up Ahab's (children) saying,
II. Kings x. 2,

Niph,

אמן

וּבְנוֹתֶיךָ עַל צֶדֶק תֵּאֱמָנָה Uve-
noethayich al tsad *teaamanab*.
And thy daughters shall be
nursed at (thy) side, Isai. lx.

4.

6th. A multitude.

וְאֵת יֵתֶר הָאָמֹן Veeath ye-
ther *haamoen*. And the rest
of the multitude, Jer. lii. 15.

7th. An artist.

מַעֲשֵׂה יְדֵי אָמֵן Maengseah
yede *aman*. The work of
the hands of a cunning work-
man, Sol. Song vii. 2.

אמן Aman, *Cha*. Of
nearly the same signification
as the Hebrew; but differs
greatly in the form: for
which reason, I shall produce
some examples.

אֲרִי לֹא הֵמִין לָהֶן Erea la
beameem lehoen. For he be-
lieved them not. Targ. Onk.
Gen. xlv. 26.

וְלֹא הֵימַנִת לִפְתָּגַמַּיָּא Vela
beameneath lephithgamayya.
Howbeit, I believed not the
words. Targ. Jona. I. Kings
x. 7.

Parti.

וּבִפְתָּגַמַּא הָדִין לִיתְכוֹן מִהֵימָנוֹן
Uvephith-
gama

gama hadean leatheachoen
mebeameneen bemeamera da-
adonay elahachoen. And in
this thing *ye* did not *believe*
in the word of the Lord your
God. Targ. Onk. Deut.

i. 32.

Future.

לֹא אֵימֵן La eameen. I
will not believe. Targ. Jerus.
Job ix. 16.

This is contracted from
אֵאֵמֵן.

הָא בְּעֵבְדֵי נְבִיאָא לֹא יֵימֵן
Ha veangvdoe neviyyaya la
yeameen. Behold, he puts no
trust or (*believes not*) in his
servants the prophets. Targ.
Jerus. *ibid* iv. 18.

הָא בְּקַדְיֵי עֲלָאִי לֹא יֵהִימֵן
Ha vekaddeefhea illaea la ye-
beameen. Behold, he putteth
no *trust* in the heavenly
saints. Targ. Jerus. *ibid* xv.
15.

This is a pleonasm.

Future in Hith.

וְיִתְהַמְּנוּ פִּתְגָמֵיכוֹן Veyith-
beamenun pithgameachoen.
So shall your words be *ver-
ified*. Targ. Onk. Gen. xlii.
20.

Fem.

וְקִימֵי מְהִימָנָא לִיהּ Ukeya-
mee mebeamena Leah. And
my covenant *shall stand fast*
with, or to him. Targ. Je-
rus. xlix. 29.

עוֹבַד אִמָּן Oevad uman.

The work of an *artist*; or
cunning work. Targ. Onk.
Exod. xxviii. 6.

אִמָּן בְּעוֹבַדָא דִּנְחָשָׁא Uman
beoengvada dinchasha. A
worker in brass work. Targ.
Jona. I. Kings vii. 14.

Plural.

עוֹבַד אִמְנֵי בִלְהֵן Oevad
umaneen culleboen. All of it
the work of *craftsmen*. Targ.
Jona. Hosea xiii. 2.

Emphatic.

וְכָל אִמְנֵיָא Vechal umana-
ya. And all the *craftsmen*.
Targ. Jona. II. Kings xxiv.
14.

In the other senses, the
form corresponds nearly with
the Hebrew.

אִמָּן Amats.

1st. Strong, courageous,
&c.

Preter.

כִּי אִמְצוּ מִמֵּנִי Kee ametsu
mimmennee

נחל

mimminnee. For they were
too strong for me, Psal. xviii.
18.

חֲזַק וְיָמִץ *Chezak veemats.*
Be strong and of a good cou-
rage, Josh. i. 6.

וְלֵאמֹר מִלּוֹעַם יִצְמָץ Uleqem
miloem yeemats. And (the
one) people shall be stronger
than (the other) people, Gen.
xxv. 23.

Parti.

וְאִמְצָא *Veammects coeach.*
And mighty in strength, Job
 ix. 4.

The noun,

יִסְרָאֵל Yoeseph oemets.
Shall add *fortitude*, *ibid.* xvii.
9.

And there is another form, where the first radical is pointed with *pathach*.

אֲמַצָּה לִי יִשְׁבִּי יְרוּשָׁלַּיִם בָּהּ
Antsah lee
yoeshevea yerushalayim ba-
adonay stevaoeth eloeheahem.
The inhabitants of Jerusa-
lem (shall be) my *strength* in
the Lord of hosts their God,
Zach. xii. 5.

Piengl.

Veimmeats אִמְץ אֶת לִבּוֹ

אמר

eth levayoe. *And made his*
heart *obstinate*, Deut. ii. 30.

Uvir-
cayim coereoeength teammeats.
And thou hast strengthened the
feeble knees, Job iv. 4.

יָאֵמְרָם בְּמוֹ פִּי *Eammitf-*
chem bemoe phee. (But) *I*
would strengthen you with my
mouth, *ibid.* xvi. 5.

Hiph.

לִבִּי וְיָצִיחַ לִי *Weyacmeats libbe-*
cha. And he shall strengthen
thine heart, Psalm xxvii.
 14.

Hith.

והמלך רחבעם התאמץ לעלות
 Vehamelech rechav-
 angm bihammeats laengloeth
 bammercavah. And king
 Rehoboam *strengthened him-
 self*, to get up in the chariot,
 I. Kings xii. 18.

וַתֵּרָא כִּי מֵת־אִמָּצָת הִיא לְלֶכֶת
 אָתָּה Vatteare kee mitham-
 metseth hee lallecheth ittah.
 When she saw that she was
 stedfastly minded to go with
 her, Ruth i. 18.

2. As an epithet of a colour.

Sufeem סוּסֵים בְּרָדִים אֲמָצִים
beruddeem

אמץ

beruddeem emutseem. Grilled and bay horses; that is, as some say, spotted of a strongly lively red colour. But Jonathan, in his paraphrase observes, they were of an asb colour, Zech. vi. 3.

אמץ Amats. Talm. To close, &c.

אין מאמצין את המת Ean meamtseen eth hameath. Must not close (the eyes) of a dying person. Mishna. Shab. fol. cli.

אמצע. See, in מצע.

אמר Amar.

1st. Speech, eloquence, &c.

כה אמר ה' Coe amar Adonay. Thus saith the Lord, Exod. xi. 4.

ראה אתה אמר אלי Reea attah oemear ealay. See, thou sayest unto me, Exod. xxxiii. 12.

והאחרת אמרת Vezoeth oemereth. And the other saith, I. Kings iii. 23.

Niph.

אשר נאמר Esheer neemmar. Which was told, Dan. viii. 36.

באת ואמר לעקב Caeangth

אמר

yeaamear leyaengkoev. According to this time it shall be said to Jacob, Numb. xxxiii. 27.

The noun.

אין אמר ואין דברים Ean oemer vean devareem. (There is) no speech nor language, Psalm xix. 4.

Used figuratively to express the intention of the mind.

הלך רגלי אמתה אמר Halhar-geanee attah oemear. Intendest thou to kill me? Exod. ii. 14.

ויאמר להכות את דוד Vayoemer lehaccoeth eth David. And he thought to have slain David, II. Sam. xxi. 14.

2d. The uppermost bough, or branch.

שנים שלשה ברגרים בראש אמיר Shenayim sheloefsha gargereem beroesh ameer. Two (or) three berries in the top of the uppermost bough, Isai. xvii. 6.

והאמיר אשר עזבו Vechaamcer esheer azevu. And the uppermost branch which they left, ibid, verse 9.

and

אמר

And from hence, says Kimchi, is third, to exalt.

Hiph.

וַיִּשְׁתַּחֲוֶה הַאֲמִירָה הַיּוֹם Vaadonay *beemeerecha* hayoem. And the Lord *bath exalteth thee* this day, Deut. xxvi. 18.

Hith.

וּבְכָבוֹדָם תִּתִּימְרוּ Uvichvoedam *tiithyammaru*. And in their glory shall you *exalt yourselves*, Isai. vi. 6.

אמר Amar, *Cha*. Speech, language. The same as in the Hebrew.

אמירה Ameerah, *Rab*. A sentence, predication, &c.

אימורים Eemureem. *Talm. Rab*. Members ; generally applied to the parts of the sacrifice.

אמורא Amoera. A dictator. And plural **אמוראים** Amoeraeem, dictators.

These, were the Gemarical doctors, out of whose doctrines and traditions the *Gemara* was composed ; and are called dictators, because they dictated those explications upon the *Mishnah*, which are contained in the *Gemara*.

אמש

אמרא Imra *Rab*. The hem of a garment.

אמרפל Emarcal, *Cha*. An officer, or treasurer.

בְּהִנִּיָּא אֲמַרְכָּלָיָא Cahenaya *emarkalaya*. And the priests that kept the door, or the officers of the door. Targ. Jona. II. Kings xii. 10.

וְאֲמַרְכָּלָא דְּמִמְנָא עַל רִבְרֵי **לִיָּאֵי** Vaemarkela *dimmana al ravrevea leavaea*. And the chief officer over the chiefs of the Levites. Targ. Onk. Numb. iii. 32.

אמש Emesh. Yesterday, lately, &c.

יְהוָה שָׁכַבְתִּי אִמְשׁ אֶת אָבִי Hean *shachavtee emesh eth avee*. Behold, I lay *yesterday* with my father, Gen. xix. 34.

וְאֵלֹהֵי אֲבִיכֶם אִמְשׁ **אָמַר אֵלַי** Veloehea *aveechem emesh amar ealay*. But the God of your father spake unto me *yesterday*, ibid. xxxi. 29.

רָאִיתִי אִמְשׁ נֶאֱמַר ה' Raee-thee *emesh neum Adonay*. I have seen *yesterday*, faith the Lord, II. Kings, ix. 26.

אן An. An indeclinable adverb.

adverb. Where, whither, &c.

אָן הֵלַכְתֶּם *An helachtem.*

Whither went ye? I. Sam. x.

14.

And with ך postfixed.

אָנָה וְאֶנְחֵנוּ עָלֶיךָ *Anah enachnu oeleem. Whither* shall we go up? Deut. i. 28.

וְאֵנִי אָנָה אֲנִי בָּא *Vaenee anah enee va.* And I, *whither* shall I go? Gen. xxxvii. 30.

וְלֹא תֵצֵא מִשָּׁם אָנָה וְאָנָה *Ve-loe theatsea misham anah ve-anah.* And thou shalt not go forth from thence, *any whither*, II. Kings ii. 36.

עַד אָנָה ה' תִּשְׁכַּחֲנִי *Ad anah Adonay tishcachenee.* *How long* wilt thou forget me O Lord? Psalm xiii. 2.

עַד אָנָה יִנְאַצְנִי הָעָם הַזֶּה *Ad anah yenaetsunee haangm hazze.* *How long* will this people provoke me? Numb. xiv. 11.

And of the same signification is the following, although without the postfix ה.

עַד אָן תִּמְלֹל אֵלֶיךָ *Ad an*

temallel ealeh. *How long* wilt thou speak these (things) Job viii. 2.

2d. A personal pronoun.

אֲנִי *Anee. I.*

אֲפִי אֲנִי בְּחִלּוּמִי *Aph enee bacheloemee.* *I also* (was) in my dream, Gen. xl. 16.

We likewise meet with it in the plural, and is written אֲנֵנוּ but is read אֲנֵנוּ.

אֲשֶׁר אֲנֵנוּ שְׁלָחִים אֵתְךָ אֵלָיו *Esher enu shoelecheem oethecha ealav.* Unto whom we send you, Jer. xlii. 6.

3d. Used as a request, or prayer.

אָנָה שָׂא נָא פֶשַׁע אֲחֵיךָ *Ana fa na pheshang achecha.* Forgive, *I pray thee* now, the trespass of thy brethren, Gen. l. 17.

And Kimchi observes, that there is an instance where the first radical א aleph is dropt.

אֵל נָא רַפָּא נָא לָהּ *Eal na repa na lah.* Heal her now, O God, *I beseech thee*, Numb. xii. 13.

Here we may observe, the first נ na is to denote the request.

4th. Used as an exclamation.

אָנא חַטָּא הָעַם הַזֶּה חַטָּאָה *Ana chata haangm hazze chetaah gedoelah. Ob,* this people have sinned a great sin, *Exod. xxxii. 31.*

Here the ultimate letter is aleph, and denotes a confession of their guilt. But in Psalms it is with ה, and is a thanksgiving to the Supreme Being, for the manifold mercies which David had received from him.

אָנָה ה' כִּי אֲנִי עֶבֶדְךָ *Anab Adonay kee enee avdecha. Ob* Lord, truly I (am) thy servant, *Psaln cxvi. 16.*

אָ An. *Cha.*

1st. An interrogative. Whither? Where, &c. The same as in the Hebrew.

2d. Wailing or mourning, according to Elias in Methurgaman; and occurs but once, and that in the *Targum* on Job, chap. xviii. 12. which passes for that of Onk.

3d. אָנָא Ana. Pronoun. I. The same as in the Hebrew;

Save that in the *Chaldee*, it has א aleph postfixed, instead of the י yod in Hebrew.

אָנב Anav. *Cha.* Fruit. *די אַנְבִּיה מְבַשֵּׁל בְּעֵדְנִיהָ Dee inbeah mevashal beingdaneah.* Whose fruit is ripe in his season. *Targ. Jerus. Psal. i. 3.*

וְאִנְבִּיה שָׁנִיא *Veinbeah saggee. And the fruit thereof* much, *Dan. iv. 9.*

אָנבָּ Inba. *Talm.* Nits: a small maggot. See *Gem. in Nazear. fol. xxxi. i.* And *Taagneeth. fol. xxii. 2.*

אָנְבִּקְרָאוֹת Anvakraoeth. *Talm.* A pack, or burden. *Bava Kama. fol. cxviii. 2.*

אִינְגַד Ingad. *Talm.* A little. *Gem. In Gitteen. fol. lviii. 1.*

אָנְגֵּלָא Angela. *Cha.* An angel: one of the celestial messengers.

In regimen.

וְיִתְנִין אָנְגֵּלִי מְרוֹמָא זְכוּתִיהָ *Veyithnun angeel meroema zechutheah.* And the high celestial angels shall declare his righteousness. *Targ. Jerus. Psal. l. 6.*

Emphat.

תֵּרֵאן אֶלְפִין דְּאַנְגֵּלָא Terean
alpheen *deangelaya*. Two
thousand *angels*. Targ. Je-
ruf. *ibid.* lxviii. 18.

אֲנִיגְרָא Anigra, *Talm.* A
small coin, or piece of mo-
ney. Gem. in Bava metsea,
fol. xlv. 2.

אֲנִירוּטִינָא Angruteena.
Rab. A species of tribute
anciently paid. Beresheeth
Rabba, sect. lxiv. and Yalkut
fol. xxxiii. col. 1.

אֲנָרְיָא Angarya. *Talm.*
Compelled; or forced to
serve by compulsion.

מִפְנֵי מָה נֶעֱשׂ אַסָּא מִפְנֵי
שַׁעֲשֵׂה אֲנָרְיָא בְּתַלְמוּדֵי חֻכְמִים
שֶׁנֶּאֱמַר וְהַמֶּלֶךְ אַסָּא הִשְׁמִיעַ אֶת
כָּל יְהוּדָה אֵין נָקִי Mipnea ma
nengnash afa mipnea sheangfa
angarya betalmeedea chacha-
meem sheneemar vehamelech
Afa hishmeeangeth cal Ye-
hudah ean nakee. Wherefore
was Afa punished? because
he *acted compulsively* by the
wise disciples (i. e. those
which study the law) as it is
said. (I. Kings xv. 22.) And
king Afa made a proclama-
tion throughout all Judah,
none (was) exempted. Gem.

in Soeta, Perek Kamakana.
fol. 10.

לֹא עָשָׂה אֶת הַמִּצְוֹת בְּאֲנָרְיָא
אַלָּא בְּשִׂמְחָה Loe afah eth ha-
mitsvoeth *beangarya* ela be-
simcha. He did not perform
the commandments by *com-
pulsion*; but, on the contra-
ry, with joy and hilarity.
Medrash Teheelim, [Psalms
cxii.

אֲנָרְמוֹס Angarmus. *Talm.*
An officer appointed to take
care of the measures. *Talm.*
Jeruf. Bava Bathra. fol. xv.
2. chap. v.

אֲנִירוּגֵינוֹס Androegeenoes,
Talm. Rab. An hermaphra-
dite. Perek Kama, in Bic-
cureem, fol. lxxxiii. and
Mishna, in Chageega, fol. ii.
and Yavoemoeth fol. lxxxiii.
And Elias in Tifshbi observes,
it is compounded from the
Greek words, **אֲנִדְרוֹ** *Androe*,
A man. **גֵּינוֹס** *Geenoes. A wo-*
man.

אֲנִדְרָטָא Andrata, *Talm.*
Rab. An image in the form
of a man, which the Persians
used to worship. In San. Pe-
rek Daleth Meethoeth, fol.

אנה

Ixiii. And Perek Illu Megal-
cheen fol. xxv. And Bere-
sheeth Rabba. sect. viii. Esth.
iii. 2

אנדרומוסיה Androemoe-
seeah, Rab. Pestilence.

אמר ר"ש מלאי כל מקום שאתה
מוצא זנות אנדרומוסיה באה
לעולם והורגות את הטובים ואת
Amar Rabbi Simlaay
cal makoem sheattah moetfa
zenuth androemoeseeah baah
leoenglam vehoeregoeth eth
hatoeveem veeth harangeem.
R. Simlaay says, in what-
ever place that you find
(the inhabitants) addicted to
whoredom, *pestilence* is sent
into the world, and destroy-
eth the good and the bad.
Beresheeth Rabba sect. xxvii.
on Gen. vi. 13.

אדרופיקוס See אנדרופיקוס.

אנה Anah.

1st. Mourning, lamenta-
tion.

ואנו הדינים Veanu hadday-
yageem. And the fishers
shall mourn, Isai. xix. 8.

The noun; and which is
fem.

יָרַב בְּבֵת יְהוּדָה תִּאֲנִיָּה

אנה

וַאֲנִיָּה Veyerev bevath yehu-
dah taeniyya vaeniyya. And
hath increased in the daugh-
ter of Judah, *mourning* and
lamentation, Lamen. ii. 5.
2d. An occasion, cause, &c.

Pieng.

וְהֵאֱלֹהִים אָנָּה לְיָדוֹ Vehae-
loeheem inna leyadoe. But
God deliver (him) into his
hands, Exod. xxi. 13. That
is, God had caused him to die
by his hands for some secret
crime committed by him,
unknown to the rest of man-
kind; for which, he had hi-
therto not been brought to
condign punishment.

Puengl.

לֹא יֵאָנֶה לְצַדִּיק כָּל אֵוֹן Loe
yeunneh latfaddeek cal aven.
There shall no evil happen
to the just, Prov. xii. 21.

Hith.

וַיֵּרָאוּ כִּי מִתְאַנֶּה הוּא לִי Ureu-
kee mithanneh hu lee. And
see how he seeketh a quarrel
against me; or seeketh an
occasion of quarrel, II. Kings
v. 7.

The noun,

כִּי תֵאָנֶה הוּא מִבְּקֵשׁ מִפְּלִשְׁתִּים
Kee

אנה

Kee *thoenah* hu mevakkeash mippelishteem. That he fought on *occasion* against the Philistines, Judges xiv. 4.

Another form.

תִּאֲנָתָהּ מִי יִשִּׁיבָנָה *Taenathab* mee yesheevannah. (In) *her occasion* who can turn her away? Jer. ii. 24.

In her swiftnefs towards the place of her occasion, who can turn her away, See Kimchi on Jerm.

3d. A navy; ships.

וְגַם אֲנִי הִיָּרָם *Vegam enee* cheeram. And *the navy* also of Hiram, I. Kings x. 11.

כִּי אֲנִי תִרְשִׁישׁ לִמְלֹךְ בַּיָּם עַם *Kee enee* Tarsheesh lamelech bayam im *ence* cheeram. For the king had at sea a navy of Tarsheesh, with *the navy* of Hiram, ibid verse 22.

Fem.

וְהָאֲנִיָּה חֲשֹׁבָה לְהִשָּׁבֵר *Vehaenyah* chishvah lehishshevear. So that *the ship* was like to be broken, Jona. i. 4.

דֶּרֶךְ אֲנִיָּה בְּלֵב יָם *Derech eniyya* velev yam. The way of a *ship* in the midst of the sea, Prov. xxx. 19.

אנה

Plural.

וְעַל כָּל אֲנִיּוֹת תִּרְשִׁישׁ *Veangl cal eniyyoeth* Tarsheesh. And upon all *the ships* of Tarsheesh, Isai. ii. 16.

Affix.

וְיָרְדוּ מֵאֲנִיּוֹתֵיהֶם *Veyaredu meaeniyyoetheabem*. Shall come down from *their ships*, Ezek. xxvii. 29.

אנה *Anah. Rab.* Where, in what place. Maimonides in Moereh Nevucheem.

אנה *Inna. Talm. Rab.* To deceive, or defraud.

אונאה *Unaah*, Deception fraud.

אנח *Anach.*

1st. To sigh or groan.

Niph.

נֶאֱנַחְהוּ כָּל שִׂמְחֵי לֵב *Neenchul cal fimchea* leav. All the merry-hearted *do sigh*, Isai. xxiv. 7.

מַה נֶּאֱנַחְהָ בְּהֶמָּה *Mah neenacha* veheamah. How doth the beast *groan*, Joel i. 18.

עַם יֶאֱנַח *Yeanach* am. The people *sigh*, Prov. xxix. 2.

וַיֶּאֱנַחוּ בְּנֵי יִשְׂרָאֵל מִן הָעֶבְרָה *Vayyeaanechu* benea Yisraeal min haengvoedah. And the children

children of Israel *sighed* by reason of the bondage, Gen. ii. 23.

The noun.

וְנָסוּ יָגוֹן וְאַנְחָהּ Venafu ya-
goen *vaenacha*. And sorrow
and *sighing* shall flee away,
Isai. xxxv. 10.

Affix.

מִקּוֹל אֲנָחָתִי Mikkoel an-
chabee. By reason of the
voice of *my groaning*, Psalm
cii. 6.

Plu.

כִּי רַבּוֹת אֲנָחָתִי Kee ra-
boeth *anchoethay*. For *my sighs*
(are) many, Lament. i. 22.

2d. A personal plural pro-
noun. We.

אֲנַחְנוּ מַעֲלֵנוּ בְּאֱלֹהֵינוּ Enach-
nu maanglnu *veloeheanu*. We
have trespassed against our
God, Ezra x. 2.

And sometime the first ra-
dical N is dropt.

כָּלֵנוּ בְּנֵי אִישׁ אֶחָד נַחְנוּ Ku-
lanu benea eesh echad *nachnu*.
We (are) all one man's sons,
Gen. xlii. 11.

נַחֲנוּ פָשַׁעְנוּ וּמָרִינוּ Nachnu
phashangnu *umarenu*. We
have transgressed and have re-
belled, Lament. iii. 42.

In these last examples, it is
used as a word expressive of
humility.

אנה Anach. Cha.

1. To sigh; the same as
in the Hebrew; but different
in the form of the letters; of
which, I shall produce a few
examples.

אֶתְאַנְחוּ כָּל חֲדֵי לִבָּא Ithe-
nachbu cal chadea libba. All
the merry-hearted *do sigh*.
Targ. Jona. Isai. xxiv. 7.

Parti.

עַל מָה אַתָּה מִתְאַנֵּחַ Al ma
att *mithannach*. Wherefore
sighest thou. Targ. Jona.
Ezek. xxi. 7.

Fem.

בְּרַם הִיא מִתְאַנְחָה Veram
hee *mithannecha*. Therefore
she *sighteth*. Targ. Jerus.
Lament. i. 8.

2d. Used as a plural pro-
noun; the same as in the He-
brew; but with this differ-
ence, that instead of ו ultimate,
the Chaldee has א.

Note, in some cases, the
first radical א is also dropt in
the Chaldee.

נַחֲתָא. See נחת.

אנחורפין

אנטגרפֿען Antagrapheen. *Rab.* A hand writing, copy, &c. Beresheeth Rabba, Sect. lxi. 67.

אנטוכֿעיא Antucheya. *Cha.* The Jerusalem Targum translates the Hebrew word, חֶמֶת Numbers xxxiv. 8. **אנטוכֿיא**

אנטֿיגֿנוס איש סוכו Anteege-noes eesh soeche. Antee-geneos of Soccah, received the Oral law from Simon the Just. A. M. 3460; and was the first of the Mishnical doctors, known by the name of *Tanaim*, which signifies to deliver by tradition.

בפרקי אבות פרק ראשון Ber-pirkea avoeth, perek reshoen. In the chapters of the fathers, (called the Ethics) chap. 1st. we meet with the following apophthegm, as delivered by Anteegeenos.

אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס אלא הו כעבדים המשמשין את הרב שלא על מנת לקבל פרס ויהי מורא שמים עליכם Al teheyu caengvadeem ham-shammesheen eth harav al menath lekabeal peras, elah

hevvu caengvadeem ham-shamsheen eth harav sheloe al menath lekebeal peras; vechee moera shamayim alea-chem. Be not like unto servants who serve their master on account of receiving a reward, but be like servants who serve their master without the prospect of receiving a reward; and let the fear of heaven be continually upon ye. The import of which is, that we should not serve God in a servile manner with respect to the reward, but out of the filial love which we owe to him; and with the awe due to his divine majesty. This being misconstrued by **צדוק ובייתוס** Tzadock and Baythus, two of the disciples of Anteegeenos, who inferred from hence, that there were no rewards at all after this life: and therefore, separating from the school of their master, they taught, that there was no resurrection, or future state, but that all the rewards which God gave to those that

that served him, were in this life only ; and which was the direct contrary of what Anteegeenoes endeavoured to inculcate : for his sole aim was to impress mankind with the hope of future rewards, and not of this life : for that would be as *proving* God ; so that if he did not confer such benefits on man as he may think himself entitled to, he might be tempted to flight God's service, imagining it to be a *vain* thing to serve him ; not considering, that God is perhaps, at the same time proving him, whether he will keep his precepts, notwithstanding that he may be afflicted with want, or any other calamity.

This excellent doctrine being misconstrued by the aforementioned disciples, was the cause of perverting many to their pernicious opinion ; and then began that sect among the Jews, which were called Sadduces ; as will be shewn under the article צדוקים. See Yuchsin, Tsemach David, Shalsheleth Hakkabala, R.

Abraham Ben Deeoer in Hift. Kab.

אנטידיקוס Anteedeekoes.

Rab. An adversary, accuser, &c. Beresheeth Rabba, sect. lxxxiii.

אנטיכי Antechee. *Talm.* A kettle, or cauldron.

אנטיכי אף על פי שגרופה אין שותין ממנה Anteechee aph al pee sheggerupha ean shoe-theen mimmenah. A *kettle* (or *cauldron*) although it be cleansed, yet must not drink therefrom. *Mish.* Shab. chap. iii.

This is one of the constitutions of the sabbath laid down by the Mishnical doctors. For the explaining of which, I must premise, that as no fire was to be kindled on the sabbath, *Exod.* xxxix.

4. they laid down some rules concerning what was to be accounted as heated by fire on that day. Now, the vessel here mentioned, was what may properly be called a *cauldron*, being made of copper ; and having a false bottom, on which the fire was laid to heat the water in the

the upper vessel. In this kind of vessel, when thoroughly heated, the heat continued for a long time, even after the fire was cleared out, so as to warm cold water put therein: for which reason, they ordained that the water so heated on the sabbath, may not be drank on the sabbath, although the vessel had been cleansed of the fire on the eve of the sabbath.

אנטל Antal, *Talm.* A quarter, or fourth part. Bava Bathra. fol. lviii. 2.

אנך Anach.

1st. A plummet.

על חומת אנך ובידו אנך
Al choemath enach uveyadoe enach. Upon a wall (made) by a plumb line, with a plumb-line in his hand, Amos vii. 7.

By the plumb-line was shewn the justness and equity by which the Lord meant to judge them. See Jarchi, Kimchi, Abarbanal, &c. on Amos.

2d. A personal pronoun. I.

וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ
Vayoemer anoechee haeel elo-
chee aveecha. And he said,
I (am) God, the God of thy
father, Gen. xlv. 3.

אנס Anam. *Talm.* from whence

אֵינוֹמֵלֵן Eenoemeleen. A drink made of wine and honey. Mishna. in Shab. fol. xxxix. 2.

אנונה Anoena. *Rab.* Provision, charges, sustenance, &c. Beresheet Rabba. sect. xlvii.

אננקי Anankee. *Rab.* Necessity, affliction, distress, calamity, &c. Beresheet Rabba. sect. xiii.

אנס Anas. To compel, or force.

וְהַשְׁתִּיחָה בְּדֶת אֵין אֵנס
hashethiyya chadath ean oe-
neas. And the drinking (was) according to law, none did compel, Esth. i. 8.

אנס Anas. *Cha.* To trouble; also oppression, violence, &c.

וְכָל רֹאֵל אֵנס לָךְ
raz la aneas lach. And no se-
cret troubleth thee, Dan. iv. 6.

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אנף

וְאַתּוּרָאָה בְּלָמָּא אַנְסִיָּהוּ
Veatturaah vilma *Ansea*. And
the Assyrian *oppressed him*
without cause, or for nought.
Targ. Jona. Isai. lii. 4.

וַיֵּית מִן אַנְסִיָּת Veyath man
anseath. Whom have *I op-*
pressed, I. Sam. xii. 3.

This answers to the He-
brew word רְצוּתִי.

דְּלֹא אַנְסִיָּת Dela *anseath*.
(That) which *I took* not
away; or, (that) which *I*
stole not. Targ. Jerus. Psal.
Ixix. 5.

This answers to the He-
brew word גְּזוּלָתִי.

It is used in the same sen-
ses in Talmudical and Rab-
binical writings.

אנף Anaph.

1. To be angry, &c.
Preter.

אֹדֶדָּהּ ה' בִּי אֲנַפְתָּ בִּי Oede-
cha Adonay kee *anaphtha* bee.
I will praise thee, O Lord,
though thou *hast been angry*
with me, Isai. xii. 1.

Future.

פֶּן יֵאָנַף Pen *yeenaph*. Left
he be angry, Psal. ii. 12.

Hith. Preter.

אנף

גַּם בִּי הִתְאַנַּף ה' בְּגִלְלֶכֶם
Gam bee *hithannaph* Adonay
biglalchem. Also the Lord
was angry with me for your
sakes, Deut. i. 37.

And in affixed pronouns,
the פ is with dagash, to com-
pensate for the deficiency of
the second radical נ. See
אף.

2d. A bird called a Heron,
which feeds on fish.

הָאֲנַפָּה לְמִינָהּ Haenapha le-
meenah. *The heron* after her
kind, Levit. xi. 19.

אנף Anaph. *Cha*. Face,
aspect, or visage, outside, &c.
Regimen.

וְאַסְתַּכַּל אֲנִפִּי מִשְׁחָךְ Ve-
istaccal *anpea* mesheechach.
And look upon *the face* of thy
anointed. Targ. Jerus. Psal.
lxxxiv. 10.

וְיִתְרוֹק בְּאַנְפּוֹתָי Utheruk
beanpoehee. And spit in *his*
face. Targ. Onk. Deut. xxv.

9. Or, as the generality of
the Rabbins understand it,
and spit out before him. See
Aben Ezra, Jarchi, Abarba-
nal, &c.

And

And sometimes, the second radical ך is dropt, and final ך affixed.

דִּי אֶתְגִּילִי לִיהָ הָ אֶפִּין בְּאֶפִּין
Dee ithgelea leah Adonay
appeen beappeen. To whom
the Lord was revealed *face to*
face. Targ. Onk. Deut.
xxxiv. 10.

Another form.

לֶחֶם אֶפִּיא Lecheam appay-
ya. *Show bread*. Targ. Onk.
Exod. xxv. 30.

And for the word nostrils,
which some derive from this
root. See נָחַר. And for
anger, see רָגַז.

אֶנַּפַּט Anpat. *Talm.* To
meet, encounter, prevent,
thwart, &c. Medrash Tan-
chuma, and Yalkut. fol. liv.
2.

אֶנַּפְלֵא Unephelea. *Talm.*
A small bag or purse. She-
vuogenth. fol. xlv. 1.

אֶנַּפְלֵא Inpillaya. *Talm.*
A kind of pumps, or woollen
socks. Nedareem. fol. xxv.
Gem. of Shab. fol. cix. and
Gitteen reash Gem. fol. xxv.

אֶנַּפִּילָן Anpilyan. *Cha.* A
chamber, closet, or retiring
room.

וּבְתוּלַתֶּיךָ טְמִירוֹ וּנְיִיוֹ בְּאֶנַּפִּילָן
Uvethulathayich temeeran
ugeneezan beanpilyan. And
thy virgins are hid and secret-
ed *in the chambers*, or *closets*.
Targ. Jerus. Sol. Song, iv.
12.

אֶנַּפֶּק Anphak. *Talm. Rab.*
A quarter, or fourth part, of
a measure; applied also to any
other thing. Gitteen. fol.
xlix. and Chulleen. fol. xciv.
1.

And some read it אֶנַּבֵּג
Anbag. and אֶנַּטֵּל Bava Bath-
ra. fol. lviii.

אֶנַּפִּיקִינוֹן Anpeekeenoen.
Talm. A kind of oil made of
green or unripe olives. Mish-
na in Menachoeth. fol. lxxxv.
Gem. Moengd Katoen. fol.
ix. and in Pefacheem, fol.
xliii.

אֶנַּפּוּרֵיָא Anpurayya. *Talm.*
New vessels. Mishna Illu
Metseeoeth. fol. xxi.

אֶנַּפְרוּת Anperuth. *Talm.*
Force, violence: also a kind
of tribute. Gitteen. fol. xlv.
and lviii. and Chulleen. fol.
cxxx.

אֶנַּץ Anats. *Cha.* To sti-
D d d d 2 mulate,

אנק

mulate, or force to action, as a goad does the cattle.

דִּאֲנִיזִין לְאַלְפָּא חוּבְמָתָא
Deantfeen leallapha chuchmetha. Which stimulate the learning of wisdom. Targ. Jeruf. Eccle. xii. 12.

אֲנִיזִין Anatfeen. *Talm.* A handful. *Bava Metfia. chap. ii. and Nedareem. fol. lv. 2.*

אֲנָק Anak.
1st. To cry aloud, groan, &c.

Infinit.

בְּאֲנָק חָלַל *Beenoek chalal.*
When the wounded cry, *Ezek. xxvi. 15.*

Future,

וּבְכָל אֶרֶץ יֵאָנֵק חָלַל *Uvechal artfah yeenook chalal.* And through all the land the wounded shall groan. *Ifai. li. 52.*

Niph.

הַנִּאֲנָחִים וְהַנִּאֲנָקִים עַל כָּל הַתּוֹעֵבוֹת הַנַּעֲשׂוֹת בְּתוֹכָהּ
Hanneenacheem vebanneena-keem al cal hattoeeangvoeth hannaengfoeth bethoecha.
That sigh, and that cry for all the abominations (that be) done therein, *Ezek. ix. 4,*

אנק

Infinit.

הֵאֵנֵק דִּם *Heaneak doem.*
Forbear to cry, *ibid. xxiv. 17.*

The noun.

בְּכִי וְאֲנָקָה *Bechee vaenakah.*
With weeping, and with crying out, *Malach. ii. 13.*

2d. A ferret.

וְהָאֲנָקָה *Vehaenakah. And the ferret, Levit. xi. 30.* And is so called, as some apprehend, on account of its having a kind of moaning tone.

אֲנָק Anak. *Cha.* To cry aloud, groan, &c.

The same as in the Hebrew.

אֲנָקָא *Inka, Cha.* A female camel. *Targ. on Esth.* See the Aruch in נָקָה.

אֲנִיקָא *Aneeka. Talm.* The neck of a person. *Gem. in Shab. fol. cxi. 2.*

אֲנִיקָא *Aneeka. Talm.* False money, or coin. *Bava Metfia. fol. xlvi. 2.*

אֲנָקְטָמִין *Ankatmin. Talm.* A mask, or vizard. *Mishna. Shab. chap. vi. fol. lxvi. 1.*

אֲוִנְקִיָּא *Unekeya. Talm.* An ounce; which, according

אנק

to the Aruch, weighs two shekels.

And is used figuratively by the Talmudists, and Rabbins, for a small portion. Hence,

אין לך פורענות בישראל שאין Ean lach pureangnoeth beyisraeal she-ean bah *unkeya* meang-voen haenggel. There is no affliction brought on Israel (by providence) in which there is not an ounce, (or somewhat) of the sin of the (golden) calf. *Talm. Jerus. Beresheeth Rabba*, &c.

אנקיות Ankeeyoeth. Balances, or scales. *Keleem. fol. xxi.*

אונקלא Unkela. *Cha.* A hook.

אפשר דתשיי אונקלא בנחיריה Ephsar dithshavvea *unkela* vincheereah. Is it possible thou canst put a hook in his nose, (or nostrils?) *Targ. Jerus. Job xl. 21.*

Plural.

ואנקליותהון Veankalvathea-hoen. And their books. *Targ. Jerus. Exod. xxvii. 17.*

אנקל Oepkelee. *Talm.* A

אנק

thin kind of garment. *Shab. fol. cxx. 1. San. fol. lxxxii.*

1. and *Menachoeth. col. cix. 2.*

אנקלישון Ankeleetoen. *Rab.* The act of appealing to a superior jurisdiction. *Beresheeth Rabba, sect. xlix.*

אנקלימא Ankeleema, *Rab.* To council; also a sentence or decree pronounced against a delinquent; generally applied to the Deity. *Devareem. Rabba.*

אנקלמון Ankeleemoen, *Rab.* A prison; also imprisonment; generally used in a figurative sense, to denote sin. *Devareem Rabba. fol. xxix. col. 4.*

אונקוס Oenekoes, *Rab.* A huge pile in a building; a mass. *Beresheeth Rabba, sect. xii.*

אנקלוס הגר Onkelas the proselyte, was the son of Titus Vespasian's sister, as mentioned in *Perek Demegillah*. He was the author of the *Chaldee Paraphrase* upon the *Pentateuch*, known by the name of the *Targum* of Onkelas, and which

which he translated from the mouth (as the Hebrew expresses it) of *R. Eliezar*, and *R. Joshua*, about the year 3868. The Targum of Onkelas is rather a version than a paraphrase; for it renders the Hebrew text word for word; and, for the greatest part, accurately and exactly; and is the best of the sort, except that of Jonathan. I mean, as to what regards the purity of the language. For Elias Levita, who, of all that have handled this subject, hath written the most explicitly and accurately of it, tells us, that there is no difference in the language between the Targums of Onkelas, and Jonathan's; both of them being pure *Chaldee*; as is the *Chaldee* of Daniel and Ezra. See Elias in his preface to Methurgaman. He adds, that notwithstanding before printing, the other Targums were very scarce, yet was that of Onkelas always to be met with in plenty; and for which, he assigns the following reason:

That as the Jews are obliged to read the Parashah, or section of every week, twice in Hebrew, and once in Chaldee, they made use of the Targum of Onkelas for that purpose; for which reason, it is set to the same musical accents, as the Hebrew text.

אֵנֶשׁ Anash.

1st. A mortal man.

אֵנֶשׁ כְּחֶצִיר יָמָיו *Enoesb kechatseer yamav.* (As for) *man*, his days (are) as grass, Psalm ciii. 15.

Here, as Kimchi observes, it is to be understood as a general name, including all mankind, as being all subject to death.

וְאַתָּה אֵנֶשׁ כְּעֶרְכִּי *Veattah enoesb keengrkee.* But it was thou, a *man*, mine equal, *ibid.* lv. 14.

Here it is used in the particular.

Plural.

וְהָיָה שְׁלֹשָׁה אֲנָשִׁים נֹצְבִים עָלָיו *Vehinneah sheloeshah enasheem nitfaveem alav.* And lo, three *men* stood by him, Gen. xviii. 2.

Regimen.

וְכָל אֲנָשֵׁי בֵּיתוֹ Vechal an-
shea veathoe. And all the
men of his house, ibid. xvii.
27.

Affix.

אַשְׁרֵי אֲנָשֶׁיךָ Ashrea enashe-
cha. Happy (are) thy men,
I. Kings x. 8.

אַתָּה יָדַעְתָּ אֶת אָבִיךָ וְאֶת אֲבֹשָׁי
Attah yadangta eth aveecha
veeth enashav. Thou knowest
thy father and his men, II.
Sam. xvii. 8.

2d. Woman, wife, &c.

וַיִּקַּח לוֹ לֵמֶךְ שְׁתֵּי נָשִׁים Va-
yikach loe lemech fhetea na-
sheem. And Lamech took
unto him two wives, Gen. iv.
19.

כַּאֲשֶׁר נִשְׁכְּלָה נָשִׁים חֶרֶבְךָ
Kaeshher fhickelah nasheem
charbecha. As thy sword
hath made women childless,
I. Sam. xv. 35.

In regimen.

וּשְׁלֹשָׁת נָשִׁים בָּנָיו אִתָּם Ush-
loesheth neshea vanav ittam.
And the three wives of his
sons with them, Gen. vii.
13.

Affix.

וְלִקְחֹתִי אֶת נָשֶׁיךָ לְעִנְיֶיךָ

Velakachteeth eth nashecha 'le-
eangnecha. And I will take
thy wives before thy eyes,
II. Sam. xii. 11.

וְאֶת נָשָׁיו עַל הַנֶּמְלִים Veeth
nashav al haggemalleem. And
his wives upon the camels,
Gen. xxxi. 17.

תֵּנָה אֶת נָשִׁי Tenah eth na-
shay. Give (me) my wives,
ibid. xxx. 26.

וְהָיוּ נָשֵׁיכֶם אֶלְמָנוֹת Vehayu
Vehayu nesheachem alma-
noeth. And your wives shall
be widows, Exod. xxii. 23.

וְאֶת נָשֵׁיהֶם Veeth neshea-
hem. And their wives, Gen.
xxxiv. 29.

3d. Sorrow, heaviness,
woe; also wicked, desperate,
&c.

וַיּוֹם אָנוּשׁ לֹא הִתְאַוֵּיתִי Ve-
yoem anush loe hithavvea-
thee. And the day (of) woe
have I not desired; or the wo-
ful day, Jer. xvii. 16.

According to this last
sense, it would be an adjec-
tive.

וְאִנּוּשׁ הוּא Veanush hu. And
desperately wicked is he, ibid.
verse 9.

אנש

אָנוש חָצִין בְּלִי פֶשַׁע *Anush*
chitsee veele phashang. My
wound (is) incurable without
transgression, Job xxxiv. 6.

חֶרְפָּה שְׁבֶרָה לְבִי וְאָנוּשָׁה
Cherpah shoverah libbee va-
anusha. Reproach hath bro-
ken my heart, and I am full
of heaviness, Psal. lxi. 21.

In this example, the א (which is in the word) is to form the pronoun of the first person; and the radical א is deficient, which is shewn, by the *aleph* being pointed with *kamets*; and the *shurik* is instead of *choelam*, with paragogic ה; and is the same as if written וְאָנוּשָׁה.

Niph.

וַיִּנָּף ה' אֶת הַיֶּלֶד אֲשֶׁר יָלְדָה
אִשְׁתּוֹ אֲמִירָה לְדָוִד וַיֵּאָנֶשׁ *Vayig-*
goeph Adonay eth hayyelled
esher yaled easheth uriyyah
ladavid vayyeaaneash. And
the Lord struck the child,
that Uriah's wife bare to Da-
vid, and it was very sick, II.
Sam. xii. 15.

אָנֶשׁ *Anash, Cha*. Of
the same signification as the
two first forms in the He-
brew, viz. men and women.

אנת

It is likewise used in the
same sense as the first form
in *Talm.* and *Rab.* writ-
ings.

אַנְתָּ *Ant. Cha*. Thou.
The second pronoun perso-
nal.

וְאַנְתָּ ה' תְּרִים עָלַי *Veant A-*
donay terees alay. But thou,
O Lord, (art) a shield to
me. Targ. Jerus. Psal. iii. 4.

It is thus, throughout the
Hagiographia; and is the
same in the fem. And in
Daniel, it has paragogic ה.

אַנְתָּהּ הוּא רֹאשָׁה דִּי דְהַבָּה
Antea hu reashah dee dahevah.
Thou (art) this head of gold,
Dan. ii. 28.

אַנְתָּה *Anta, Talm.* A kind
of pastry fried in oil. Mena-
choeth. fol. lxxviii. 1.

אַנְתִּיקִין *Anteekeen. Talm.*
Reward, hire, wages, &c.
Bava Bathra, fol. clxxiii. 1.

אַנְתְּרופִי *Antroephee, Rab.*
A man; from the Greek
ἀνθρώπου. Beresheeth Rabba.
sect. xviii. 31.

אַסָּה *Afa, Cha*.
1st. To heal, cure, &c.
also a physician.

In

In piengl.

ה ית אבימלך *Veaſſee*
Adonay yath Aveemelech.
And God healed Abimelech,
Gen. Targ. Onk. xx. 17.

ה אלהי צליתי קדמך ואסתני *Aſſeathee*
Adonay elahee tſalleethee ke-
damach *veaſſeathanee*. O Lord
my God, I cried unto thee,
and thou haſt healed me. Targ.
Jeruſ. Pſal. xxx. iii.

אסתני למי האליו *Aſſeathee*
Iemaya hailleam. *I have*
healed theſe waters. Targ.
Jona. II. Kings ii. 21.

Plural.

כמאפי אליו *Kimaffeae* eleel.
As phyſicians of no value.
Targ. Jeruſ. Job xiii. 4.

Infinit.

ועדו בחור לאפאה *Veing-*
dan becheer *leaſſah*. And a
choſen time to heal. Targ.
Jeruſ. Eccle. iii. 3.

Imperat.

אלהא בבוע אפי כעו יתה *Aſſea*
Elaha bevaung *aſſea* cheangn
yathah. Heal her now, O
God, I beſeech thee. Targ.
Onk. Numb. xii. 13.

אפי נפשי *Aſſea* naphſhee.
Heal my ſoul. Targ. Jeruſ.
Pſal. xli. 5.

Futur.

וממחתך אפיך *Umimma-*
chethayich *aſſeaneech*. And I
will heal thee of thy wounds.
Targ. Jona. Jer. xxx. 17.

ותפניה מסנירותיה *Vethaſſin-*
neah miſgeerutheah. That
thou mayeſt recover him of his
leproſy. Targ. Jona. II,
Kings v. 6.

Parti.

ואגר אפיא ישלם *Vaegar*
aſya yeſhalleam. And ſhall
pay the expence of (his) cure.
Targ. Onk. Exod. xxi. 19.

ארי אנא ה אסך *Erea ena*
Adonay aſach. For I (am)
the Lord that healeth thee.
Targ. Onk. ibid. xv. 26.

The noun.

ארי איתי אסו לך *Erea aythea*
aſſu leech. For I will re-
ſtore health unto thee. Targ.
Jona. Jer. xxx. 17.

הא אנא מיתי להון אסו ופורקן *Ha ena*
maytheay lehoen aſu
uphurekan. Behold, I will
bring them cure and redemp-
tion. Targ. Jona. ibid. xxxiii.
6.

Another form.

ומרפודי לאסותא *Vetarph-*
oehee *leaſſutha*. And the leaf
Vol. I. E e e e thre-

thereof for medicine. Targ. Jona. Ezek. xlvi. 12.

וְאִסְתָּא בְּכַנְפָּהָ *Veassutha vechanphaha.* With healing in his wings. Targ. Jona. Malach. iy. ii.

אִסְיֹתָא תְּהִי לְכוֹנְשֶׁרָא *Af-yutha thehevea lechunsherach.* It shall be *health* to thy navel. Targ. Jerus. Prov. iii. 8.

2. A myrtle-tree. Targ. Shenee on Esth. ii. 7.

אסב *Afav. Talm.* To rectify, make strait, &c. Shab. fol. cxxiii. 1.

אסד *Afad, Cha.* A pillow, bolster, &c.

וְשֵׁי אִסְדֹּהִי *Veshavvee if-sadoehee.* And put (them for) his pillow. Targ. Onk. Gen. xxviii. 11.

וַיֵּית מָנָא דְּמַיָּא דְּאִסְדֹּהִי *Veyath mana demaya deiffadoehee.* And the vessel of water, that (was) at his bolster. Targ. Jona. I. Sam. xxvi. 16.

וַיֵּית מָנָא דְּמַיָּא מֵאִסְדֵּי שָׁאוֹל *Veyath mana demaya meaisfadea shaul.* And the vessel of ter from Saul's bolster. Targ. Jona. ibid. verse 12.

In this example, the *m mem*

is servile, not radical. For which reason it is pointed with *tsere*. See Elias in Methurgaman.

אסט *Afat, Cha.* A glutton, a squanderer: one that eats to excess.

לֹא תִהְיֶה בְּאֵלֶיךָ דְּאִסְיֹן בְּבִשְׂרָא *Lathehevea veilleen daefsectun bevifra.* Be not amongst those (that are) riotous eaters of flesh. Targ. Jerus. Prov. xxiii. 20.

מִטּוֹל דְּרֵוִי וְאִסִּיט מִתְּמַסְכֵּן *Metul deravea veassfeet mithmaskean.* For the drunkard and the glutton shall come to poverty. Targ. Jerus. ibid. verse 21.

אסטבל *Astabl.* See in **אצט**.

אסטגיוות *Istagyoeeth. Talm.* A head-band, fillet; also a swathe, stretched out like a roof, or arch. In Keleem, chap. viii. fol. 16.

אסטגנינין *Istagneenean, Cha.* Astronomers, astrologers, magicians, &c.

וּמִלְכַּת אִסְטַגְנִינֵי *Umilchath istagneeneehce.* And the counsel of the astronomers, or astrologers. Targ. Jerus. Job v. 13.

And

And is used in the same sense in *Talm.* and *Rab.* writings. See Mishna in Shab. fol. clvi. 1. and Gem. Nigmar hadin, fol. xlviii. &c.

And in some editions it is written אִסְתַּגְנִינִית Iftagneenuth.

אִסְתַּדִּיָּה Iftadiya. *Talm.* A race ground; or place set apart for public sports. Bava Kama. fol. xxxix. and Perek Kama in Avoedang Zara. fol. xvi.

אִסְתַּוָּנָה Iftevana, *Cha.* A pillar.

וְהָא מַלְכָּא קָאם עַל וְחַזַּת יָדָא מַלְכָּא קָאם עַל אִסְתַּוָּנָה Vachezath vema malca koeam al *istevana*. And when she looked, behold, the King stood by a pillar. Targ. Jona. II. Kings xi. 14.

And in *Talm.* and *Rab.* Hebrew, it signifies a port, gate, gallery, piazza, bench, stool; also the base of a pedestal or column, &c. Pefacheem, fol. xi. 2. and fol. xiii. 2. Niddah. fol. lix. 2. and Shab. fol. vii. 1.

אִסְתַּתַּנֵּיחַ Iftetaneeth, *Rab.* A vagrant, vagabond, &c. Beresheth Rabb. sect. xlv.

אִסְתַּיָּת Istayat. An arrow, dart, &c. Also a sudden fright, &c. Soeph Gem. fol. xxviii. 2.

אִסְתָּל אִסְתָּל, *Cha.* A robe, garment, &c. Targ. on Esth. vii. 6. See אִסְתָּל.

אִסְתַּמָּה Iftema. A kind of an ornament for the head, anciently worn. See Shab. fol. li. 2.

אִסְתַּמְכָּה אוֹ אִסְתַּמְכָּה Iftoemcha, or istoemcha, *Rab.* The stomach. Kimchi on first Kings, xix. 8.

אִסְתַּנֵּיחַ Iftinees, *Cha.* and *Rab.* Nauseous; also infirmity, weakness, &c. Targ. Job vi. 7. and R. Levi Ben Gershoem, ibid.

אִסְתַּסַּס Istees: or, as some write it, סַטֵּס, Satees, without N. *Talm.* A kind of plant anciently used to die purple; or a colour somewhat resembling it. Gem. Sheveengeeth, chap. vii.

אִסְתַּסֵּת Eestaseeth, *Talm.* A faction, rebellion, resistance, &c. Makoeth, fol. v. 1.

אִסְתַּסֵּינִית Iftaseyaneeth, *Rab.* Roving, wandering,

&c. Beresheeth Rabba, sect. xlv.

אסטפנני Istapneenee, *Talm.*

A specie of a strong-scented pot herb, Jerus. *Talm.* chap. ii.

אסטרט Istrat, *Chab.* A road way or street. See אסרט.

אסטרוביל Isteroveal, *Talm. Rab.* A mill-stone; or, as some say, it signifies the nether mill-stone only. Bava Bathra, Perek hamoechar, fol. lxxv. Kethuboeth, fol. lxxvii. and Beresheeth Rabba, sect. xxix. and xxxi.

אסטרוביל Isteroveal, *Talm.* A specie of fruit, somewhat bigger than a pomegranate, and full of kernels like it. *Gem.* Perek Kama, fol. xiii.

אסטרטג Istarteeg, *Chab.* 1st. A garrison, or station.

ומחא יונתו יתאסטרטגי Umecha Yoenathan yath *istarteeg*a phelishtaea. And Jonathan smote the garrison of the Philistines. *Targ. Jona.* Sam. xiii. 3.

Plural.

ומני באדום אסטרטגי בקל

אדום מני אסטרטגי Umannea veedoem *istarteeg*een bechal edoem mannea *istarteeg*een. And he put garrisons in Edom; throughout all Edom put he garrisons. *Targ. Jona.* II. Sam. viii. 14.

2d. Officers.

ולשלמה תרי עשר אסטרטגי ולישראל ממן על כל ישראל Velishloemoe therea esar *istarteeg*ayya memannan al cal Yifraeal. And Solomon had twelve officers (which were) appointed over all Israel. *Targ. Jona.* I. Kings iv. 7.

אסטרולוגיא Astroeloegea, *Rab.* Astrology. Medrasheem, Beresheeth Rabba, sect. lxxxvi. and lxxxviii.

אסטרופומטא Istroephomitta, *Rab.* A kind of screen, flexible, and with joints, mentioned in Beresheeth Rabba, sect. lxxviii.

אסיה Asya, Asia. *Targ. Jerus.* Gen. x. 3.

אסיה Asya, *Rab.* A field, plantation, &c. Beresheeth Rabba, sect. xx.

אסמון Aseemoen. *Talm. Rab.* Pieces of silver unstamped;

אסך

stamped; not having any mark or figure. *Bava Metzia*, fol. xl. 2. *Maangfer-shenee*. chap. i. *Yalkut in Levit.* fol. clxxxii. col. 4.

אסכלא *Ischala, Talm.* A ladder; such as they have at the sides of ships. *Gem. Perrek Hamoecher haspheena*. fol. lxxvi. and *Bava Bathra*. fol. lxxiii.

אסכולי *Ischoelee, Rab.* A school, or college. *Pesiktha*. *Levit.* xix. 1.

אסכלא *Iscala. Talm.* A grid-iron.

אין צולין את הפסח לא על האסכלא *Ean tfoeleen eth happesach loe al hasphoed veloe al haifcala*. The passover must not be roasted on a spit, nor on a grid-iron. *Pesacheem. Mishna*, chap. i. 7.

אסכילין *Askeeleen. Rab.* Officers in a Prince's guard; pursuivants, or messengers. *Davareem Rabba*. fol. ccxc. col. 4.

אסכמא *Ascama*. A habit, figure, form, &c.

אסכמא. See **סכמ**.

אסם

אסכופה או אסקופה *Iscupha*, or *Iskupha*. See **סקף**.

אסכרא *Aschara*. See **סכר**.

אסל *Afal. Cha.* See **סל**.

אסלא *Afla. Cha.* A pole, axle-tree, roller, &c. *Targ. Jona.* on the Pentateuch.

And in Talmudical Hebrew, it signifies a lever, staff, or roller. *Oehaloeth*, chap. xvi. and *Keleem*, chap. xvii.

אסלא *Afla. Talm.* A bench, seat, or stool. *Eruveen*. fol. x.

אסלטין *Afalteen*. A wood, or woodlands. *Talm. Jerus. Berachioeth*, chap. v.

אסם *Afam*. A store-house, barn.

Affix. Plural.

וימלאו אסמך שבוע *Vimaleu esamecha savang*. So shall thy barns be filled with plenty, *Prov.* iii. 10.

יצוה אתך את הברכה באסמך *Yetfav Adonay ittecha eth habrachha baesamecha*. The Lord shall command the blessing upon thee in thy store-houses, *Deut.* xxviii. 8.

אסם

אסם

אסם Afam. *Cha.* from whence

אוסמנא *Usmena*, which, according to Elias, in Methurgaman, signifies silver, although the example he has produced from Psalm lxxviii. 32, from whence he has exemplified it, reads, in the Jerus. Targ.

חוסמניא Chuesmanay.

אסמכתא Asmachta. See סמד.

אסן Afan. Mischief, danger, generally applied to denote death.

כי אמר פון יקראנו אסן Kee amar pen yikreannu *asoen*. For he said, lest peradventure *mischief* befall him, Gen. xlii. 4.

ולא יהיה אסן Veloe yeehe-yeh *asoen*. And yet no *mischief* follow, Exod. xxi. 22. No mischief *follows*, so as to endanger the life of the woman. See the succeeding verse.

אסן Afan. *Cha.* A bush. **והא אסנא בער באשתא ואסנא** Vaha *asana* ba-cangrbeeshta *vaefana* leathoe-

אסף

hee mithecheel. And behold, *the bush* burned with fire, and *the bush* was not consumed. Targ. Onk. Exod. iii. 2.

Used in the same sense in *Talm.* and *Rab.* Hebrew. Avoedang Zara, fol. xxviii. 1, 2.

אסף Afaph. To gather, collect, or assemble together, &c. And figuratively, to take away, or conceal.

Preter.

ותאמר אסף אלהים את Vatoemer *asaph* eloe-heem eth cherpathee. And she said, God *bath taken away* my reproach, Gen. xxx. 23.

המקעש אסף עשרה חמרים Hamanameengt *asaph* efara chemareem. He (that gathered) *least gathered* ten homers, Numb. xi. 32.

ביום ההוא נאם ה' אספה Bayoem hahu neum Adonay *oesephah* hatsoleaang. In that day, saith the Lord, *will I assemble* her that halteth, Micah iv. 6.

ויסף עוד דוד את כל בחור בישא Vayoeseph oed David eth

eth cal bachur beyisrael. Again, David *gathered* (together) all the chosen (men) of Israel, II. Sam. vi. 1.

This, as Kimchi observes, is, as if written ויאסף with the radical א. Though some are of opinion, that it is from the root יסף, and so signifies *to add*; i. e. he added a greater number then what came to him to make him King.

אסף אסף יעקב בלך *Af-seph eaefseph* yaengkoev cul-lach. *I will surely assemble*, O Jacob, all of thee, Micah ii. 12.

ונאסף שמחה ונל מן הכרמל *Veneaesaph* simcha vageel min haccarmal. And gladness and joy *is taken away* from the plentiful field, Isai. xvi. 10.

ויאסף משה אל המחנה *Vey-yeaesaph* moefheh el hammachneh. And Moses *gathered* him into the camp, Numb. xi. 30.

Piengl.

מאסף לכל המחנות *Meaf-seaph* lechal hammachenoeth. *The reward* of all the camps.

As they gathered all the stragglers up to the camp, *ibid.* x. 25.

ואין איש מאסף אותם הביתה ללון *Veean eesh measseaph* oetham habaytha lalon. For (there was) no man *that took* them into his house to lodging, Judg. xix. 15.

Parti.

ואין מאסף *Veean measseaph*. And none *shall gather* (them). Jer. ix. 21.

Affix, with plural.

כי מאספיו יאכלהו *Kee meaf-phav* yoccheluhu. But *they that have gathered* it, shall eat it, Isai. lxii. 9.

Puengl.

ואסף שללכם *Veusaph* she-lalchem. And your spoil *shall be gathered*, Isai. xxxiii. 4.

ואספו עליהם עמים *Veaf-seaph* eleahem ainmeem. And the people *shall be gathered* against them, Hosea x. 10.

Parti.

ואל עם מאסף מגוים *Veel am meussaph* miggoeyim. And upon the people (that are) *gathered*

אסף

gathered out of the nations,
Ezek. xxxviii. 12.

The noun.

אסף בלי יבוא *Oeseph* belee
yavoe. *The gathering shall*
not come, Isai. xxxii. 10.

אסף החסיל *Oeseph* hecha-
feel. *The gathering of the*
caterpillar, ibid xxxiii. 4.

Another form.

ואספּוּ אספּה אסיר על בור
Veusaphu esephah aseer al
boer. And they shall be gathered
(together as) prisoners are
gathered in the pit, ibid xxiv
22.

Plural.

ובמשמרות נטועים בעלי
Uchemasmeroeth ne-
tueengem baenglea esuphoeth.
And as nails fastened (by) the
masters of assemblies, Eccle.
xii. 11.

Another form, with the
second and third radicals dou-
bled.

והאספספּ אִשֶּׁר בְּקִרְבוֹ הַתָּאוֹר
Vchafaphsuph esher be-
kirboe hithavvu taevah. And
the mixt multitude that (was)
among them fell a lusting,
Numb. xi. 4.

אסף

It must be observed that
the א *aleph* is quiescent in
this example.

Hiph.

פּוֹן אֶסְפֶּךָ עִמּוֹ *Pen oesiphcha*
immoe. Lest I destroy you
with them, I. Sam. xv. 6.

לְבוֹ הִנְנִי אֶסְפֶּךָ עַל אֲבֹתֶיךָ
Lachean hinnee oesiphcha al
evoethecha. Behold there-
fore I will gather thee unto
thy fathers, II. Kings xxii,
20.

Niph.

בְּאִשֶּׁר נֶאֱסַף אֶהְרֹן אֶחָיִךְ
Caesherneefaph aheroena chee-
cha. As Aaron thy brother
was gathered, Numb. xxvii.

13:

בְּאִין מִבֵּין כִּי מִפְּנֵי הָרָעָה
Beean meaveen
kee mipnea haraang neefaph
hatsaddeek. None confi-
dering that the righteous is
taken oway from the evil to
come, Isai. lvii. 1.

These two examples as
Kimchi observes, are in the
preter tense; for which rea-
son they are pointed with pa-
thach: but *niphangl* in the
present tense, is pointed with
kamets,

kamets. See Kimchi in Sopher Haharasheem.

אָנִי נֶאֱסָף אֶל עַמִּי Enee neesaph el ammee. I (am to) be gathered unto my people. Gen. xlix. 29.

This is in the present tense.

Hith.

בְּיָחָד אֶסְפָּה רָאשֵׁי עַם יִחַד שְׁבִטֵי יִשְׂרָאֵל Bēythasseaph rasheam yachad shivtee yisraeal. When the heads of the people, (and) the tribes of Israel were gathered together. Deut. xxxiii. 5.

וְאֶסְפָּה הַמְצֹרֶת Veasaph hammetfoerang. And recover the leper, II. Kings v. 11.

אָסָף Afaph, Cha. See סָף. And in Rab. Hebrew, it signifies, to gather, collect, &c.

אֶסְפָּג Aspag. Cha. See סָפָג.

אֶסְפָּתִי Ispatee, Rab. A sword.

בְּאֶסְפָּתִי שָׁדְדוּ אֶת יִשְׂרָאֵל Beispatee shehiccu eth yisraeal boe laku. With the (same) sword with which they struck the Israelites, were they struck with; i. e. In the same manner as the Egyptians used the Israelites, were they afterwards punished. For as they drowned

the children in the river; so were they drowned in the sea. Yalkut in Exod. fol. lxvi. col. 2.

אֶסְפָּתִיָּה Isphatya Rab. Peregrination. Yalkut fol. xxi. col. 1.

אֶסְפֵּלֵידָא Ispeleada, Cha. A cave.

מִן קִדְם שְׁאוּל בְּאֶסְפֵּלֵידָא Min kadam shaul beispeleada. From before Saul in the cave. Targ. Jerus. Psal. lvii. 1.

בְּמַחֲוֵה בְּאֶסְפֵּלֵידָא Bemehevea beaspeleeda. When he was in the cave. Targ. Jerus. ibid cxlii. 1.

And so we find it in the Targ. which passes for Jonathan's in Exod. But in the Targum of Onk. it is מַעֲרַת, the same as in the Hebrew.

אֶסְפֵּלֵידָא Ispaleada, Talm. A porch, entry, or gallery. Bava Bathra. fol. vii. 1.

אֶסְפָּלָנֵית Ispalaneeth. Talm. Rab. A plaister, or poultice. Shab. fol. cxxxiii. 1. Me-drash in Psal. li.

אֶסְפָּמִיָּה Isphamyia, Spain. Beresheth Rabba, and the Comment. of R. Solom. Aben Ezra, &c.

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אספניא *Isphanaye. Talm.*
Yearly pay for military service. *San. fol. xxi. 2.*

אספנקי *Ispankee. Cha.* A girdle.

עסר סלעין דכסף ואספנקי חדא
Efar saleengm dichsaph, veispankee cheda. Ten shekels of silver, and one girdle. II, *Sam. xviii. 11.*

ועלוי אספנקי חרב מורא
Vaenglochee ispankee cherev mezarza al chartseah belidna. And upon it a girdle (with) a sword fastened upon his loins, in the sheath thereof. *ibid. xx. 8.*

ואשר דמהון באספנקי די
Vaeshad dimhoen beispeneekeda dee vechartseah. And spilt their blood upon the girdle (that was) about his loins. *Targ. Jona. I. Kings ii. 5.*

אספקלור *Ispaklatur. Talm.*
Rab. An officer in the King's guard: a watchman, executioner, &c. In *Targum She-nee, Esth. v. 2.* *R. Solom. Jarchi*, on *Exod. iv. 11.* who uses it in the proper sense of executioners; though it likewise implies officers appoint-

ed over the executioners. In *Shab. fol. cviii. 1.* And some write it without א aleph, for which see **ספק**.

אספקלרא *Ispaklara, Cha.*
A looking glass, a mirror.

לא יעלנה דהבא אספקלרא
La yanglinnah daheva ispaklara. The gold, or the looking glass cannot equal it. *Jeruf. Targ. Job xxviii. 17.*

This answers to the Hebrew word **זכוכית** *Zechucheeth*. Glass; or, according to the English translation, chrystal. It is also used in the sense of a looking-glass in the *Targum* on *Deut. xxxiii. 19.* called Jonathan's: used so likewise in Rabbinical Hebrew. See **ספק**.

אספקיין *Ispakeeseen, Rab.*
Honorable, eminent, &c. *Targ. Esth. i. 14.*

אספר *Aspar, Talm.* A body of soldiers; troops in general; though according to the opinion of some, it properly signifies a Roman legion. *Gem. San. fol. cvi.*

אספרגוס *Ispargoes, Talm.*
from the Greek. *Asparagus.* *Nedareem, Perek Hanoeder, fol.*

fol. liii. Pefacheem, fol. i. 6.
And Berachoeth, fol. li. 52.
אספרא Isparva, *Talm.*
An assembly of people, also
a troop, band. &c. Kethub,
fol. iii. 2.

אספירכא Ispheercha, *Talm.*
Quick silver. Gitteen, fol.
Ixix. 2. Called also **כסף חי**
Keseph chay; i. e. live silver,
on account of its being so
subtile, as to penetrate the
parts of all other metals.

אספרמקי Isparmekeen.
Talm. Rab. Spice, drugs &c.
Betfa, fol. xxxvi. 2. And
Jona. Deut. viii. 23.

אספרון Asparoen, *Rab.* A
kind of fish of a light co-
lour: held by the Rabbins to
be what is called unclean, as
prohibited by the Mosaical
law. See Levit. xi. 9. Deut.
xiv. 9. Beresheth Rabba,
Sect. vii. and *Talm. Jeruf.*
Messechsoeth Kaleyeem, cha.
1.

אספּרנא Aseparna, *Cha.*
Quickly, immediately, with-
out delay.

וַעֲבִידֶתָּא דְּאֶסְפָּרְנָא מִתְּעַבְדָּא
Vaengveedeta dach aseparna
mithangbda. And this work
goeth fast on, Ezra v. 8.

אספּרנא נִפְקֶתָּא מִתְּיָבָא
לְגַבְרִיָּא אֱלִיָּא Aseparna niphke-
tha tehevea mithyaheva le-
guvraya illeach. *Forthwith*
expences be given unto these
men. *ibid.* vi. 8.

אספריסא Isphereesa. *Rab.*
A mark, or butt to shoot at.
Though some think it signi-
fies a quiver. Megilath Ea-
cha. iii. 12.

אסק. See **נסק**.

אסקוטלא Iskoetela. *Talm.* A
small dish or platter. *Mishna,*
Illu megalcheen, fol. xxvii.
Keleem. xliii.

אסקוטלא Iskoetela. *Talm.*
A fillip; i. e. a blow given
with the nail by a jirk of the
finger, from being bent, so as
to meet with the thumb, to a
strait position. Avoedang Za-
ra. fol. xxviii. 1.

אסקולסטיקא Iskoelasteeka.
Rab. A scholar; or man of
letters. Or, as explained by
some, the rector of a school,
or an academy. Beresheth
Rabba, sect. lxiv. And some
write it, **אסקולוֹסְטִיכָא** Iskoe-
loesteecha.

אסקופא Iskippa, *Cha.* See
סקף.

אִסְכָּפָּה Eefkepha. *Talm.*
A small boat, a skiff. Jeruf.
Talm. Perek hamochar eth
haspheena.

אִסְכָּרָא Iskera, *Talm.* A
specie of locust. Gem. Chu-
leen. Perek illu terephoeth.
fol. lxxv. i.

אִסְכָּרֵיטָוֶן Iskereetevan, *Chq.*
A pipe, or tube.

תֵּרֵאֵן אִסְכָּרֵיטָוֶן דִּדְהַב Terean
iskereetevan didhav. The two
golden pipes. Targ. Jona.
Zach. iv. 12. And some
write it **אִסְכָּרֵיטָוֶן**.

אִסְכָּרֵיטָוֶן Iskereetevan.
Talm. A kind of coarse cake
baked on the coals. Pesa-
cheem. fol. xxxvii. 1. and
cxix.

אִסְכָּרְיָא Iskarya. *Talm.*
The mast of a ship. Taang-
neath. fol. xxi. 1. Bava Ba-
thra. fol. lxxiii. 1.

אָסַר Afar. To bind: al-
so a vow, obligation, restraint,
&c.

לְאַסֵּר אָסַר עַל נַפְשׁוֹ Lefser
issar al naphshoe. To bind
his soul (with) a bond. Num.
xxx. 3.

וְאַסְרֵנוּהוּ לְעֵנֹתוֹ Vaesfar-
nubn leangnoethoe. That we

may bind him to afflict him.
Judg. xvi. 5.

וַיֹּאסֶר אֹתוֹ לְעֵינֵיהֶם Vayeesfoer
othoe leangneahem. And
bound him before their eyes,
Gen. xlii. 24.

כִּי מִבֵּית הַסּוּרִים יָצָא לְמֶלֶךְ
Kee mibeath hasureem yatsa
limloech. For out of pri-
son he cometh to reign, Eccle.
xli. 1.

Here the first radical א is
deficient; but is of the same
signification, as if written
with א aleph.

וַיְדִי טוֹחוֹ בְּבֵית הָאֲסוּרִים
Vayehee toechean beveath ha-
esureem. And he did grind
in the prison house, Judg.
xvi. 21.

Another form.

וַנִּתְּנוּ אוֹתוֹ בֵּית הָאֲסוּר Ve-
nathenu oethe beath baaesur.
And put him in prison, Jer.
xxxvii. 15.

Niph. Imperativ.

וְאַתֶּם הָאֲסוּרִים Veattem bea-
asru. And ye shall be kept in
prison, Gen. xlii. 16.

Future.

אֶחָדִים אַחֵר וְאַסֵּר בְּבֵית
Echeecheem echad
yaaasfar

yeaafear beveath mishmar-chem. Let one of your brethren *be bound* in the house of your prison. *ibid*, verse 19,

Puengl.

כָּל נִמְצָאִיד אֲסָרִי יִחְדּוּ Cal
nimtsaayich usseru yachdav. All (that are) in thee (are) *bound together*, *Isai. xxii. 3.*

תָּבוֹא לִפְנֵיךְ אֶנְקַת אֲסִיר Ta-
voe lephanecha enkath aseer. Let the fighting of the *prisoner* come before thee, *Psalms lxxix. 11.*

Plural.

מוֹצִיא אֲסִירִים בַּבְּשָׁרוֹת Moetsee
esceereem bacoesharoeth. He bringeth out *the prisoners* (which are bound) with chains: or according to the English translation, He bringeth out *those* which are bound with chains. But the first reading is most agreeable to the idiom of the Hebrew, *Psalms lxviii. 7.*

Const.

שׁוּבוּ לְבַצְרוֹן אֲסִירֵי הַתִּקְוָה Shuvu
levitsfaroen esceerea hattikva. Turn ye to the strong hold, *ye prisoners of hope*. *Zech. ix. 12.*

Affix.

שִׁלַּחְתִּי אֲסִירִיד Shillachte
esceerayich. I have sent forth *thy prisoners*, *ibid*, verse 11.

And R. Jonah hath arranged מְסָרָתִי as contracted from מאסרת, under this root; in the same manner as מְכֻלָּת and מְאֻכָּלָת is formed from אכל. See Kimchi in *Sepher hasharasheem*.

וְהִבֵּאתִי אִתְּכֶם בְּמִסְרֵת הַבְּרִית Veheaveathee
ethchem bemafoereth habreeth. And I will bring you *into the bond* of the covenant, *Ezek. xx. 37.*

אסר Asar. *Cha.* of the same signification as the Hebrew, but of some difference in the form. I shall produce a few examples.

וְאָסַר יְתִיהָ לְעֵינֶיהוּ Vaesar
yathea leeangneahoen. And bound him before their eyes. *Targ. Onk. Gen. xlii. 24.*

וְאָסְרָהּ בְּבֵית אֲסִירֵי Veasfrea
beveath esceerea. And bound him in prison, *II. Kings xvii. 4.*

It likewise signifies a bundle or sheaf.

וְתִסְבֹּנוּ אֶסְרֵת אִיוּבָא Ve-
thisseyun

thiffevun *efarath eazoeva*.
And ye shall take a *bundle*
(or bunch) of hyssop. Targ.
Onk. Exod. xii. 22.

וְהָא קָמַת אֶסְרֵתִי Vaha ka-
math *efartee*. And lo, my
sheaf arose. Targ. Onk.
Gen. xxxvii. 7.

3d. A decree.

וּלְתַקְפָּה אֶסֶר Ulethakka-
pha *esar*. And to make a
firm *decree*. Dan. vi. 8.

כְּעוּ מַלְכָּא תְקִים אֶסְרָא Ke-
angn malca tekeem *esara*.
Now O King, establish the
decree, ibid verse 9.

רֶשֶׁם כְּתָבָא וְאֶסְרָא Resham
kethava *veesara*. Signed the
writing, and the *decree*, verse
10.

אִסּוּר Eefur *Rab*. Prohi-
bited, generally opposed to
הֵתֵר Hetear. Lawful. For
that that is prohibited, may
be said to be bound; as a per-
son is debarred or hindered
from it.

אִסּוּר Affur, *Talm*. A small
piece of money. Bava Met-
fia, fol. xli. 2. And mese-
chsoeth Chuleen, chap. last.

אִסְרַט Ifrat, *Cha*. A path
way, &c.

וְלֵוִיָּתָן דְּחָלִיף אֶסְרֵי יָמָא
Velivyathan dechaleaph *isra-*
tea yamma. And Leviathan
who passeth the *paths* of the
sea. Targ. Jerus. Psal. viii.
9.

אֶסְרֵי תִימָא Ifratea thea-
ma. The way of Tema.
Targ. Jerus. Job vi. 19.

תֵּרֵין עֶסֶר אֶסְרֵין Terean
asar ifrateen. Twelve *streets*,
Targ. Jerus. Deut. i. 1.
See אסטרט.

אֶסֶתָּא Afetha, *Talm*. A
mortar. Mishna Shab. fol.
lxxvii. 2. Niddah, fol.
xxxvi. Kethub, fol. xlix. 2.
and Moead Katoen, fol.
xxii. 2.

אֶסֶתָּא Afetha, *Rab*. An
obstinate or rebellious fe-
male. Beresheet Rabba.
sect xvii. and Vayikra. Rab-
ba, sect. xxxiv.

אֶסְתָּוְרָא Istavra, *Cha*. A
step, pace, or walk.

It is generally used as an
affixed pronoun.

אִין תִּצְלִי אֶסְתָּוְרִי מִן אוֹרְחָא
Een tittlea *istavree* min oere-
cha. If my *step* hath turned
out

out of the way. Targ. Jerus.
Job xxxi. 7.

בְּאַסְטוּרִיָּה אֶחָדָת רַגְלִי *Be-
istawreab echadath raglee.*
My foot hath held *his steps*.
Targ. Jerus. ibid xxiii. 11.
Plural.

סֵעַד אֶסְטוּרִי בְּהִלְכָּתְךָ *Se-
eangd istawray baheleecha-
thach.* Uphold *my goings* in
thy paths. Targ. Jerus. Psal.
xvii. 5.

אֶסְטוּרָנָה הַשְּׁתָּה חֲזָרֵי לָנָה
*Istavrana hashta chezara la-
na.* They have now com-
passed us in *our steps*. Targ.
Jerus. ibid verse 11.

אֶסְתַּלְגַּנִּית *Istalganeeth,*
Talm. A society, company,
&c. Berachoeth fol. li. 1.

אֶסְתַּנְיָא *Istanya, Cha.*
The North wind.

אֶסְתַּנְיָא יְיָתִי *Istanya yea-
thea.* Cometh *the North
wind*. Targ. Job xxxvii. 2.

It is used in *Talm.* Hebrew,
to signify a day on which the
north wind is very prevalent.
Eruveem, fol. lxv. 1. Meg-
gillah, fol. xxviii. 1. Kedu-
sheem, fol. xii. and Kethub,
fol. xxiii. 1.

אֶסְתֵּנִים *Istenees. Talm.* A
valetudinarian.

אֵינִי כִשְׂאֹר כָּל אָדָם אֶסְתֵּנִים אֲנִי
*Eanee keshaar cal adam istee-
nes enee.* I am not as the
rest of mankind, (for) I am
a valetudinarian. Berachoeth.
fol. xvi.

אִם הָיָה כְּזֶן גְּדוֹל זֶן אוֹ אֶסְתֵּנִית
Im haya coehean
gadoel zakean oe *isteneeth* ma-
chemeen loe chameen. If
the High Priest was an old
man, or a valetudinarian,
they made warm water ready
for him; i. e. on the day of
atonement, when he was
obliged to perform several
ablutions of the whole body.
Abarbanal says five. See
his Comment. on Levit. xvi.
and seq. Mishna, fol. xxx.
See also Bava Bathra, fol.
cxlv. Pefacheem, fol. cviii.
and San. fol. c.

אֶסְתַּקְטוֹן *Istaktoen, Rab.*
An extraordinary and valua-
ble kind of oil, which dis-
tilled or sweated from the
myrrh. Vayikra Rabba. sect.
v. See Plin. Lib. xii. cap.
xi.

אסתֹר Estear. Esther, the name of King Ahafures's consort. And in the Targum on Esth. ii. 7. it is explained to signify the planet Venus.

Also a star.

אסתֹרָא Iftera, *Talm.* A piece of money, of about the value of a Jewish shekel. Kethub. fol. lxiv. Kiddushen, fol. xi. 2, and Bava Metfice. fol. lxxxv. 2.

אסתֹרוֹקָנֶעֶת Afteroekaneeth *Talm. Rab.* The name of a place from whence they anciently had a salt which is called in the *Gem.*

מֶלַח אסתֹרוֹקָנֶעֶת Melach astroekaneeth. The salt of ufteroekeneeth, opposed to **מֶלַח סְדוֹמִית** Melach sedoe-meeth: The salt of Sodom. Bava Bathra, fol. xx. 2. and Yalkut. col. cxxi. 2.

אֵץ Ang. *Cha.* Timber, wood, or staff, &c.

וְכָל מֵאֵץ דָּאֵץ Vechal man deang. And all things made of wood. Targ. Onk. Num. xxxi. 20.

Another form with א aleph postfixed.

וְאֵץ דְּמוֹרֵנִיתִיָּה Veaug de-moereneetheah. And the staff of his spear. Targ. Jona. II. Sam. xxi. 19.

Plural.

וְיַבְעֵר עָלֶיהָ בְּהֵנָּא אָעִין בְּצִפָּר Veyavangr elah cahena angeen bitsphar bitsphar. And the priest shall burn wood on it every morning, or according to the chaldee, morning and morning. Targ. Onk. Levit. vi. 5.

וְיִהְיוּ מְלַקְטֵי אָעִין Veehoen melaktea angeen. And let them be hewers of wood. Targ. Jona. Josh. ix. 21.

Constr.

וְנִסֵּב אֲבִרְהָם יֵת אָעִי דְּעִלְתָּא Uneseav Avraham yath angea deanglta. And Abraham took the wood of the burnt offering, Targ. Onk. Gen. xxii. 6.

מִלְּקַטְךָ אֵץ Millakeat angach. From the hewer of thy wood, Targ. Onk. Deut. xxix. 11.

וְיֵת אָעִיָּה Veyath angoehee. And the timber thereof. Targ. Onk. Lev. xiv. 45.

אֵעִיתָא

אֶעֱתָא Aengyatha, *Cha.*

A lattice.

מִיבֵּינֵי אֶעֱתָא Mibbeaney
aengyatha. Through the lat-
tice. Targ. Jona. Judges v.
28.

אף Aph.

1st. An indeclinable ad-
verb. Yea, moreover, also,
&c.

אֵף כִּי אָמַר אֱלֹהִים Aph kee
amar Eloheem. Yea, hath
God said, Gen. iii. 1.

אֵף אֲנִי אַעֲשֶׂה וְזֹאת לָכֶם Aph
enee eaengseh zoeth lachem.
I also will do this unto you.
Levit. xxvi. 16.

וְאֵף גַּם זֹאת בְּהִיּוֹתָם בְּאֶרֶץ
אֲיִבֵיהֶם Veaph gamzoeth bee-
heyoetham beerets oeyevea-
hem. And yet for all that
when they be in the land of
their enemies, ibid, verse
44.

אֵף לֹא אֶל אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ
הָבִיאָתָנוּ Aph loe el erets za-
vath chalav udevash hevee-
oethanu. Moreover, thou hast
not brought us unto a land
that floweth with milk and
honey, Numb. xvi. 14.

אֵף כִּי אֲנָשִׁים רָשָׁעִים הָרְגוּ אֶת

אִישׁ צַדִּיק בְּבֵיתוֹ Aph kee ena-
sheem reshangeem haregu eth
eshh tsaddeek beveathoe. How
much more, when wicked men
have slain a righteous person
in his own house? II. Sam.
iv. 11.

אֵף כִּי אֶנְכִּי אַעֲנֶנּוּ Aph kee
anoeehee eaengnennu. How
much less shall I answer him?
Job ix. 14.

אֵף כִּי הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי
Aph kee habbayeth hazze
esher baneethee. How much
less this house, which I have
builded? I. Kings viii. 27.

2d. The nose, or nostrils.
Although it is thought by
many that its proper root is
אנף. More especially, as in
the affixed pronouns, the פ is
with dagash; which, as Kim-
chi observes, is to compen-
sate for the deficiency of the
second radical נ, as already
mentioned under the root
אנף. See Kimchi in Sepher
Hasharasheem.

אֵף לָהֶם וְלֹא יִרְחֹחַ Aph la-
hem veloe yereechun. They
have a nose, but they smell
not, Psalm cxv. 6.

VOL. I. G g g g Affx

Affix.

וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים Vay-yippach *beappau* nishmath chayyeem. And he breathed *into his nostrils* the breath of life, Gen. ii. 7.

3d. Anger; which some say, is perceived by the sudden heat of the nostrils.

Hence,

פֶּן יִחַרֶּה אַף ה' אֱלֹהֶיךָ בָּךְ Pen yechereh *aph* Adonay elohecha bach. Lest *the anger* of the Lord thy God be kindled against thee, Deut. vi. 15.

קֶצֶר אַפִּים יַעֲשֶׂה אֱלֹהִי Ke-tfar *appayimyaengfehivveleth*. He that is soon *angry* dealeth foolishly, Prov. xiv. 17.

Affix.

אֵל בְּאַפְּךָ תוֹכִיחֵנִי Adonay al *beappecha* thoecheecheanee. O Lord, rebuke me not *in thine anger*, Psalm vi. 2.

4th. Face, or countenance.

וַיִּשְׁתַּחוּ אַפִּים אֶרֶצָה Vayish-tachu *appayim* aretfah. And he bowed himself (with) *his face* toward the ground, Gen. xix. 1.

וַיִּשְׁתַּחוּ לוֹ אַפִּים אֶרֶצָה Va-

yish tachevu loe *appayim* aretfah. And bowed themselves before him (with) *their faces* to the earth, ibid xlii. 6.

בְּזַעַנְתְּ אֶפְּיךָ תֹאכַל לֶחֶם Be-zeaangth *appecha* toechal lechem. In the *sweat of thy face* shalt thou eat bread, ibid iii. 19.

רָשָׁע כְּנֹבָה אָפוּ Rashang kegoevah *appoe*. The wicked through the pride of *his countenance*, Psalm x. 4.

אף *Aph. Cha.*

1st. Face, nostrils, &c. See אָנָּף.

2d. Yea, moreover, also, how much more, &c. The same as in the Hebrew. And in some of the Targums, especially on the Hagiographa, it is written אָוֶף. And in Rabbinical Hebrew, אפילו Aphelu.

אפף Aphaph. To compass about.

כִּי אָפְפוּ עָלַי רָעוֹת עַד אֵין Kee *aphephu* alay ra-oength ad ean mispar. For innumerable evils have *compassed* me about, Psalm xl. 13.

כִּי אֶפְפִּי מִשְׁפְּרֵי מוֹת Kee
ephaphunee mishberea maveth.

When the waves of death
compassed me, II. Sam. xxii.
5.

אפד Aphad. To gird;
and from hence the girdle is
called אפוד.

וְאֶפְדָּתָּ לוֹ בְּחֶשֶׁב הָאֶפֶד Vea-
phadta loe becheashev haephod
And thou shalt gird him with
the curious girdle of the *ephod*,
Exod. xxix. 5.

וַיֶּאֱפֹד לוֹ בוֹ Vayyephod loe
boe. And girded (it unto)
him therewith, Lev. viii. 7.

וְדָוִד חָגוּר אֶפֶד בָּדָד Vedavid
chagur eaphod bad. And
David was girded with a lin-
en *ephod*, II. Sam. vi. 14.

And with ה postfixed, to
form the fem.

אֶפְדָּה Ephuddah.

In regimen.

וְאֵת אֶפְדָּתָּ מִסִּכְתַּת זָהָב וְהִכָּד
Veeth *ephuddath maffeachath*
zehavecha. And the *ephad*
of thy molten images of gold,
Isai. xxx. 22.

Affix.

וְהֶשֶׁב אֶפְדָּתוֹ Vecheashev
ephuddathoe. And the curi-

ous girdle of *his ephod*, Exod.
xxxix. 5.

And R. David Kimchi, in
Sepher Hasharasheem, ob-
serves, that his father was of
opinion, that **וַיִּטַּע אֶהְיֶה אֶפְדָּנוּ**
Vayyittang ahelea *apadnoe*,
Dan. xi. 45. is of this root;
so that the signification is,
and he shall plant the taber-
nacles of *his ephod*. And of
this same opinion is, Rav
Saangadyah Geoen. See his
Comment, on Dan.

אפד Aphad, *Cha.* An
ephod. The same as in the
Hebrew.

אפוא. See אף.

אפה Aphah. To bake;
also a baker.

וּמִצּוֹת אָפָה Umatsoeth *a-*
phah. And *he did bake* unlea-
vened bread, Gen. xix. 3.

וַיֹּאף אֶפְתִּיתִי עַל גַּחְלָיו לֶחֶם
Veayh *apheethee al gechalav*
lechem. Yea also, *I have*
baked bread upon the coals
thereof, Isai. xlv. 19.

וַתִּפְּהוּ מִצּוֹת Vatoephebu *ma-*
tsoeth. And *did bake* unlea-
vened bread thereof, I. Sam.
xxviii. 24.

אפה

כִּמוֹ תַנּוּר בְּעֵרָה מֵאָפָה Ke-
moe tanur boeeangrah *meaoc-
pheh*. As an oven heated by
the baker, Hosea vii. 4.

Niph.

לֹא תֵאָפֶה חֻמֵּץ Loe *theaa-
phe* chameats. It shall not be
baken with leaven, Levit. vi.
10.

חֻמֵּץ תֵּאָפֶינָה Chameats *tee-
aphenah*. They shall be
baken with leaven, ibid xxiii.
17.

The noun.

וְכִי תִקְרַב קָרְבָּנוֹ מִנְחָה מֵאָפָה
Vechee thakriv karban
minchah *maephheab* tanur. And
if thou bring an oblation of
a meat offering *baked* in an
oven, ibid ii. 4.

There is another form,
where the first radical א *aleph*
is dropt, and has נ postfixed.

תְּפִינִי מִנְחַת פִּתִּים תִּקְרִיב רֵיחַ
Tupheenēa minchath
pitteem takreev reaach nee-
choeach laadonay. And *the
baken* pieces of the meat of-
fering shalt thou offer (for) a
sweet favour unto the Lord,
ibid vi. 14.

אפה Apha, Cha. In sig-

אפה

nification the same as in the
Hebrew; but differs some-
thing in form,

Future.

וַיִּפְּיוּ עֶשֶׂר נָשִׁיו לַחֲמֹכוֹ בְּתַנּוּרָא
Veyaphyan esar nesheen
lachmechoen bethanura chad.
And ten women shall bake
your bread in one oven. Targ.
Onk. Levit. xxvi. 26.

דִּי יִפְּיוּ יַת מִנְחָתָא Dee *yea-
phun* yath minchetha. Where
they shall bake the meat offer-
ing. Targ. Jona, Ezek. xlvi.
20.

לֹא תִתְבָּאֵף חֻמֵּץ La *titha-
phea* chemeeang. It shall not
be *baken* with leaven. Targ.
Onk. Levit. vi. 10.

חֻמֵּץ יִתְבָּאֵף Chameaang
yithaphyan. They shall be
baken with leaven. Targ.
Onk. ibid xxiii. 17.

These two examples are
reckoned the future in Hith.

וּלְאָפָן Uleaphan. And *ba-
kers*. Targ. Jona. I. Sam.
viii. 13.

אופיא Uphya, Talm. Froth,
foam, scum, &c. Chuleen,
fol. cv. 2. and Avoedang
Zara, fol. xxvi. 1.

אפטר

אפטר

אפך

אפטרא Aphtara. *Talm.*
Rab. A strong and forcible
 argument: a manifestation.
Talm. Berachoth, fol. lxiii.
 2. Beresheth Rabba, sect.
 lxii. and Bamidber Rabba,
 sect. iv.

אפוטרך Aphoetarcha,
Cha. A Prince, or Lord.
 Beresheth Rabba, sect. cxiv.

אפיטרופוס או **אפיטרופא**
 Apeetropoes, or apeetroepoe.
Cha. An overseer, admini-
 strator, manager, tutor, &c.

אפיטרופוס ו**מני יתיה** Uman-
 nea yatheah apeetropoes. And
 he made him *overseer*. Targ.
 Jerus. and Jona. Gen. xxxix,
 4.

Used in the same senses in
Talm. and *Rab.* Hebrew.
 See Bava Metzia fol. xxxix,
 1. Pesacheem fol. lxxxvii.
 Kethub, fol. xiii. 2.

אפיטרוס Ippeeyatroes.
Rab. A horse doctor. Ba-
 midbar Rabba, sect. ix.

אפילו. See **אפה**.

אפיין Aphyian, *Talm.* A
 small fish of a whitish colour,
 with very large eyes. Chu-
 leen Perek Illu Terephoth.
 fol. lxvi.

אפך Aphach, *Cha.* To
 flee, turn back, &c.

ואמר אפך ישראל קדם פלשתאי
 Vaemar apach yisraeal kadam
 pelishtaee. And said, Israel
is fled before the Philistines.
 Targ. Jona. I. Sam. iv. 17.

ימא אסתבל ואפך Yamma
 Istaccal veappach. The sea
 saw (it,) and *fled*. Targ.
 Jerus. Psal. cxiv. 3.

ועמא דאפך למדברא אתחזר
 Vemma deappeech
 lemadbera ithchezar al rad-
 pha. And the people *that*
fled towards the wilderness
 turned back upon the pursu-
 ers. Targ. Jona. Jos. viii. 20.

אפכתא אלי לחננין Epachta
 ilyee lechingeen. *Thou hast*
turned my mourning into
 dancing. Targ. Jerus. Psal.
 xxx. 12.

Infinitive.

יחזרו למפך קדם בעלי דבניהון
 Yachzerun lemippach kedam
 baenglea devaveahoen. (But)
 turned *backwards*, or *fled* be-
 fore their enemies. Targ.
 Jona. Josh. vii. 12.

ויהי במפכהון מן קדם ישראל
 Vaheva bemipcheahoen min ke-
 dam

dam yisraeal. And it came to pass as they fled from before Israel. Targ. Jona ibid x. 11.

Future.

וְאֵן מִן קִדְמָךְ אֶפְכָּךְ Vean min kedamach eppuch. And whither shall I flee from thy presence? Targ. Jerus Psal. cxxxix. 7.

וְנִפְּוֹךְ קִדְמֵיהֶם Venippoech kedameahoen. That we will flee before them. Targ. Jona. Joshua viii. 5.

אֶפְכָּה Iphcha, Rab. Contrariety, inversion, &c.

אֶפְכִּי Aphchee, Rab. A remission, or pardon. Beresheth Rabba, sect xlii. Megillath Eacha iv. 22.

אֶפֶל Aphal.

1st. Darknes, gloominess.

וַיְהִי חֹשֶׁךְ אֶפְלָה בְּכָל אֶרֶץ מִצְרַיִם Vayhee choeshech ephealah bechal erets mitfrayim. And there was a thick darknes in all the land of Egypt, Exod. x. 22.

יוֹם חֹשֶׁךְ וְאֶפְלָה Yoem choeshech vaephealah. A day of darknes and of gloominess, Joel ii. 2.

לְמַגְדֹּהוֹת בְּאֶפְלוֹת נְהַלֵּךְ Lin-

goehoeth baeppealoeth nehal-leach. For brightness, (but) we walk in darknes, Isai. lix. 9.

Another form.

אֶרֶץ עֶפְתָּהּ כְּמוֹ אֶפֶל עֲלֵמוֹת אֶרֶץ עֶפְתָּהּ וְלֹא קִדְרִים וְתַפְעַע כְּמוֹ אֶפֶל Erets eaphathah kemoe, oephel tshal-maveth veloe fedareem, va-toephang kemoe oephel. A land of obscurity, as darknes (itself,) and of the shadow of death, without any order, and (where the light is) as darknes Job x. 22.

Another form.

וַיִּשֶׂם מֶאֱפֵל בֵּינֵיכֶם וּבֵינֵינוּ וַיִּצְרֵם Vayafem maephel be-aneachem uvean hamitfreem. And he put darknes between you and the Egyptians, Josh. xxiv. 7.

אִם אֶרֶץ מֶאֱפֵלִיָּה Im erets maphealyah. Or a land of darknes. Jer. ii. 31.

This, although written as one word, is to be understood as two, viz. מֶאֱפֵלִיָּה Ma-
pheal yah, the darknes of God. For it is thus that the superlative degree is formed in the Hebrew language, as,
the

the trees of God, the mountains of God, &c. See Kimchi, Abarbanal, &c. on Jerm. 2d. Late.

כִּי אֶפְלֹת הֵנָּה Kee *epheloeth* heanah. For they (were) late, i. e. were not forward in their growth, Exod. ix. 32.

And some are of opinion, that it is of the same signification, as the first form, viz. darkness, obscurity; and explain it, "For they were in darkness or obscurity under ground, not having sprung up yet." See Aben Ezra, Kimchi, and Abarbanal.

אֶפְלָא Aphal, *Cha.* Late; the same as in the Hebrew.

אֶפּוּלְיָא Appulya, *Cha.* The name of a country.

מִמְדֵּינַת אֶפּוּלְיָא Mimdeenath *appulya*. From the land of Appulya. Targ. Jona. Ezek. xxvii. 6.

And which Elias opines to be, that part of Italy called Apulia. See Elias in Methurgaman.

אֶפּוּלְיוֹן Apilyoen *Rab.* A tent, pavillion, &c. Yalkut, fol. xc. col. 4.

אֶפְלֵקְתָּהּ Iphleeketa *Rab.* A garment of various colours, Medrash Sheer Hasheerem. See the Targum of Aquila on Sol. Song iv. 12.

אֶפּוּמָא Eephuma, *Talm.* A secret window, a sky light. Eruveen fol. c. Keedusheem fol. lxxxii. and Chuleen fol. li.

אֶפּמִּיָּא Apamyia, *Cha.* A city of Phrygia. See the Jerus. Targ. Num. xxxiv. 10.

It is used in the same sense in *Talm.* Hebrew.

הֵבִיָּא בְּכֻרִים מֵאֶפּמִּיָּא Heevee biccureem *meapamyia*. (If) he brought first fruits from *Apamia*. Chulleen. fol. lxxviii. and Kiddusheem, fol. 71.

אֶפּוּנֵימָא Eephoeneema, *Rab.* A criminal process. Devareem Rabba, fol. ccxc. col. 4.

אֶפּוּפִּימַטָּא Oepheematata, *Rab.* A law, edict, mandate, &c. Shemoeth Rabba, sect. xxviii.

אֶפָן Oephan. A wheel. **וְהִנֵּה אֶפָן אֶחָד בָּאָרֶץ** Ve-hinneah *oephan* echad bearets. And behold, one wheel upon the earth, Ezek. i. 15.

Plural

אפן

Plural.

מֵרֵאָה הָאוֹפָנִים Mareah haophanneem. The appearance of the wheels, ibid verse 16.

In regimen.

וַיֵּסֶר אֶת אִפְן מִרְכָּבָתוֹ Vay-esar eath oepphan markevoethav. And took off their chariot wheels, or his chariot wheels, Exod. xiv. 25.

Used figuratively to denote what is fit and properly delivered.

דָּבָר דָּבָר עַל אֶפְנָיו Davar davur al aphnav. A word fitly spoken, Prov. xxv. 11

And Kimchi observes, that it is after the form of חִפְנִי, and which is dual, from חוֹפֵן, as is this from אֶפְן.

And R. Jonah says, that it is the same as if written אֶל פָּנָיו Al panav. On its face; i. e. its real appearance; and that the א aleph is not radical, but additional; and in like manner hath he explained

נִשְׁאַתִּי אִמִּיד אֶפְנָה Nafathee eamecha aphuna, Psal. lxxxvi. 16, to belong to this root; and that the word אֶפְנָה

אפן

Aphuna, signifies a long while. So that the meaning of the passage in Psalms is, I have suffered thy terrors a long while; and supports his opinion from the Arabic; in which language, he says, Time is called אֶפְנָן Ippan. I shall treat of it in פֶּן, which I opine to be its proper root, as will be there shewn.

אֶפְן Oephan, Talm. Rab. A wheel, circle, form, mode, &c.

אֶפְן הַמּוֹלֹת Oephan ham-mazaloeth. The circle of the celestial signs; the zodiac; i. e. the ecliptic, or track of the sun through the twelve signs.

אֶפְן הַמִּישׁוֹר Oephan ham-meeshoer. The strait, or equal circle. The equator; i. e. a great circle of the terrestrial sphere, called the equinoctial on the celestial, whose poles are the poles of the world. It divides the globe into two equal parts, called the Northern and Southern hemispheres, passes through the West and East points of the horizon; and at the meridian

ridian is raised above the horizon, as many degrees, as the complement of the latitude of any given place. And whenever the sun comes to this *circle*, the days and nights are then equal all round the globe; for which reason, it may well be called the strait or equal line.

אופן המפריש *Oepban ham-maphreesh*. The separate circle. The *horizon*; i. e. The line which terminates the sight. It is divided into *sensible* and *real*; the sensible horizon, is the circular line which limits the view; and the *real*, is that which divides the globe into two equal parts.

אופן חצי היום *Oepban chetsee hayoem*. The circle of half the day. The meridian; which in geography, signifies a line from North to South, which the sun crosses at noon.

רק באחד משלושה אופנים *Rak beechad mishloeshah oephaneem*. Except in one of these three forms. See also

in Mishna Roesh Hashanah, fol. xxiv. 2.

אפון *Aphun*. A vetch: a kind of small pea. *Talm.* Jerus. Nazeer, fol. lvi. 2. chap. vii. and Gem. Keelayaem, Perek Arugah, fol. xxiv. Shab. fol. v. and xxv. &c.

אפונדה *Aphunda*, *Talm.* A small coat or jacket, with a number of pockets, conveniently formed for carrying any thing the wearer may have occasion for.

לא יכנס אדם לחדר הבית במקלו במנעלו ובאפונדתו *Loe yichnas adam lehar habbayith bemakloe beminangloe uveaphundathoe*. No man may go into the mount of the house, (i. e. the temple at Jerusalem) with his staff, with his shoes, and with his jacket. Perek Haroea, fol. lvi.

But R. Solomon Jarchi is of opinion, that it was a kind of girdle with several cavities within it proper to hold money; for so he explains it in the Mishna of Shabb.

בין אפונדתו לחלוקי *Bean aphundathoe lechalukoe*. Be-
Vol. I. H h h h tween

tween *his girdle* and *his shirt*. Shab. Perek Hamatsneeang, fol. xcii. 1. And in the edition of the *Talm.* printed at Brasil, it is פִּנְדֵּרוֹ, without א; and so it is in the Aruch. But in the Moesaph Haaruch; and Buxtorf's *Talm.* and *Rab. Lexicon*, it is with א. See farther in פִּנְדֵּר.

אֶפֶנְטוֹר Aphantoer, *Cha.* A kind of precious stone, said to be spotted like a panther.

בִּנְיָמִין גְּלִיף עַל אֶפֶנְטוֹר Bin-yameen geleeph al *aphantoer*. Benjamin engraven on (a precious stone called) *aphantoer*. Targ. Jeruf. Solom. Song, v. 14.

And Elias observes, that it is called אֶפֶנְטוֹר *Aphantoer*, as being brought from Pontus; by which, I suppose, he means that part of Asia Minor between Bithynia, Paphlagonia, and the Euxine sea.

אֶפֶנוֹס Aphunas, *Talm.* A specie of fish. See אֶקוֹנוֹס.

אֶפֶנְקָרֵסֶעֶן Aphankareseen. See פִּנְקָרֵסֶעֶן.

אֶפֶנְתָּא Aphanta, *Talm.*

The upper leather of a shoe. Berachoeth, fol. xliii. 2. Taangneeth, fol. xii. 2. and Yavamoeth, fol. cii. 1.

אֶפֶנְתִּי Aphantee, *Rab.* To meet; i. e. to go out to meet a person by way of honor, &c. Yelamdenu.

אֶפֶס Ephes. Defect, end, nothing, howbeit, only, like, &c.

כִּי אֶפֶס קָסֶף Kee *apheas* kaseph. For the money *faileth*, Gen. xlvii. 15.

כִּי אֶפֶס הָיָה Kee *apheas* ham-meats. For the extortioner is at an end, Isai. xvi. 4.

הָאֶפֶס לִנְצַח חָסְדוֹ Heapheas lanetsch chasdoe. Is his mercy *clean gone* for ever, Psalm lxxvii. 9.

בְּאֶפֶס עֵצִים תִּכְבֶּה אֵשׁ Bee-*phes* eatseem tichbeh eash. Where no wood is, (there) the fire goeth out, Pro. xxvi. 20.

וַיֹּאמֶר הַמֶּלֶךְ הָאֶפֶס עוֹד אִישׁ וַיֹּאמֶר לְבֵית שָׁאוּל Vayoemer hamelech *haephe* oed eesh leveath Shaul. And the King said, (Is) *there not* yet a man of the house of Saul, II. Sam. ix. 3,

אָפֶס מָקוֹם Ad *ephes* ma-
koem. Till (there be) no
place, *Isai. v. 8.*

וְאַשּׁוּר בְּאָפֶס עֲשָׂקוּ Veashur
beephes eshekoe. And the
Assyrian oppressed them *with-*
out cause, or for nought, ibid.
lii. 4.

אָפֶס כִּי נָאֵץ נִאֲצַת אֶת אֵיבֵיהֶּ" *Ephes* kee neats
miatsta eth oeyevea Adonay
badavar hazze. *Howbeit,*
because by this deed thou hast
given great occasion to the
enemies of the Lord to
blaspheme, *II. Sam. xii. 14.*

כִּי אָפֶס בְּלִעְדִּי Kee *ephes* bi-
langdoy. That (there is)
none besides me, *Isai. xlv. 6.*

הֵן גּוֹר יְגוּר אָפֶס מֵאוֹתֵי Hean
goer yagur *ephes* meafoethee.
Behold, they shall surely ga-
ther together, (but) *not* by
me, *ibid. liv. 15.*

וְאָפֶס אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר *Veepbes* eth
haddvar esher edabear ealecha
oethoe theadbear. *But only*
the word that I shall speak
unto thee, that thou shalt
speak, *Numb. xxii. 35.*

אָפֶס כִּי עַז הָעֵם הָיִשָּׁב בְּאֶרֶץ *Ephes* kee az hangam hayoe-

sheav baarets. *Nevertheless*
the people (be) strong that
dwell in the land, *ibid. xliii. 28.*
הָאֶמְרָה בְּלִבָּהּ אֲנִי וְאָפֶס עוֹד
Haoemerah bilvavah enee
veaphsee oed. That said in
her heart, I (am) *and* (there
is) *none* beside me, *Zephan.*
ii. 16.

Constru.

בָּהֶם עַמִּים יִנָּח יְיָ וְאֶפְסֵי אֶרֶץ Bahem ammeem yenaggach
yachdav *aphsea* arets. With
them he shall push the people
together, *to the ends of the*
earth, *Deut. xxxiii. 17.*

וְיִירָאוּ אוֹתוֹ כָּל אֶפְסֵי אֶרֶץ Veyeereu oethoe cal *aphsea*
arets. And all *the ends of the*
earth shall fear him, *Psaln*
lxvii. 8.

וַיַּעֲבֵרֵנִי בַּמַּיִם כִּי אֶפְסִים Vayaengveereanee vammay-
yim mea *aphsayim*. And he
brought me through the wa-
ters, the waters (were) *to*
the ancles. *Ezek. xlvii. 3. i. e.*
there was *not* much water;
only as much as reached
to the ancles.

This, according to the
Hebrew, is Dual.

אָפֶס and אֶפְסִים Aphas, and
H h h h 2 apheefah

apheefah. *Talm. Rab.* To cease, decay, fail : also to impede, make void, &c. *Bava Bathra*, fol. cxi. 1. *Medrash Tehillim*. *Pfal.* lxxviii.

אפיסטיליות and אפסטולי. See פסטולי.

אפסניא Aphsanaya, *Talm.* A yearly expence ; or pay for an army. *San. chap.* fol. xxi. 1. See אספניא.

אפסנתין Aphsinteen. *Talm.* Wormwood. *Avoedangzaru.* fol. xxxi. 1.

אפסקימא Ephaskeema, *Talm.* A line of fifty cubits length, used to measure a sabbatical journey, &c. *Eruveen.* fol. lviii. 2.

And some say it signifies a rope or cord, made of the bark of a certain nut-tree.

אפסר Aphsar. *Talm.* A collar or halter.

אפסר יוצא הנמל באפסר Yoetsea hagamal *beaphsar.* The camel may go out (on the sabbath) with a halter. *Shab. chap. v.* fol. 51.

אפח Aphang.

1st. Nought.

הו אתם מאין ופעלכם מאפע

Hean attem meaayin upha-anglchem *meaaphang.* Behold, ye (are) of nothing, and your work of nought, *Isai.* xli. 24.

Hence the signification is the same as if written אפס, which see.

But R. Moses Kimchi is of opinion, that it signifies a serpent, and explains it thus : Ye are of nothing, and your works of the serpents ; i. e. injurious and hurtful as the venom of a serpent ; agreeable to the second signification of the word, viz. a viper ; or as some say, the basilisk.

מדם אפעה ושרף מעופף Meahem *epheng* vefaraph mee-oengpheaph. Of them, the viper and flying serpent, *Isai.* xxx. 6.

והזרה תבקע אפעה Ve-hazzureh thibbakaang *epheng.* And (that which is) crushed, breaketh out into a viper, *ibid.* lix. 5.

תהרגהו לשון אפעה Tah-arageahu leshoen *epheng.* The vipers tongue shall slay him, *Job* xx. 16.

אפעה

אפעה Epheng, *Talm.* A viper, or basilisk. *Gem.* Berchoroeth. fol. viii. 1.

אפופדן Ippoephedeen, *Chab.* A foot stool.

אפופדן דרגלוי Ippoephedeen deragloey. His foot stool. *Targ. Jerus. Exod. xxiv.*

And is of the same signification in *Talm.* and *Rab.* Hebrew; but is then written **אפפעהרן** Appeephoereen. *Keleem* fol. xxv. *Medrash She-mual.* fol. lii. 2.

אפופולסימן Aphuphulfeemoen. The juice of balm, the natural flowing balm of Gilead. *Beresheth Rabba* sect. xxvii.

אפופסין Aphoephaseen. *Rab.* A judicial sentence. *Yelamdenu, Vayikra Rabba, &c.*

אפפפירות Apheephyaroeth. *Talm.* A tree that bears abundance of fruit: though some say, it signifies a tree that has left off bearing, on account of age, *Keleem* chap. xvii. fol. 30.

אפפופר Aphiphoer, *Rab.* The Bishop of Rome, the Pope. *Gansf. in Tsemach David,* fol. xxix. 1.

אפחא Aphtsa, A gall nut; (and is the excrescencies produced on various trees, by being wounded by an insect of the fly kind, after which, the lacerated vessels form a tumor or woody case about the hole: this is what the naturalists call the gall nut; and is used in making ink, in dying and dressing leather, as also in medicine.) *Mishna Shab,* fol. civ. 2. *Gitteen,* fol. xix. 1. and *Maimonides* in *Hilchoth Gerusheen* chap. iv. sect. 2.

אפחא Aphutsa. *Talm.* To stop, shut up, or close. *Oeha-loeth* fol. 26.

אפחטלן Aphitstaleen, *Rab.* A kind of small cake. *Medrash Sheer Hasheereem,* i. 2.

אפק Aphak.

1st. To restrain, put a force, or violence upon: and occurs as a verb, in hith. only.

איה קנאתך ונבחרתך המון
מעיד ורחמך אלי התאפקו A-
yeahk inathecha ugevuroethe-
cha hemoen meangcha ve-
rachemecha

אפק

rachemecha ealay *hithappa-*
ku. Where (is) thy zeal
and thy strength, the
founding of thy bowels,
and of thy mercies towards
me? *are they restrained?* Ifai.
Ixiii. 15.

וְלֹא יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל
וְעוֹסֵף הַנִּצְבִּים עָלָיו Veloe yachoel
yosefaph *lehithappeak* lechal
hannitsaveem alav. Then
Joseph could not *refrain him-*
self before all them that stood
before him, Gen. xlv. 1.

הָעֵל אֵלֶּה תִּתְאַפֵּק הָ" Haangl
eale *tithappak* Adonay. *Wilt*
thou refrain thyself for these
(things) O Lord? Ifai. Ixiv.
12.

2d. Channels or streams of
water.

In regimen.

וַיֵּרְאוּ אֶפְיֵי מַיִם Vayearau
epheekea mayim. Then *the*
channels of the waters were
seen, Psal. xviii. 16.

Affix.

וְעָלָה עַל כָּל אֶפְיָיו Veang-
lah al cal *epheekav*. And he
shall come up over all *his*
channels, Ifai. viii. 7.

וְכָל אֶפְיָיִק חֲלִילִי חָרַב יִפְּלוּ

אפק

בָּהֶם Vechal *epheekecha* chal-
lea cherev yiplu vahem. And
in all *thy rivers or streams*,
shall they fall that are slain
with the sword, Ezek. xxxv.
8.

3d. The name of a place.

וּפִלְשְׁתִּים חָנוּ בְּאַפֵּק Uphe-
lishteem chanu *vaepheak*. And
the Philistines pitched in
Aphek, I. Sam. iv. 1.

אופק Oepheak, *Rab*. The
horizon.

עִנּוּלַת הָאוּפֵק Iggulaath *ba-*
oepheak. The circle of *the*
horizon. Maimonides in Moe-
reh Part II. chap. iv. and
Part I. chap. lxxiii. &c.

לְאֶפּוּקִי Leappukea. See
נפק.

אֶפִּיקְטָפִיּוֹן Apheektapee-
fun. *Talm*. A vomit, (and is
compounded of the words
אֶפִּיק טָפִי זֶן Apheek, tapea,
zun; i. e. To discharge the
superfluous food) Shab. fol.
cxxiii. 2. and cxlvii. Succa
fol. xl. 2.

אֶפְקָלִין Epikleen, *Rab*.
Judges, arbitrators. In Ye-
lamdenu, and Vayikra Rab-
ba.

אֶפְקִימָא

אפק

אפקימא Aphkeema. See אפסקימא.

אפיקומן Apheekoeman. *Talm.* Sweet meats : a desert.

אין מפטירין אחר הפסח אפיקומן Ean maphteereen achar hap-pesach *apheekoeman*. Must not have a desert brought to the table after the Pascal lamb, called the Passover. Pefacheem. fol. cix. for that was to be eaten at the last, as none of it was to be left till morning. See *Exod. xii. 10.*

אפיקורן Epheekoeren. *Talm.* Freely, indifferently. Choleen, fol. civ. 2.

אפיקורוס Apheekoeroes. *Talm. Rab.* An epicurean ; or, more properly, a heretic : for so Maimonides explains it.

אפיקורס הכופר בפינות התוריות ומכזה את דברי חכמים *Apheekoeroes* hacoeppher be-pinnoeth hatoereeyoeth ume-vaze eth diverea chachameem. An *apheekoeroes* is one that denies the articles of the law, (i. e. of Moses) and despises the words of the sages. Glos-

אפק

sary on the Ethics, chap. ii. And agreeable to this we find in the said chapter of the Mishna, called the Ethics, the following apophthegm :

רבי אלעזר אומר הוי שקוד ללמוד תורה ודע מה שתשיב לאפיקורוס R. Elangzar oemear hevey shakoed lilmoed toerah vedang mah shetasheev laepheekoeroes.

Rabbi Eliazar faith, Be expeditious to study the law, and know how to reply to an heretic. For by the study of the law, and the contemplation of revelation, we are enabled to confute the pernicious tenets of the epicureans, or heretics ; who held, that the Deity had no regard for, and never interposed in the affairs of mankind. That the world was made by chance, or a fortuitous concourse of atoms, and such like absurdities.

אפיקרס Ephikras. *Cha.* The name of a nation in the land of Canaan, called in Hebrew the Geshuri and Maachathi. See

See the Jerusalem Targ.
Deut. iii. 14.

אפכרסות Aphakrasuth.

Cha. Labour, cumberance.

Targ. Jona. Deut. i. 2.

אפיקריסין Aphikreefeen.

Talm. A shirt; also a waist-coat. Talm. Jerus. Berachoth. chap. i.

Glossary.

לבוש התחתון Levush ha tachtoen. The undermost vestment.

שש אצבעות של אפיקריסין Shesh etsbangoeth shel aphikreefeen. Six digits of the shirt. Keleem. chap. ix.

אפיקריסות Aphikreafuth.

Talm. A kind of veil, or covering for the head. Moed Katoen. fol. xxii. 2. Berachoth. fol. xxiv. 2.

אפקותא. See נפק.

אפר Eapher.

1st. Ashes.

ואמר איש טהור את אפר הפרה Veasaph eesh tahoer eath eapher happarah. And a man that (is clean) shall gather up the ashes of the heifer, Numb. xix. 9.

לית להם פאר תחת אפר Latheath lahem ppear tachath

eapher. To give unto them beauty for ashes, Isai. lxi. 3.

ויתחפש באפר על עיניו

Vayithchappeash baephear al eannav. And disguised himself with ashes on his face, I. Kings xx. 38.

And some observe, that it was a kind of veil; and explain it, he disguised himself with a veil over his eyes. See Jarchi Kimchi, &c.

2d. The name of a country, mentioned in scripture by the name of Ophir; from whence they had the gold.

שלושת אלפים ככרי זהב מזהב Sheloeseth elapheem kikerea zahav mizzehav eapher. Three thousand talents of gold, of the gold of Ophir, I. Chron. xxix. 4.

This is a prodigious sum indeed to be given by David out of his own private estate, as he says, verse 3. (for what he had reserved out of the tribute of the conquered nations, is before mentioned) for three thousand talents of gold, reduced to English money, amounts to twenty-one millions

lions six hundred thousand pounds sterling. But when it is considered that the King carried on this trade entirely for himself; and that Solomon had four hundred and fifty talents of gold in one voyage, our surprize will not be so great. As to the situation of Ophir, there are several conjectures about it: but the learned Humphrey Prideaux observes, that the trade carried on from Elath and Eziongeber, to Tarshish and Ophir, included all the trade of India, Persia, Africa, and Arabia. And which was carried on by the Jews till the time of *Abas*, when Rezin seized Elath, and planted it with Syrians. We afterwards find this trade wholly engrossed by the *Tyrians*, who managing it from the port of Elath, made it all center at *Tyre*: and from thence, they furnished all the western ports of the world with the wares of India, Persia, Arabia, and Africa, which they thus by the way of the red sea, traded to. But the *Polo-*

lemy's having prevailed in Egypt, they built the ports of Berenice and Myos hormones on the Egyptian or western side of the red sea, (for Elath and Eziongeber lay on the eastern) and by sending fleets from these ports, to all those countries to which the *Tyrians* traded from Elath, they soon drew all this trade into that kingdom, and fixed the chief mart of it at Alexandria, which by that means became the greatest mart in the world; and there it continued for many ages after: so that all the traffic which the western part of the world had from that time with India, Persia, Arabia, and the eastern parts of Africa, was wholly carried on through the red sea, and the mouth of the Nile, till about the year 1497, when a way was found of sailing to those parts by the way of the Cape of Good Hope, and which was managed by the Portuguese for some time; but is now in a manner wholly got into the hands of the English, Dutch,

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and French. This, as Doctor Prideaux hath observed, is the progress of the East-India trade, from the time it was first began, by David and Solomon, to our present age. See Prideaux's Connect. Vol. I. page 37.

אפר Eapher, *Talm.* Ashes. Taangeeth, fol. xv. Bava Bathra, fol. lx. Makoeth fol. xxi. and Oehaloeth fol. xlvi. And according to the Glossary, it signifies the ashes or reliques of the body from the funeral pile.

אפר Eapher, *Talm.* A meadow: pasture.

ואלו הן מדבריות כל שיוצאות באפר ואינו נכנסות לשוב Veillu hean midbariyoeth cal theyoetseoeth *beeaphervee*anan nichnafoeth leyeeshuv. And these are accounted as wild; (viz.) all such as go forth into the pasture, and do not come into inhabited places. Mishna Shab. fol. xlv. 2. Betfa, fol. lx. and Pefacheem fol. viii. 2.

אפר Ephar, *Cha.* A flag, or rush.

בְּשֵׁוּיָתֶיהָ בְּאַפְרָה עַל גַּב נְהֵרָא Veshavyetheah *beeprah* algav nahera. And she put him in the flags, by the brink of the river. Targ. Jerus. Exod. ii. 3.

אפרניאה Appargeeah, *Rab.* Cheap, of little value; small profit. Pefiktha.

אפר Ipparead, *Talm.* To cease or fail in fight or appearance. Minachoeth fol. xliii.

אפרודיט Aphroedeetee, *Talm.* An idol of the goddess Venus. In Avoedang Zara. fol. xlv. 2. and Yalkut fol. xxviii. col. 1.

אפרדוכס Aphradoechfees, *Rab.* An archduke, or chief lord of a country. Bamidbar Rabba, sect. x. fol. ccxxxviii. col. 4.

And some read, **פרדכס**. See **פרד**.

אפרהנג. See **פרה**.

אפרזא Aphreeza, *Talm.* *Rab.* Long beams, or posts. See a farther explanation, in **לפתא**.

אפרזתא Aphrafta *Talm.* The name of a herb, accounted

ted

ted a deadly poison for beasts.

Bava Metfia, fol. xx. 2. Bava Kama, fol. xl. 2.

And some read ארזפתא. See ארז.

אפירטין Apéerateen, *Rab.* Pirates. Vayikra Rabba sect. xxv. and Yalkut sect. קדושים Kedoshem fol. cclxxiv. col. 4.

אפרטוסות Appartusoeth. *Talm.* Implements of war. *Talm.* Jerus. Kethuboeth.

אפיריטוס Apheereetoës, *Rab.* Ignorant, *Medrash* Shemoeth, sect. v.

אפריון and אפרייא Aphirya, and Aphiryoen, see פרה.

אפרכיָא Eaparchaya, *Cha.* An officer, governor. or viceroy : also the name of a country.

קדמוי יגחננו אפרכיָא Kadamoy yigchanun eaparchaya. Before him shall the governors of the provinces bow. *Targ.* Jerus. Psal. lxxii. 9.

דמורדיו עלוהי אפרכיָא Demurdeen eloehæ eapharchaya. That the governors of the provinces had rebelled against him. *Targ.* Esth. i. 3.

And sometimes it is written הפרך for which see הפרך אפרכותהון Aparchevathoen, *Cha.* The name of a country or province inhabited by one of the sons of Japheth; supposed to be the Madia and Javan of scripture *Targ.* Jerus. Gen. x. 2.

It is also used in *Rab.* Hebrew to signify a province.

אפרסמון Apharsemoen, *Rab.* Balm.

אפרסק Apharsak. See פרסק.

אפריקי Aphreekee. *Cha.* *Talm.* and *Rab.* Africa.

אפריקי ונגרמניא Afbreekea vegarmanya. Africa, and Germany. *Targ.* Jerus. Gen. x. 2.

ארי ספינתא אפריקא למלכא Erea sephinta afbreeka lemalca beyamma. For the King had at sea ships of Africa. *Targ.* Jona. I. Kings x. 22.

It is used in the same sense in the *Talm.* See *Gem.* Me-sechoeth Tameed, fol. xxxii.

אפרקסותא. See פרקס in פרק.

אפרקסתא Apharkasta.
Rab. A Pouch, or scrip.

באפרקסתא דעניא *Beaphar-*
kasta deangneya. In the *pouch*
 of a pauper, alias תרמיל *Zo-*
ehar in Num. col. ccxcix.

אפרורון *Ephroerevan, Cha.*
 Battering rams; or officers:
 for so it seems that Jonathan
 understands it.

ומני עלה אפרורון סחור סחור
Umanea elah ephroerevan se-
 choer sechoer. And appoint
 against it *officers* round about.
 Targ. Jona. Ezek. iv. 2.

But this does not agree so
 well with the Hebrew, al-
 though Jarchi seems to adopt
 it; for the Hebrew word
 כריס properly signifies *rams*;
 for which reason, R. Joseph
 Kimchi hath justly observed,
 that it signifies battering rams,
 and which were then used
 by the besiegers. See Kimchi
 on Ezek. Abarbanal &c.

אפרש *Ephrash.* See פרש.

אפשח *Ephshach.* See פשח.

אפשי *Ephshee, Talm. Rab.*
 Will, desire, pleasure &c.
Chueleen, fol. xxxix. 2. Be-
 resheeth Rabba. sect. lx. Ke-

thuboeth fol. ciii. 1. Elias
 in Tishbee, &c.

אפשר *Ephsar, Cha.* Pos-
 sible.

וימן קדמו לית אפשר לאטמרא
Umin kedamoch leath eph-
shar leittammara. And from
 before thy presence it is not
possible to be hid. Targ. Onk.
 Gen. iv. 14.

ולא אפשר לאסתכלא ביה
Vela ephshar leistaccala veah.
 It was not *possible* to look on,
 or behold. Targ. Jona. Ezek.
 i. 27.

אין אפשר די ברא עינא ולא
Een ephshar
dee vera eana vela istaccal
beoeraytha. Is (it) *possible*
 he that formed the eye shall
 not see in the law? Targ.
 Jerus. Psalm xciv. 9.

And sometimes with ה ad-
 mirative. האפשר.

It is used in *Rab.* Hebrew
 in the same sense.

המקרים אפשריים לא כחויבים
Hamikreem ephshereayim loe
mchuyaveem. The accidents
 are *possible* or contingent, but
 not of necessity. R. Levi Ben
 Gershoem

Gershoem, in his preface to Job.

אפתא Aphata. *Talm.* A chamber, floor, foundation: an edifice; also some appendage to it. Soeph Gem. Dechazkath Habateem, fol. lxi.

אפתא Aphta. *Talm.* Fruits; or as some say, small pieces of bread, from **פת**. Berachoeth, fol. xl. 2.

אפּוּתא Aphutha. See **אנף**.

אופתא Uphta. *Talm.* A paring, partition, slice, or shred. Chuleen. fol. xlvii. 2.

אפּתּי Aphtee. *Rab.* Evening tide. Beresheeth. Rabba. sect. lxxviii.

אפּתּם Aphtoem. *Cha.* The treasury, exchequer, revenue, tribute, &c.

וּאפּתּם מלכים תהניק *Vcaphtoem malcheem tehanzik.* And (so) thou shalt endanger the King's *treasury*; or, as Jarchi explains it, the King's *tribute*; as they will not thenceforward pay any tribute, Ezra iv. 13.

אפתק Aphtak. From whence

אפּוּתיקי Apputheekea. *Ca.* A store-house, &c.

יַבְנוֹן בְּאִפּוּתִיקִי תְהוֹמִיָּא Yaheveenun *beapputheekea thehoemaya.* He layeth up the depth in *store-houses*, *Targ.* Jerus. Psal. xxxiii. 7.

וְכָל שֵׁפֶר אִפּוּתִיקִי דְרַבּוּנִיָּה *Vechal shepar apputheeakee dereeboeneah beedeah.* And all the good *treasure* of his master (was) in his hand. *Targ.* Jerus. Gen. xxiv. 10.

וְאִפּוּתִיקִי דְבִרְדָּא תַחְמִי *Veappoetbeekea devarda techemea.* And hast thou seen the *treasures* of hail. *Targ.* Jerus. Job xxxviii. 22.

אפּוּתִיקִי Aphoeteakee. *Talm.* A pledge, security, &c.

הַעֲשֵׂה שְׂדֵהוּ אִפּוּתִיקִי לְאַחֲרִים Haoengfeh *sadeahu aphoetheeakee leacheareem.* He that makes (over) his field as a *pledge* or security to others. fol. xli. 1.

אץ Ats. *Talm.* To force, or compel. Perek. Bathra in Eruveen. fol. c.

אטא Eatsea. *Talm.* An herb, that generally grows at the water's edge. Gitteen. fol. lxix.

אצבע Etsbang. *Talm. Rab.*
A finger ; and is used figura-
tively to denote a man's pri-
vy parts. Eruveen. fol. liii.
Berachoeth. col. 45. &c.

אצווא Atfva. *Talm. Mofs.*
Pefacheem. fol. xxxix. 1. and
Eruveen. fol. xxvi. 2.

And, according to the A-
ruch, it is the same as **אטן** in
Arabic.

אצות Atfvath. *Cha.* A
kneading-trough, or dough.
Plural.

וּבִתְנוּרָה וּבִאֲצוֹתָהּ Uvetha-
nurach uveatfvathac. And
into thine ovens ; and into thy
kneading troughs. Targ. Onk.
Exod. viii. 3.

אֲצוֹתֵהוֹן צָרִיר בִּלְבָשֵׁיהֶן עַל
כַּתְפֵּיהֶן Atfvathohen tseereer
bilvufheahoen al cathphea-
hoen. Their kneading troughs
being bound up in their
clothes upon their shoulders.
Targ. Onk. ibid xii. 34.

רִישׁ אֲצוֹתְכֶן חִלְתָּה תַּפְרָשׁוֹן
אֶפְרָשׁוֹתָא Reash atfvathcheen
chaltha taphreshun aphrosu-
tha. Ye shall offer up a cake
of the first of your dough, (for)
an heave offering. Targ. Onk.
Numb. xv. 20.

בֵּרֵךְ סֶלַךְ וְאֲצוֹתָךְ Bereech
fallach veatfvathach. Blessed
(shall be) thy basket and thy
dough. Targ. Onk. Deut.
xxviii. 5.

אצטבלא Itstavla. *Talm.* A
stable : or, more properly,
the stalls in a stable. San. fol.
xxi. 2.

אצטנניין Itstagneeneen.
Astrologers. See **אסט**.

אצטרא Itsteda. See **צדה**.

אצטל Itstal. *Cha.* A gar-
ment, robe ; also raiment.

וְחֵזִית בְּבִגְתָּא אֲצִטְלִי בְּבִלִי חַד
שִׁפִּיר Vachezeath bevizzetha
istfelee bavlee chad shappeer.
And I saw among the spoil a
goodly Babylonish garment.
Targ. Jona. Josh. vii. 21.

וְחֻמְשָׁא אֲצִטְלוֹן דְּלִבְוִישֵׁן
Vechamsha istelavvan dilvu-
sheen. And five garments
(for) cloathing ; or five loose
garments. Targ. Onk. Gen.
xlv. 22.

איצטריכא Eetstareecha.
Rab. Necessaries. Beresheeth
Rabba. sect. lxi.

אציתא Atsaytha. *Talm.* A
kind of rows for planting
vines. Bava Bathra. fol. xii.
and xli.

אצל

אצל Eatfel.

1st. Near, close by: also to reserve, lay by, &c.

וַיֹּאמֶר הֲלֹא אֶצֶלְתִּי לְךָ בְּרָכָה Vayoemar heloe *atsalta* lee beracha. And he said, Hast thou not *reserved* a blessing for me, Gen. xxvii. 36.

וְכָל אֲשֶׁר שָׁאֵלוּ עֵינַי לֹא אֶצֶלְתִּי וְכֵן Vechal esher shaelu eanay loe *atsaltee* meahem. And whatsoever mine eyes desired *I kept* not from them, Eccle. ii. 10.

וַתַּעֲמֹדְנָה אֶצֶל הַפְּרוֹת עַל שִׁפְתֵי הַיָּאֵר Vattaengmoedena *eatfel* happaroeth al sephath hayoer. And they stood *by* the (other) kine upon the brink of the river, Exod. xli. 3.

Affix.
לִשְׁכַּב אֶצְלָה Lisheav *etshab*. To lie *by her*, ibid. xxxix. 10.

וַיִּסָּב מֵאֶצְלוֹ Vayyiffioev *meatfloe*. And he turned *from him*, I. Sam. xvii. 30.

וּבְלֶכֶת הַחַיּוֹת יִלְכוּ הָאוֹפְנִים וְאֶצְלָם Uvelecheth hachayyoeeth yealechu haoephanneem *etsham*. And when the living creatures went, the wheels went *by them*, Ezek. i. 19.

אצל

2d. To take from, to straiten,

Niph.

עַל כֵּן נֶאֱצַל מִדַּחַתְחֻנוֹת וּמִהֶתִּיכוֹנוֹת מִהָאָרֶץ Al kean *neetsal* meahattachtoenoeth umehatteechoenoeth meahaa-rets. Therefore (the building *was straitened* more than the lowest, and the middlemost from the ground, Ezek. xli. 6.

Hiph.

וַיֹּצֵא מִן הָרוּחַ אֲשֶׁר עָלָיו Vayyatfel min haruach esher alav. And took of the spirit that was upon him, Numb. xi. 25.

3d. Nobles, or chief men. In regimen.

וְאֶל אֶצְיָלִי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח Veel *atseelea* benea yisraeal loe shalaeh yadoe. And upon the nobles of the children of Israel he laid not his hand, Exod. xxiv. 11.

Affix.

אֲשֶׁר הֶחֱזַקְתִּיד מִקְצוֹת הָאָרֶץ וּמֵאֶצְיָלֶיהָ Esher hechezakteecha miktsoeth haa-rets *umeatfseeleha* kerathee-cha. (Thou) whom I have taken from the ends of the earth,

אצל

earth, and called thee *from* the chief men thereof, Ifai. xli.

9.

4th. The arm pit, or arm hole.

Plural. Conf.

הוּי לְמִתְפָּרוֹת כְּסָתוֹת עָלָיו כָּל
אֶצְלֵי יָדָיו Hoey limthaproeth
kefathoeth al cal *atseele* ya-
day. Wo to the (women)
that sew pillows to all *arm*
holes, Ezek. xiii. 18.

Fem.

שִׁים נָא בְּלוֹאֵי הַסְּחָבוֹת
וְהַמְלָחִים תַּחַת אֶצְלֵי יָדָי
Seem na beloeea haschavoeth
vehamlacheem tachath *atsee*
loeth yadecha. Put now (these)
old cast clouts and rotten
rags under thine *arm pits*,
Jerm. xxxviii. 12.

5th. The name of a place.

כִּי יָבִיעַ גֵּיא הָרִים אֶל אֶצֶל
Kee yaggeeng geay hareem
el *atfal*. For the valley of
the mountains shall reach un-
to *azal*, Zech. xiv. 5.

אצל *Atfal. Cha.* The
name of a place; the same as
in the last form of the He-
brew.

Used in the same sense in
Rab. Hebrew.

אצל

אצל *Atfal. Cabbalistical.*

To separate, divide, to flow;
or more properly, an emana-
tion.

נֶפֶשׁ נִאֲצֵלֶת Nepheesh *nect-*
seleth. The separate life; i. e.
The soul or spirit of man in
a separate state; and which
is infused in man *only*.

תָּדַע לָךְ כִּי נֶפֶשׁ הַשְּׂכֵלִית
הַנִּאֲצֵלֶת בְּאָדָם וּמִצִּירַת בּוֹצוּרָה
&c. תֵּדָאג לַח־כֵּי
nepheesh hasichleeth *haneetse-*
leth baadam umetsayrath boe
tfura haenglyoena, &c. Know
thou that the intellectual spi-
rit that is infused in man, and
represents in or to him, the
superior forms, &c. Vide,
Reuchl. Lib. I. Cabbalac.

אֶצְפָּא Atspa. *Talm.* Un-
ripe kernels of dates. Git-
teem. lxxxix. 1.

אֶצֶץ Atfats. *Talm.* To
bind, urge, press, &c. Kethu-
boeth, fol. c. 2.

אֶצֶץ Oetseen. To com-
press, *Rab.*

אֶצֶץ Atseets, and אֶצֶץ
Atseetsa. See in אֶצֶץ.

אֶצָּר Atsar. To treasure
up; also a treasury, or store-
house,

Preter.

Preter.

וְאִשֶּׁר אָצְרוּ אֲבֹתֶיךָ עַד הַיּוֹם
 וְהָיָה בְּבִלְהָ *Vaefher atferu*
evoethecha ad hayyoem haz-
zeh bavelah. And that
 which thy fathers *have laid*
up in store unto this day, shall
 be carried into Babylon, II.
 Kings xx. 17.

Partip.

הָאֲצָרִים חָמָס וְשָׂדַ בְּאֶרְמֹנֹתֵיהֶם
Haoetfereem chammas vashoed
bearmenoetheahem. *Who*
store up violence and robbery
 in their palaces, Amos iii.
 10.

Niph. future.

לֹא יֵאָצֵר וְלֹא יִחָסֵן *Loe yea-*
atfear veloe yechasean. *It*
shall not be treasured nor laid
 up, Ifai. xxiii. 18.

Hiph.

וְאִצְרָהָ עַל אוֹצְרוֹתָי *Veaetfe-*
ra al oetfaroeth. And I made
treasures over the treasures,
 Nehem. xiii. 13.

The first is properly the
 verb in Hiph. and is the same
 as if written וְאִצְרָהָ. And
 the second is the noun plu-
 ral.

The noun.

דְּבִיאוּ אֶת כָּל הַמַּעֲשֵׂר אֶל בֵּית
 הָאוֹצֵר *Haveeu eth cal ham-*
maengfear el beath haoetfear.
 Bring ye all the tithes into
the store-house, Malach iii.
 10.

Construc.

אוֹצֵרָה יָבוֹא *Oetfar Ado-*
nay yavoe. They shall come
 into *the treasury of* the Lord,
 Joshua vi. 19.

Affix.

יִרְאֵת ה' הִיא אוֹצְרוֹ *Yirath*
Adonay hee oetfaroe. The
 fear of the Lord is *his trea-*
sure, Ifai. xxxiii. 6.

אצר *Atfar. Cha.* Of the

same signification as in the
 Hebrew; with some little
 variation in the form of the
 letters and pointing; and
 which the reader's own sense
 will fully enable him to com-
 prehend.

And, is used in the same
 sense in *Talm.* Hebrew. Bava
 Bathra. Gem. Perek Chez-
 kath Habateem. fol. xcvi.
 and in Gitteen. fol. lxxv.

אצרא. See עצר.

אצרבמטא. See אטופומטא.

אקא. See in עקר.

אָקוּ

אָקוּ *Akoc.* The name of a beast.

וְאָקוּ *Veakkoe.* And the wild goat. Deut. xiv. 5.

אָקוּבִיטוֹן *Akuveetoen. Rab.* Accubation; i. e. A posture of the body, between sitting and lying: practised by the ancients at their meals. *Vayikra Rabba.* sect. vii. and *Yalkut.* fol. cxxxii. col. 3.

And in the *Aruch* it is written **קוּבִיטוֹן** without א. And which brings it near in found to the *Latin cubitum* an elbow; as resting their heads on their left elbows, for they lay down on their left sides. See *Rees Cyclopaedia.* Article. Accubation.

אָקְדוּאִי *Akdoeee, Rab.* To doubt, or hesitate. *Medrash.* Psalm lxxviii.

אָקט *Akat.* See **קָטִיסְפֹּן**.

אָקְטוּרִין *Eektureen, Rab.* Military Officers. *R. Solom. Jarchi.* Exod. xiv. 5. and *Yalkut.* fol. lxvii. col. 3. *Targ. Jona.* Exod. xiv. 5.

אָקִי *Akee, Rab.* Away; clear the way, &c. *Yelamdenu.* Deut. xi. 22.

אָקוּ

אָקִיּוּם *Akyum, Rab.* Incorruptible. *Beresheeth Rabba.* sect. xlvii.

אָקִיָּנוֹס *Oekeyanoes.* The ocean: the main: the great sea: that vast collection of salt and navigable water which encompasses the whole earth.

מַלְכָּיָא דְּטַרְשִׁיס וְנִיְסֵי יָמָא *Malchaya detarfees veneesea yamma deoekeyanoes.* The kings of *Tarshish*, and of the isles of the great ocean. *Targ. Jerus. Psal. lxxii. 10.*

כָּל נַחֲלֵיָא וּמַבְּנֵי מֵיָא אֲזִילִין *Cal nache-laya umabbungea mayya, az-leen venagdeen lemea oekeyanoes.* All the rivers and springs of water (do) run and flow into the waters of the great ocean. *Targ. Jerus. Eccle. i. 7.*

קָלֵל *See קָלֵל.*

אָקְלִיבּוֹסְתָא *See קְלִיבּוֹסְתָא* in the *radix*.

אָקְלִידָא *See קָלֵד*, the א being fervile, not radical.

אָקְלִידֵס *Akleedas, Rab.* *Euclides.* A famous mathematician. *Maimonides* in *Moreh Nevuchem.*

אָקְלִיטָא

אקס

אקליטא Ikleeta, *Rab.* A congregation, assembly, &c. Yelamdenú, Deut. iii.

אקלימא Akleemah; or **אקלים** Akleem. *Rab.* Climate; the hemisphere. R. Levi Ben Gershoem. Job xxxviii. 32.

אקלפרין Akalpareen, *Rab.* The standard bearers of the Roman eagle. Medrash. Pfal. xlv.

אקומנוס Eekoemanoes, *Talm.* A steward, or manager, *Talm. Jerus.* Bava metzia. fol. xi. col. 4. and Bathra chap. iv.

אקמתא Akmetha. *Cha.* An insect called a spider.

אקמתא דמספכה בידין *Ve-akmetha dimsfackechah veda-yin.* And the spider which taketh hold with her hands. Targ. Jerus. Prov. xxx. 28.

אקן From whence

אקו Ikoen. *Talm.* To wax green again: also to grow young or strong again. Tangneeth. fol. xix. and Gitteen. fol. xxx.

אקון Ikoen. *Talm.* A kind of instrument to catch fish with, something like a wicker

אקון

basket. Keleem. fol. xxi. and Perek Hakeedoer. fol. xxxv.

איקונין *Cha.* Image, face, countenance, aspect, &c.

וטרד מן קישון בית דמכיה ית איקונין דנשתי ואיקים תמן ית איקונין דאסתיר Uterad min kaytoen beath dammacheah yath Eekoeneen devashtee, ve-oekem tamman yath eekoeneen deestear. And he cast out from his bed-chamber, the image (or effigy) of (Queen) Vashtee, and placed there the image of Esther. Targ. Jerus. Esth. ii. 17.

איקונין דיצחק מדמיון לאיקונין דאברהם Eekoeneen deyitschak medammeen leekoeneen deavraham. The face or countenance of Isaac, was an exact resemblance of the face of Abraham. Targ. Jona. Gen. xxv. 19.

It is used in *Rab.* Hebrew in the same sense. Beresheeth Rabba. sect. xl.

אקונס Ikunis. *Talm.* A kind of fish, mentioned in the Gemara: said to drop its scales as soon as taken out of the sea. Chuleen soeph Ge-

mara, Deillu Terephoeth. fol. lxvii. and Avoedang Zaira. fol. xl.

אוקינוס Oekeenos. *Rab.* A hook. *Yalkut.* fol. lii. 4.

אקסיל Akfeal. *Cha.* The aloe.

אקסיל אלוואן *Veakfeal* eluevan. And the wood of aloes. *Targ. Jeruf. Solom. Song.* iv. 14.

אקופי Ikuphee, *Talm.* The filaments which adhere to garments when just made; or to the manufacture when taken out of the loom. *Shab.* fol. lxxv.

אקפה. See in קפה.

אקיא Akikya. *Talm.* An aromatic herb. *Gitteen.* fol. lxix.

אקרא Akra. *Talm.* The name of a place; but, according to the Glossary, it signifies a port or haven. *Bava Bathra.* fol. lxxiii. 2. *Megillah.* fol. vi. 1. and *San.* fol. xxxviii. 2.

אקורפיטא Akurpheeta. *Talm.* A bench, or stool. *Kedusheen,* fol. lxx. 1.

אקרוקא Akruka, and

אקרוקיתא Akrukeetha. *Talm.*

The former signifies the male frog, and the latter the female.

Reash. Gem. Perek Hamoechar eth haspheena, fol. lxxiii.

אקושא. See in קשה.

ארר Arar. To curse, &c.

וַיֹּאמֶר אָרוּר כְּנָעַן Vayoemer arur kenangan. And he said, cursed (be) Canaan, *Gen.* ix. 25.

אָרוּר אֶרֶץ יִשְׂרָאֵל Oeru arocr yoesheveha. *Curse ye bitterly* the inhabitants thereof, *Judg.* v. 23.

לְכָה אָרָה לִי יַעֲקֹב Lecha arab lee yaengkoev. Come, curse me Jacob, *Numb.* xxiii. 11.

וְאָרוּתִי אֶת בְּרִכּוֹתֵיכֶם Veacroethee eth birchoethechem. *And I will curse* your blessings, *Malachi* ii. 2.

Piengl.

מִן הָאֲדָמָה אֲשֶׁר אֵרָרָהּ ה' Min haedamah esher earerab Adonay. Because of the ground which the Lord *bath* cursed, *Gen.* v. 29.

וַיְבִיד הַפֶּהוּ יְהוָה מִי הַפְּרִים וַיְבִיד הַמֶּאֱרָרִים Uveyad hacoehaan yeeheyu

yeeheyu mea hammareem *hameareereem*. And the priest shall have in his hand the bitter waters *that causeth the curse*, Numb. v. 18.

בְּמֵאֲרָה אַתֶּם נֶאֱרָרִים *Bamearab attem neareem*. *With a curse (are) ye cursed*, Mala. iii. 9.

The first of these is the noun, and the second, the verb in niphangl.

And the noun does not here properly signify a curse, but a *diminution*; in opposition to blessing, which imports *encrease*.

And R. Judah is of opinion that it is from the radix נֶאֱרָר. Which see.

Hiph.

וַאֲשֶׁר קָאֵר יֶאֱרָר *Vaeshher gaoer yuar*. And he whom thou curfdest *is cursed*, Num. xxii. 6.

אֲרָא *Ara*, or אֵרָא *Eera*. *Talm.* Wool, or any substance that resembles it in softness, Shab. fol. xi. 79. and 90.

אֲרָאֵל *Ereal*. *Talm.* Strong, powerful: from whence the

angels are called אֲרָאֵלִים *Arealeem*. Kethuboeth, Perek hanoefea eth haifshah. fol. civ. 1.

אֲרַב *Arav*.

1st. To lie in wait, also an ambush, &c.

וְאֲרַב לוֹ וְקָם עָלָיו *Vearav loe vekam alav*. *And lie in wait for him, and rise up against him* Deut. xix. 11.

דִּבְרֵי רָשָׁעִים אֲרַב דָּם *Divrea reshhaengm erav dam*. The words of the wicked (are) *to lie in wait for blood*, Prov. 12. 6.

Future.

אִם יֹאמְרוּ לָכֵה אֶתְנוּ נֶאֱרַבִּים *Im yoemeru lecha ittenu neaerva ledam*. If they say come with us, *let us lay wait for blood*, ibid i. 11.

The noun.

יָשָׁב בְּסֻכָּה לְמוֹ אֲרַב *Yeshhevu vassuccah lemoae arav*. And abide in the covert *to lie in wait*, Job xxxviii. 40.

Another form,

Constr.

יָשָׁב בְּמֵאֲרַב תִּצְרִים *Yeshhebemaerav chetsfareem*. He sitteth

sitteth in the lurking places of the villages, Psal. x. 8.

The noun of this form.

וְאַתֶּם תִּקְמוּ מִדְּאוּרֵי Veat-tem takumu meahaoereav. 'Then ye shall rise up from *the ambush*, Josh. viii. 7.

Pieng. Parti.

וַיֵּשְׁבוּ לוֹ בְּעֵלֵי שָׁכֶם מֵאֲרָבִים Vayyaseemu loe vaenglea shechem meareveem al rashea behareem. And the men of Shechem set *liers in wait* for him on the tops of the mountains, Judg. ix. 25.

Hiph.

וַיִּרְבּוּ בַּנֶּחֱלַי Vayyarev banna-chal. And laid wait in the valley, I. Sam. xv. 5.

This, as Kimchi observes, is, as if written וַיֵּאָרַב with א.

And of this signification some say is,

וְהִשְׁפִּיל בְּאֶזְרוֹתָיו עִם אֲרָבוֹת Vehishpeel gaevathoe im arevoeth yadav. And he shall bring down their pride by *the liers in wait* of their hands or power, Isai. lv. 11. Though some think it signifies the

hollows or palms of the hands; so that the signification is, their pride shall be brought down with *the palms* of their hands; i. e. they shall be humbled to the ground as a person who falls flat upon his hands and face. But R. Jonah is of opinion, that the א is not radical, but additional; and the word is of the same signification as רוב roev, many, or a great number; so that the meaning of the passage is, and he shall bring down their pride, together with the number or multitude of their possessions. See Kimchi on the roots.

2d. A window; and is used figuratively to denote any opening, crack, or passage.

וּכְעָשָׂן מֵאֲרָבָה Ucheangshan meacerubab. And as the smoke out of the chimney, Hosea xiii. 3.

Plural.

וַיֹּאמֶר יְהוָה הֲ עָשָׂה אֲרָבוֹת Vay-oemer vehinneah Adonay oefeh erubboeth hashamayim he-yeeheyeh

yeeheyeh caddavar hazzeh. And said, Now behold (if) the Lord should make windows in heaven, might such a thing be? II. Sam. vii. 19.

וַאֲרָבַת הַשָּׁמַיִם נִפְתָּחוּ *Vae-erubboeth* hashamayim niph-tachu. And the windows of heaven were opened, Gen. vii. 11.

Affix.

וְכִיּוֹנִים אֶל אֲרָבֵיהֶם *Ve-chayoeneem el erubboetheahem*. And as doves to their windows, Isai. lx. 8.

ארבא *Arva*. *Talm.* A small ship, or cock boat. And, according to the Glossary, it is written ערבה. And the Baan-gal Haaruch explains it thus:

כלי קטן של כסף דומה לערובה *Kelea katoen shel keseph doemeh leangruvab*. A small vessel of silver like unto a kneading trough. And some say, it is the place where ships are fastened to; and others think it signifies the shadow of a ship. Gitteen. fol. vi. 1. Bava Bathra. fol. xxxiv. 2. Kedusheem. fol. lxxii. 2. Pe-

sacheem. fol. iii. 2. and Shab. fol. 1.

ארובה *Arubah*. *Talm.* A window, breach, or inlet. Oehaloeth fol. lviii.

אורבי *Urevea*. *Talm.* A heap, or pile; or as some say an ordering or placing of an heap, or pile. Shab. fol. 1. 2. and Metfia fol. xli. 1.

ארבל *Arbeal*. See ערבל with radical ע

ארבל *Arbal*, *Rab.* The name of a very ancient city of Sicily; or as some say, it denotes the bounds of Judea towards the east; and from which was brought a kind of thick course linen cloth. Beresheeth Rabba, sect. xix. Medrash Kocholeth on Eccle. i. 17.

But the Aruch reads, ארבל.

אורבנא *Ureveena*. *Gba.* A brier. Targ. Shenee. Est. ii. 7.

ארנ *Arag*. To weave, also a shuttle, as likewise the weaver.

Parti.

מעשה ארנ *Maengseah ae-reag*. Of woven work, Exod. xxviii. 32.

וַיֹּאמֶר אֵלֶיהָ אִם תֵּאַרְנִי אֵת
שִׁבְעַת מַחְלָפוֹת רֹאשִׁי עִם הַפִּסְקָת
Vayoemer ealeha im taergee
eth shevang machlephoeth
roeshee im hammassacheth.
And he said unto her, if *thou*
weavest the seven locks of my
head with the web. Judg.
xvi. 13.

Plural.

וְאַרְנִים חוֹרֵי Voeeregeemchoe-
ray. *And the weavers* (of)
net works, Isai. xix. 9.

יָמֵי קָלּוּ מִנִּי אֶרֶן Yamay
kallu minnee areg. My days
are swifter than *a weavers*
shuttle, Job. vii. 9.

אֶרֶן Arag. *Cha.* Defi-
nable. See Targ. Jerus. Psal.
xlv. 12. and 14.

אֶרְנוּבָּלַי Arguvelaya.
Cha. Stone masons, or plai-
sterers. Targ. Jona. I.
Kings v. 18.

אֶרְגֵּוָן Argevan. *Cha.* pur-
ple.

וְתִכְלָא וְאַרְנוּנָא Vethichla
veargavana. And blue, and
purple. Targ. Onk. Exod.
xxv. 4.

אֶרְגָּוָנָא יִלְבַּשׁ Argavana yil-
bassh. Shall be clothed with
purple, Dan. v. 7.

אֶרְגָּטִים Ergatees. *Rab.* A
porter, or bearer. Medrash
Tanchuma and Yelamdenu.
Numb. xvi.

אֶרְגָּלֹיָא Ergaloya. *Rab.*
Denotes any kind of instru-
ment or tool.

כָּל נָגֵר שֶׁאֵין בְּיָדוֹ אֶרְגָּלִיָּא שְׁלוֹ
Cal nager sheean be-
yadoe ergalaya sheloe eanoe
nager. All, or any work-
man that hath not his *instru-*
ment in his hand, is no work-
man. Shemoeth Rabba sect.
xl.

אֶרְגָּנְטִין Arganteen. or
אֶגִּינְטִירִין Agintereen. *Talm.*
Rab. A very choice, or va-
luable gold or silver vessel,
for the use of princeesses. *Talm.*
Jerus. Peah. and Yalkut, fol.
lxxviii. col 1.

אֶרְגָּסְטוֹס Argastoes. *Rab.*
A north-west wind. Vayik-
ra Rabba. Levit. vi.

אֶרְגָּסְטִירִין Argasteereen.
Rab. Different sorts of food.
Medrash Koheleth. chap. ii.
9.

אֶרְדָּא Arda, *Talm.* A mush-
room. Avoedang Zara. fol.
xxxviii. 1. Kethuboeth, fol.
lxi. 1. and Pefacheem cxix.

ארו Aroed. *Talm.* A wild afs: Avoedang Zara, col. xvi. 2. and Bava Bathra, fol. xxxvi. 1.

ארדב Ardav. *Talm.* A measure, which was accounted half a **לתך** *Lethech*; or the fourth part of a coer, or corus. It contained two ephas and an half. Metfia Perrek Haseochear, fol. lxxx. and Bathra dearuveen, fol. cii.

And some read **אוריב**.

אירך *Uderach. Cha.* And occurs but once, viz. in the Targum. Prov. xxvii. 22. and which, I take to be a pestle. And so says Buxtorf. Although Elias, in Methurgaman, says, he does not really know what it is.

ארדכל Ardachal. *Cha.* A builder.

Plural.

יפסלו ארדכלי שלמה וארדכלי *Uphefalu ardicblea she-loemoeh veardichleacheeram.*

And Solomon's *builders*, and Hiram's *builders* did hew them. Targ. Jona. I. Kings v. 18.

טליא שביקי ארדיכליא *Tal-ya sheveeku ardicblaya.* The boy or lad which the *builders* refused. Targ. Jerus. Psalm cxviii. 22.

ואיתי ארדכלין מן אלכסנדריא *Veaythea ardicbleen min alachsfandarya.* And brought *builders* from Alexandria. Targ. Jerus. Esth. i. 2.

ארדענא Ardangna. A frog: also a kind of distemper, so called. *Talm.* Jerus. in Shab. Perek Shemoenah Sheratseem.

ארדפני Ardiphnea. *Cha.* A specie of a tree; the wood of which is of a bitter taste. Targ. Jerus. Exod. xv. 25.

See in **הדר**.

ארה Arah.

1st. To pluck, or gather. Preter.

אריתי מורי עם בשמי *Aree-thee moeree im besamee.* I have gathered my myrrh with my spice. Solom. Song. v. 1.

וארוה כל עברי דרך *Vearuba cal oeverea darech.* And all they that pass by the way pluck-her, Psal. lxxx. 13.

ארה

2d. Stalls; also cotes.

Plural.

וְאָרוֹת לְכָל בְּהֵמָה וּבְהֵמָה
Veuravoeth lechal beheamah
uveheamah. *And stalls* for all
manner of beasts, II. Chron.
xxxii. 28.

In regimen.

וַיְהִי לְשָׁלוֹמָה אַרְבַּעִים אָלֶף
וַיֵּהֶה Vayehee
lishloemoeh arbangeem eleph
urevoeth fuseem lemercavoe.
And Solomon had forty thou-
sand *stalls* of horses for his
chariots, I. Kings iv. 26.

And with *yod* instead of
the third radical.

אַרְבַּעַת אֲלָפִים אָרוֹת סוּסִים
Arbangath elapheem uryoeth
fuseem. Four thousand *stalls*
for horses, II. Chron. ix. 25.

3d. A lion.

גֹּר אֲרִיָּה יְהוּדָה Gur *aryeah*
Yehudah. Judah (is) a lion's
whelp, Gen. xlix. 9.

אֲרִיָּה שָׁאֵג מִי לֹא יִירָא
*Ary-
eah* shaag mee loe yeera. The
lion hath roared, who will not
fear? Amos iii. 8.

And without ה.

כָּרַע שָׁכַב כָּאֲרִי Carang sha-
caav caeree. He couched,

ארה

he lay down as a lion, Numb.
xxiv. 9.

Plural. Masc.

וּשְׁנַיִם עֶשְׂרֵי אַרְיִים עֹמְדִים שָׁם
עַל יֶשַׁע הַמַּעְלֹת מִזְּה וּמִזְּה
*Usheneam afar erayeem oeme-
deem sham al sheash hamma-
engloeth mizzeh umizzeh.*
And twelve lions stood there
on the one side and on the
other upon the six steps, I.
Kings x. 20.

Fem.

וּשְׁנַיִם אַרְיֹת עֹמְדִים אֶצֶל הַדֹּת
*Ushenayim erayoeth oeme-
deem eatfel hayadoeth.* And
two lions stood beside the
stairs. *ibid.* verse 19.

4. A proper name, by
which the city of David, or
Jerusalem was called. Or
according to Kimchi and
Abarbanal, it was the altar
that was particularly denoted
thereby. It likewise denotes
extraordinary strength, &c.

הוּא אֲרִיאֵל אֲרִיאֵל קִרְיַת חָנָה
הוּא Hoey ereeal ereeal kir-
yath chana David. Wo to
Ariel, to *Ariel*, the city
(where) David dwelt, Isai.
xxix. 1.

הַמֶּזֶן כָּל הַגּוֹיִם הַצְבָּאִים עַל
Hemoen cal haggoe-
yim hatsoeveeem al ereeal.
The multitude of all the na-
tions that fight against *Ariel*.
ibid. verse 7.

וְהָאֲרִיָּאל שְׁתֵּים עָשָׂר אַרְבֵּי
Vehaereecal sheteam efreah
oerech. And the altar (shall
be) twelve (cubits) long,
Ezek. xliii. 16.

וּמִהָאֲרִיָּאל וְלַמַּעֲלָה הַקְּרָנוֹת
Umehaereecal ulemang-
lah hakkeranoeth arbang.
And from the altar and up-
wards (shall be) four horns.
ibid. verse 15.

And we find it with ה in-
stead of א, and the *yod* dropt.
וְהָאֲרִיָּאל אַרְבַּע אַמּוֹת Veba-
haraal arbang ammoeth. And
the altar (shall be) four cu-
bits. ibid.

הוּא הִכָּה אֶת שְׁנֵי אֲרִיָּאֵל מוֹאָב
Hu hiccah eth shenea ereeal
moeav. He slew two lion-
like men of Moab; i. e. two
men of Moab famed for their
great strength like lions. II.
Sam. xxiii. 20.

ארה Arah. Cha. A stall;
also a crib.

אַרְבָּעִין אֲלֶפֶן אֲרֹת סוּסִין
Arbeangeen alpheen urvath
sufavan. Forty thousand
stalls of horses. Targ. Jona.
I. Kings iv. 26.

יָדַע תּוֹרָא וְבָנִיהָ וְחִמְרָא אֲרִיָּא
Yedang toera zavneah
vachemara ureya demaroehee.
The ox knoweth his owner,
and the ass his master's crib.
Targ. Jona. Isa. i. 3.

אַתָּה דְּלִית תּוֹרָא דְכָן אֲרֹתָא
Ethar deleath toera dachyan
urevatba. Where no oxen
(are) the crib is clean, or emp-
ty. Targ. Jerus. Prov. xiv.
4.

אֵין יָבִית עַל אֲרֹתָךְ Een ye-
veeth al urvatbach. Will he
abide (or lodge) by thy crib,
Job xxxix. 9.

ארו Aru. Cha. Behold.
וְאִרוּ אַרְבַּע רֻחֵי שָׁמַיָא מְנִיחוּ
Vaeru arbang ru-
chea shemaya megeechan le-
yamma rabba. And behold,
the four winds of the heaven
strove upon the great sea,
Dan. vii. 2.

וְאִרוּ עִם עֲנַי שָׁמַיָא כְּבֵר אֵנַשׁ
Vaeru im enanea
shemaya kevar enash atheah
L 111 2 hevz

heva. *And behold* (one) like the son of man came with the clouds of heaven, *ibid.* verse 13.

ארז Araz, Cedar; a tree that is a native of Mount Libanus. Its wood is esteemed incorruptible: for which reason, I opine, it was so much used by Solomon. It is an evergreen, prodigious thick, and resembles a pyramid. There is an oil extracted from it, which has the reputation of being a great preserver of books and parchment.

וְלֶקַח הַכֹּהֵן עֵץ אֲרֵז Vela-kach hacohean eats *erez*. And the priest shall take cedar wood, Numb. xix. 6.

Plural.

קוֹל ה' שִׁבַּר אֲרָזִים Koel Adonay shoveear *erazeem*. The voice of the Lord breaketh the cedars, Psalm xxix. 5.

Const.

וְתֹאכַל אֶת אֲרֵז הַלְבָּנוֹן Vethoecahal eth *arzea hallevanoen*. And devour the cedars of Lebanon, Judg. ix. 15.

Affix.

כִּי אֲרֹזָה עָרָה Kee *arzah earah*. For he shall uncover her cedar work, Zephan. ii. 14.

Here the ה is quiescent; i. e. without mappik, which is contrary to rule. See Kimchi on Zephan. and Sepher Hasharasheem.

וְכָרְתוּ מִבְּחַר אֲרֵזִים Vecharethu mivchar *erazecha*. And they shall cut down thy choice cedars, Jerm. xxii. 7.

וַאֲרָזִים בְּמַרְכָּלֶיךָ Vaeruzeem bemarchulteach. *And made of cedar* among thy merchandise, Ezek. xxvii. 24.

It is the opinion of some of the Jewish Commentators, that this example is of the same signification as **בְּחֵרְתִּים** Solom. Song. i. 10. viz. chains. See Kimchi on the roots. Abarbanal on Ezek. &c.

ארז Araz. *Cha.* Cedar. The same as in the Hebrew.

אֲרֹזָה See **רז**.

אֲרֹז Oerez. *Talm.* An esculant grain, cultivated in the Indies, of an oval figure, and covered with a husk like barley,

ארז

Barley, called *Rice*. Pefacheem. fol. xxxv. 1. and fol. cxiv. 2.

ארזלא *Arzela*. *Talm.* A lodge. Eruveen fol. lii, 2.

אורזלא *Urezela*. *Cha.* A young hart.

כַּטְבִּיָּא וּכְאוּרִזְלָא דְאִילָא *Ketavya ucheurezela deayala*. Like a roe, and like a young hart. Targ. Jeruf. Sol. Song. ii. 9.

Plural.

לִתְרִין אוּרִזְלִין *Lithrean urezeleen*. To two young roes. Targ. Jeruf. ibid. iv. 5.

אורזלא *Urezeela*. *Talm.* The great whale called Leviathan. Bava Bathra. fol. lxxiii. 2. and lxxiv. 2.

And the Aruch reads, ארילי, with ד.

ארזנא *Arzanea*; or, according to the Aruch.

ארבי דארזנא *Arbea dearzanea*. Ships laden with rice. *Talm.* Taangneeth. fol. xxiv. 2.

ארזניתא *Arzaneyatha*. *Talm.* A specie of food; or as the Aruch explains it, a specie of large grain. Pefacheem. fol. lxx. 1.

ארה

אַרְזַפְתָּא *Arzaphtha*. *Cha.* A hammer.

וְשִׁימָת יַת אֲרֻזְפָּתָא בִּידָהּ *Veshavveeth yath arzaphtha veedah*. And took the hammer in her hand. Targ. Jona. Judg. iv. 21.

וַיְמִינָה לְאַרְזַפְתָּא דְנַפְחִין *Veemeenah learzaphtha denaphcheen*. And her right hand to the workman's hammer. Targ. Jona. ibid. v. 26.

It is used in the same sense in *Talm.* and *Rab.* Hebrew. Gitt. fol. lvi. 2. and Bereash Gem. Shoer shenagach. fol. xl

ארה *Oerach*.

1st. A common road or highway: also a wayfaring person; a body of travellers; also manner, &c.

It occurs but once as a verb.

Preter.

וַאֲרַח לְחֶבְרָה עִם פְּעָלִי אָנֹן *Vearach lechevrah im poenglea aven*. And he went in company with the workers of iniquity, Job xxxiv. 8.

שִׁפְיוֹן עַל־אֶרֶץ *Shepheephoen elea oerach*. An adder in the path, Gen. xlix. 17.

תודיעני

אֶרֶחַ

Toedee-eangnee *oerach* chayeem. Thou wilt shew me *the path* of life, Psalm xvi. 11.

חָדַל לְהִיּוֹת לְשָׂרָה אֶרֶחַ כְּנָשִׁים
Chadal leehyoeth lefarah
oerach kannasheem. It ceased
to be with Sarah *after the man-*
ner of women, Gen. xviii.
11.

וַיֵּרָא אֶת הָאִישׁ הָאֶרֶחַ בִּרְחֹב
Vayar eth haefsh *bae-*
reach birchoev haeengr. And
he saw *the wayfaring* man in
the street of the city, Judg.
xix. 17.

וַיָּבֹא אֶרֶחַ נָטָה לָלוֹן
Ucheoereaach
natah lalun. And as a *way-*
faring man, (that) turneth
aside to tarry for a night, Jer.
xiv. 8.

Plural.

חֲדָלוּ אֶרְחוֹת וְהִלְכִי נְתִיבוֹת
Chadelu
erachoeth vehoelechea nethee-
voeth yealechu *erachoeth* ekal-
kalloeth. *The highways* were
unoccupied; and the travel-
lers walked through *by ways*.
Judg. v. 6.

Const.

עֶבֶר אֶרְחוֹת יָמִים Oeveal

אֶרֶחַ

archoeth yameem. (What-
soever) passeth through *the*
paths of the seas, Psalm viii.
9.

כָּל אֶרְחוֹת ה' חֶסֶד וְאֵמֶת Cal
archoeth Adonay chesed vee-
meth. All *the paths* of the
Lord (are) mercy and truth,
ibid. xxv. 10.

Affix.

אֶרְחִי וְרַבְעִי זְרִית Archee ve-
riveeng zeereatha. Thou
compassest *my path*, and my
lying down, ibid cxxxix. 3.

Plural.

פֶּן תֵּאֲלַף אֶרְחוֹתַי Pen te-
laph *oerechoethav*. Lest thou
learn *his ways*, Prov. xxii. 25.

וְיִלְכָּה בְּאֶרְחוֹתַי Veneale-
cha *beoerechoethav*. And we
will walk *in his paths*, Isai.
ii. 3.

אֶרְחוֹתַי לְמַדְנִי Oerechoe-
thecha lamdeanea. Teach me
thy paths, Psal. xxv. 4.

Const.

וְהִנֵּה אֶרְחַת יִשְׁמָעֵאִלִים בָּאָה
מִגִּלְעָד Vehinneah *oerechath*
yishmeeangleem baah migg-
ilangd. And behold, *A com-*
pany of Ishmaelites came from
Gilead, Gen. xxxix. 25.

Plural.

אָרַח

Plural.

בַּיַּעַר בַּעֲרַב תִּלְנִי אֲרוֹחוֹת Bayangar baengrav ta-leenu oerechoeth dedaneem. In the forest in Arabia shall ye lodge, O ye travelling companions of Dedanim, Isai. xxi. 13.

2d. A meal, or repast; also a stated allowance.

וַיִּתֵּן לוֹ רַב טַבָּחִים אֲרוֹחַ וּמִשְׁאֵת Vayitten loe rav tabbacheem eruchab umafeath. So the captain of the guard gave him *viſtual* and a reward, Jer. xl. 5.

וְאֲרוֹחָתוֹ אֲרוֹחַת תָּמִיד נִתְּנָה לוֹ וְאֲרוֹחָתוֹ מֵאֵת מֶלֶךְ בָּבֶל Vaeruchathoe aruchath tameed nittenah loe meaeath melech bavel. And (for) *his diet*, there was a continual allowance given him of the King of Babylon, Jerm. lii. 34.

טוֹב אֲרוֹחַת יֶרֶק וְאַהֲבָה שָׁם Toev eruchath yarak veahevah sham. Better is a meal of herbs, where love is, Prov. xv. 17.

אָרַח Arach. Cha.

1st. A highway, path, &c. the same as in the Hebrew.

אָרַח

It is used in *Talm.* and *Rab.* Hebrew, to denote hospitality: and is used alternately for the host, or guest. Berachoeth, fol. lviii. 1. Medraſh Tehilleem, Pſal. xxiii.

אָרַח Arach. Cha. A staff, or pole, &c.

וְנִטְלֻהֶם בְּאַרְיֵחָא בִּתְרִין U-netaluhee baereechaya bith-rean. And they bare it between two upon a staff. Targ. Onk. Numb. xiii. 23.

Plural.

וְתַעֲבִיד אֲרֵיחָא לְמִדְבָּחָא Vethangbead ereechaya le-madbecha. And thou shalt make slaves for the altar, Exod. xxvii. 6.

Conſt.

וְתַעֲבִיד אֲרֵיחֵי דְאַעֵי שִׁטִּין Vethangbead ereechea daeng-ea ſhitteen. And thou shalt make slaves of Shittim wood, ibid xxv. 13.

אֲרֵיחַ Areeach. *Talm.* An ancient Jewish measure frequently mentioned by the Talmudists; and contained half a ſpan, or three palms. Bava Bathra, fol. iii. 2. and Kethuboeth, fol. lxxvii. 2.

אַרְמְלָא

ארי

ארטלא. See ערט.

ארטסים Artefees. *Rab.* Hardheartedness: or rather costiveness. Shemoeth Rabba sect. xiii.

מרטקא Arteka. See מרטקא.

ארי Erea. *Cha.* For, because, &c.

ארי ביומא דתיכול מניה Erea beyoema detheachul minneah. *For* in the day that thou eatest thereof. Targ. Onk. Gen. ii. 17.

ארי היא הות אמה דכל בני אנושא Erea hee hevath imma dechal benea enafsha. *Because* she was the mother of all mankind. Targ. Onk. ibid iii. 20.

אריא Arya. *Cha.* A lion.

ינוח ישרי בתקופה באריא Yenuach yishrea vithkoeeph kearya. He couched, he lay down in strength *as a lion*. Targ. Onk. Numb. xxiv. 9.

דן תקיף כגור ארינו Dan takkeeph kegur aryavan. Dan is as strong as *a lion's* whelp. Targ. Onk. Deut. xxxiii. 22. Emphat.

וגריה בהוית אריותא Veggaria Adonay behoen yath

ארך

aryavatha. And the Lord sent lions among them. Targ. *Jona.* II. Kings xvii. 25.

מאריותא גברין Meaaryavath gibbeoreen. They were stronger than lions. Targ. *Jona.* II. Sam. i. 23.

ארך Arach. To lengthen, prolong, defer, &c.

Preter.

ויהי כי ארכו לו שם הימים Vayhee kee arechu loe sham hayameem. And it came to pass, when he had been there *a long* while, Gen. xxvi. 8.

Or when the days had been *prolonged* to him.

יארכו הימים Yaarchu hayameem. The days *are prolonged*, Ezek. xii. 22.

ותארכנה פארתי Vatteerachnee poeroethav. And his branches *became long*. Ezek. xxxi. 5.

Hiph.

שכל אדם האריך אפו Seachel adam heereech appoe. The discretion of man *deferreth* his anger, Prov. xix. 11.

האריכו למעניתם Heereechu lemaengneetham. They made *long*

אֶרֶךְ

long their furrows. Pſal. cxxix. 3.

הֶאֱרִיכִי מִיתְרֶיךָ *Haereechee*
meatharayich. *Lengthen* thy
cords, Ifai. liv. 2.

Future.

יֶאֱרִיךְ יָמַי *Yaereech* ya-
meem. *He ſhall prolong* (his)
days, ibid, liii. 10.

The noun.

שְׁלֹשׁ מאות אמה ארך התבה
Sheloesh meaoeth ammah *oe-*
rech hatteava. *The length* of
the ark, (ſhall be) three hun-
dred cubits. Gen. vi. 15.

אֲמָתַיִם אָרְכוֹ *Ammathayim*
arcoe. Two cubits (ſhall be)
the length thereof, Exod. xxv.
23.

Adject.

אֶרֶךְ אַפַּיִם *Erech* appayim.
Long ſuffering, Exod. xxxiv.
6.

אֶרֶךְ הָאֵבֶר *Erech* haeaver.
Long-winged, Ezek. xvii. 3.

Another form.

אֶרְכָּה מֵאֶרֶץ מִדְּבָר *Eruccah*
mearets middah. The mea-
ſure thereof (is) *longer* than
the earth, Job xi. 9.

2d. Health, cure, &c.

Fem.

אֶרְכָּה

כִּי אֶעֱלֶה אֶרְכָּה לָךְ *Kee*
aengleh erucha lach. For I
will reſtore *health* unto thee.
Jer. xxx. 17.

הִנְנִי מַעֲלֶה לָּהּ אֶרְכָּה *Hee-*
nenee maenglah lah eruchah.
Behold I will reſtore *health*
unto her, ibid. xxxiii. 6.

Conſt.

כִּי מִדּוּעַ לֹא עָלְתָה אֶרְכַּת בֵּת *Kee*
madduang loe altha
eruchath bath amme. Why
then is not *the health* of the
daughter of my people reſto-
red, ibid viii. 22.

Affix.

וְאֶרְכָּתְךָ מְהֵרָה תֵצֵא *Vae-*
eruchathecha mehearath thit-
mach. *And thine health ſhall*
ſpring forth ſpeedily, Ifai.
lviii. 8.

And is uſed figuratively
to denote the progreſs, or
perfection of a buſineſs.

כִּי עָלְתָה אֶרְכָּה יְרוּשָׁלַיִם *Kee*
aletha eruchah
lechoemoeth yeruſhalayim.
That the walls of Jeruſalem
were made up, Nehem. iv. 7.

וַתַּעַל אֶרְכָּה לְמִלְאכָה בְּיָדָם *Vattangal*
erucha lammelacha
beyadam. And the work was
Vol. I. M m m m per-

אֶרֶךְ

perfected by them, II. Chron. xxiv. 13.

אֶרֶךְ Arach. *Cha.* To prolong, defer, &c. as in the Hebrew.

Futur.

וְתוֹרִידִי יוֹמִין *Vethoereach yoe-meen.* And (that) *thou* (mayest) *prolong* thy days. Targ. Onk. Deut. xxii. 7.

In the other tenses there is little or no difference. And in Psalms, Prov. and Job, it is **נָגַד**, for which see **נָגַד**.

2d. To tarry, stand still, &c.

Preter.

וְאֶרֶךְ עוֹד שְׁבַע יוֹמִין *Veoreech oed fhavang yoemeen acheraneen.* And *he stayed* yet seven other days. Targ. Onk. Gen. viii. 10

שָׁמַשׁ וְאֶרֶךְ שְׁמִשָּׁה *Veoreech shim-sha.* And the sun *stood still*. Targ. Jona. Josh. x. 13.

דִּי לֹא מוֹרִיד לְאִנְשָׁא *Dee la moereech leanasha.* That *tarryeth* not for man. Targ. Jona. Micah. v. 7.

And in *Rab.* Hebrew it signifies prolixity.

3d. Fit, decent, convenient.

אֶרֶךְ

וְעֵרֹת מֶלֶכָּא לֹא אֶרֶךְ לָנָא *Veangrvath malca la areechlana lemechezea.* And it was not *meet* for us to see the King's dishonour. Ezra, iv. 14.

It is used in the same senses in *Talm.* Hebrew. *Succa.* fol. xliv. 2. and *Metzia* fol. lxxv. 1.

4. Chief, principal: of the highest dignity.

קִרְיַת אֶרֶכִי *Kiryath archee.* The chief city. Targ. Jona. Josh. xv. 15.

Used in the same sense in *Rab.* Hebrew.

לוֹט הָיָה אֶרְכֵי הַדִּינִין *Loet haya archea hadayaneen.* Lot was the principal of the Judges, i. e. of the highest dignity among them. *Beresheeth Rabba.* sect. 1.

אֶרְכֵי אֲרָכִי *Archeteroes.* The same as the precedent. *Shemoeth Rabba.* sect. xlv. fol. cliv. col. iii.

And according to the Glossary, it signifies, the first physician.

אֶרְכֵי טוֹקֵס *Archeetoeke-toes.* *Rab.* An architect. A master

אֶרֶץ

master builder. Beresheeth Rabba. sect xxiv.

And in the Jerus. *Talm.* Mefechsoeth Berachoeth. chap. ix. it is ארכיטקטון

And in Bamidbar Rabba. sect. ix. we read it ארכיטיקון

ארכן Archan. *Cha.* A prince, or lord.

אֶרֶם תִּימְרוֹן הָאֵן בֵּית אֶרְכוֹנָא
Erum teamerun han beath *archoena*. For ye say, where (is) the house of the *prince*? Targ. Jerus. Job. xxi. 28.

דִּכְמַת אֶרְכוֹנָא אֶקְרַבְנִיה
Dichmath *archoena* akarvinneah. As a *prince* would I go near unto him. Targ. Jerus. Ibid. xxxi. 37.

Plural.

חַיָּבָא לְאַרְכוֹנֵי Chayava le-*archoeneen*. To *princes*, (ye are) ungodly. Targ. Jerus. *ibid.* xxxiv. 18.

וְרַכְבָּן עַל סוּסוֹן פְּאַרְכוֹנֵי
Veroechveen al fusevan kearchuneen. And riding on horses *like princes*. Targ. Jerus. Eccle. x. 7.

אורכניס Urchanas. *Rab.* The same as the preceding.

אורלוגין Oeroeloegen. *Rab.* A clock. Pefiktha.

אֶרֶם

אֶרֶם Aram.

1st. A palace, or tower.

וַיָּבֹא אֶל אֶרְמוֹן בֵּית הַמֶּלֶךְ
Vayavoe el armoen beath hammelech. And he went into the *palace* of the King's house. 1. Kings xvi. 18.

כִּי אֶרְמוֹן נָטַשׁ
Kee armoen nuttash. Because *the palace* shall be forsaken. Isai. xxxii. 14.

Plural. Fem.

וַיֹּאכְלָה אֶרְמוֹנוֹת בֶּן הֶדָד
Veachelah *armenoeth* ben hedad. And (which) shall devour *the palaces* of Benhadad, Amos. i. 4.

This, some are of opinion is in regimen: for which reason, they observe, the *mem* is pointed with *sheva* instead of *choelam*. And others are of opinion, that it is of another form.

אֱלֹהִים בְּאַרְמוֹתֶיהָ נֹדַע
Eloheem bearmenoe-theba noedang lemifgav. God is known in *her palaces* for refuge. Ibid. verse, 7.

Affix.

וַיִּשְׂנְאוּ אֶת אֶרְמוֹתָיו
Vearmenoe-thav faneathee. And hate *his palaces*, *ibid.* vi. 8.

And

אָרם

And with ה instead of the radical א.

וְהִשְׁלַכְתֶּנָּה דְּהֶרְמוֹנָה נָאָה
Vehishlachtena habarmoenah
neum adonay. And ye shall
cast (them) into the palace saith
the Lord. *ibid.* iv 3.

2d. The name of a coun-
try called *Aram* or Syria. Gen.
x. 22. xxxv. 9. &c. and is the
same in Chaldee; and in
Talm. and *Rab.* Hebrew.

אָרוּם Arum *Cha.* Sure-
ly.

אָרוּם אֵלָיו עִמָּךְ נָתוּב *Erum*
elahean immeach nethuv.
Howbeit, we will surely re-
turn with thee. Targ. Jerus.
Ruth. i. 10.

And whenever the Hebrew
adverb פִּי occurs in this sense,
it is in the Jerus. Targ. in
Psal. Prov. and Job. transla-
ted אָרוּם

אֵרֵמֶיָּה Eareameeah. *Rab.*
Desert, solitary, &c. Kohe-
leth, Rabba. fol. i. col. 2.

אֶרְמֵלָא Armela *Cha.* A wi-
dow.

תְּבִי אֶרְמֵלָא בֵּית אָבִיךָ Te-
vee armela beath evuch. Re-
main a widow at thy father's

אָרם

house. Targ. Onk. Gen.
xxxviii. 11.

Emphat.

אִתְּתָא אֶרְמֵלְתָא אָנָּה Ittha
armalta ena. I am a widow
woman. Targ. Jona. II. Sam.
xiv. 5.

וְקִבִּילַת אֶרְמֵלְתָא לֹא עֵלַת
Ukevealath armalta
la allath likdameahoen. And
the cause of the widow doth
not come before them, or the
voice of the widow. Targ.
Jona. Isai. i. 23.

Plural.

וַיְהִינּוּ נְשֵׁיכֶן אֶרְמֵלָן Veye-
hevyan nesheachoen armelan.
And your wives shall be wi-
dows. Targ. Onk. Exod.
xxii. 23.

אִמְהַתָּנָא כְּאֶרְמֵלָן Immaha-
thana chearmelan. Our mo-
thers (are) as widows. Targ.
Jerus. Lament. v. 3.

The noun.

תֵּכַל וְאֶרְמֵלָו Techal vear-
melu. The loss of children,
and widowhood. Targ. Jona,
Isai. xlvii. 9.

Affix.

וּלְבִישַׁת אֶרְמֵלוּתָהּ
Uleveeshath evushea armela-
tha

ארם

sha. And put on the garments of *her widowhood*. Targ. Onk. Gen. xxxviii. 19.

וְחִסְדֵּי אֲרָמְלוּתֶיךָ לֹא תִדְבָּרִין
Vechiffudea *armelutheech*
la thidkereen oed. And shalt not remember the reproach of *thy widowhood* any more. Targ. Jona. Ifai. liv. 4.

בְּעֵדֶן אֲרָמְלוּתֶיךָ Beingdan
armelutheech. In the time of *thy widowhood*. Targ. Jeruf. Ruth iv. 15.

אַרְמִילוס *Armilus, Cha*. A proper name.

וּבְמִמְלַל סְפוֹתֶיהָ יְהִי מָמוֹת
Uvemamlal *Armilos* Rshiea
siphvatheah yehea memeeth
armeelus rasheeng. And with the word of his lips shall he slay the wicked *Armilus*. Targ. Jona. Ifai. xi. 4.

This *Armilus* is described by the Rabbins to be the greatest enemy that ever will arise against the Jewish church; and which some suppose to be the Gog (in the land of Magog) of scripture.

אַרְמִינְיָא *Arminya, Cha*. The

ארן

country of Armenia. Targ. Jona. Gen. viii. 4.

אָרֶן Aroen.

1st. A tree.

נָטַע אֶרְוֹ וְנִשְׁם יִגְדֵּל Natang
oeren vegeshem yegaddeal.
He planteth *an ash*, and the rain doth nourish (it), Ifai. xlv. 14. Or as some think, that it is not a tree, but a plant; i. e. he planted a thriving healthy plant, which the rain nourisheth, and causes to become a tree. See Jarchi.

2d. An ark, or chest.

וַעֲשׂוּ אֶרְוֹן עֲצֵי שִׁטִּים Veangfu
eoren etsea shitteem. And they shall make *an ark* of Shittim wood, Exod. xxv. 10.

וַיִּשֶׂם בְּאֶרְוֹן בְּמִצְרַיִם Vayee-
sem *baaroen* bemitsfrayim. And he was put in *a coffin* in Egypt, Gen. l. 26.

3d. The name of a small four-footed animal.

וְאֵת הָאֲרִנְבֶּת Veeth *baar-neveth*. And *the hare*, Levit. xi. 6.

And R. Jonah hath arranged this word under the root רנב. And thence concludes, that the א is not radical.

cal. But for this, as Kimchi justly observes, he hath no proof. See Kimchi in Sopher Hasharasheem. Radix. רנב.

ארן Aran. *Cha.*

1st. An ark, or chest. The same as in the Hebrew; but with this difference in the form, that it has א postfixed; and is written אֲרוֹנָא.

2d. The ash tree, as in the Hebrew; and which is written, אֲרוֹנָא Targ. Jona. Isai. xlv. 14.

And Elias seems to be of the same opinion as Jarchi, viz. that it is not the specie of tree that is here mentioned, but any young plant fit to be planted. See Methurgaman. But this is contrary to the general opinion of the Talmudists, who call it the ash tree.

For, in Parah. chap. vii. fol. 96, we find עֵצֵי אֲרָנִים Et-sea araneem. The wood of the ash tree. See also Roesh Hashana. fol. 23.

ארנון Arnoen. *Talm. Rab.*
A tithe, or tenth part; also

a tribute; also a present. or free-gift to Sovereigns. San. fol. xxvi. Gem. Pefacheem. fol. vi. Medrash Tehillim. fol. xxiv. col. 4.

ארנסה Arnesa. *Talm.* A distaff; or as some say, the chest of those that vend aromatic plants; as cinnamon, &c. Shab. fol. xci. 2.

ארנקי Arnekee. *Talm.* A purse, a little coffer, a pouch, or leather bag, a satchel, &c. Bava Bathra. fol. viii. 1. Berachoth. fol. xix. 1. San. fol. xxx. 2. and Bava Metzia. fol. xlv. 2.

ארס Aras. *Cha.*

1st. To betroth, promise, espouse, &c.

הַבִּית אֶת־מִיכָאֵל בְּתֻלָּתוֹ לִי בְמָאָה עָרְלוֹת פְּלִשְׁתִּיָּא Hav yath itthee yath meechal daraseath lee bimah arloeth pelishtaeta. Deliver (me) my wife Michael, which I espoused to me for an hundred fore-skins of the Philistines. Targ. Jona. II. Sam. iii. 14.

Particip.

דִּילָא מְאָרְסָא Dee la mearsa.
Which

Which is not *betrothed*. Targ. Onk. Deut. xxii. 28.

לְנִבֵּר דִּמְאַרְסָא Dimarsa lig-
yar. *That is betrothed to a*
man. Targ. Onk. ibid. verse
23.

Future.

אַתָּתָא תִּירוֹס וּנְבִיר אֲוִחָרָן
Itha thearoes ugevar
oecheran yifhkevinnah. *Thou*
shalt betroth a wife, and ano-
ther man shall lie with her.
Targ. Onk. ibid. xxviii. 30.

It is used in the same sense
in *Talm.* and *Rab.* Hebrew.

2d. Venom, poison, &c.

אַרְסָא לְהוֹן כְּנֻן אַרְסָא דְּחִוְיָא
Eareasa lehoen kigvan earca-
sa dechivya. *Their poison is*
like the poison of a serpent.
Targ. Jeruf. Psalm lviii. 5.

אַרְסָא דְּעַפְוִיבִיתָא תְּחֻת
Earesa deaccuvetha
thechoeth siphvathhoen. *Ad-*
ders poison (is) under their
lips. Targ. Jeruf. cxi. 4.

It is of the same signifi-
cation in *Rab.* Hebrew.

3d. A gardner.

הִיכְמָה דְּאַרְסָא נָטַר לְכַרְמָא
Heachemah daereesa natar
lecharma. *As the gardner*

watcheth the vineyard. Targ.
Jeruf. Solom. Song. viii.
11.

Plural.

יְדִיד אֲרִיסָא דְּפֻמְחוֹן פְּתָחוֹ
Veheach ereesaya
dephumehoen pethachu le-
malkoesha. *And opened*
their mouths as the gardners
do for the latter rain. Targ.
Jeruf. Job xxix. 23.

וְקָטְלוּ בְּאַרְיסִידוֹן Vekatlēen
beeareaseahoen. *And they kill*
with their venom. Targ. Jona.
Solom. Song, ii. 14.

אָרוֹס Earus. *Talm.* An
herb; or, according to the
Glossary, a flower of various
colours. And others say, it
is an herb, the seed of which,
in sowing, makes a kind of
noise, like a little bell. Ke-
layeem. fol. xxix. and Oeha-
loeth. fol. xxiv.

אָרוֹס Earus. *Talm.* A kind
of a musical instrument;
the sound of which resemb-
led, as some say, a drum;
others a tabor; and others, a
bell. Mishna Soeta. fol. xlix.
2. Reash. Gem. Midda. fol.
xxv. and Keleem. chap. xv.

אָרַם

אָרַם Erufa, or Erufeya, *Talm. Rab.* A collar, or chain. Yevamoeth. xlv. 1. Devareem Rabba. sect. עקב, fol. ccxcii. 3.

אָרַם Areeftevan, or Areeftoen. *Talm.* A proper name.

אָרַם אָרַם אָרַם אָרַם אָרַם
Areeftevan heavee biccureem meappamya *Aristevan* brought first fruits from Apamia. Challa. chap. last. and *Talm.* Jeruf. Yevamoeth. chap. last.

אָרַם Areeftevan, or Aroeftoen. *Rab.* A dinner, banquet, or entertainment.

אָרַם אָרַם אָרַם אָרַם
עתיד הקבה לעשות לעדיקים
לעתיד לבוא *Amar R. Berachya areesteevan* gadoel atheed haadoeshberachhu leangsoeth letfaddeekem leangtheed la-voe. *R. Berachya* said, a great banquet will the holy and blessed God prepare for the righteous in the future age. *Vayikra Rabba.* sect. xiii.

אָרַם Arsekunas. *Talm.* A Lord, or governor. Jeruf. *Talm. Berachoeth.* chap. v.

אָרַע

and Megillah, chap. iii. &c.

אָרַע Arang. *Cha.* To meet with; to happen; also accident, &c.

אָרַע Tavvan
ukeshoet areengn. Mercy and truth are met together. *Targ. Jeruf. Psalm.* lxxxv. 11.

אָרַע La the-arang lach bishta. There shall no evil befall thee. *Targ. Jeruf. ibid.* xci. 10.

See farther in **עָרַע**.

אָרַע Arang. *Cha.* The earth, land, &c.

אָרַע Yath
shemaya veyath arang. The heaven and the earth. *Targ. Onk. Gen.* i. 1.

אָרַע Demakkeeph yath cal erang dacheveelah. Which compasseth all the land of Havilah. *Targ. Onk. ibid.* ii. 11. Plural.

אָרַע Yath
cal arangtha hailleam. All these countries. *Targ. Onk. ibid.* xxvi. 3.

Const.

ארע

וַיִּדֹב לְהוֹן אֶרְעָת עַמְמִין Vee-
hav lehoen *arangth* ammeen.
And gave them *the lands of*
the heathen. Targ. Jeruf.
Pfalm. cv. 44.

ארע Arang. *Cha.* Low
deep; also mean, inferior, &c.

וּבְתַרְךָ תִּקּוּם מַלְכוּ אַחֲרֵי אֶרֶע Uvathrach tekum mal-
chu acheree *arang* minnach.
And after thee shall arise ano-
ther kingdom *inferior* to thee,
Dan. ii. 39.

וְלֹא כָמוֹ לְאֶרְעֵית גִּבָּא Vela
metu *learength* gubba. And
they had not reached *the bot-*
tom of the pit, *ibid.* vi. 24.

מֵאֶרְעֵית בֵּיתָא עַד כּוּתְלָא Meaarength beatha ad coethe-
laya. *Both the floor* of the
house, and the walls. Targ.
Jona. I. Kings vi. 15.

יַעֲלֹן בְּאֶרְעֵית אֶרֶעָא Ye-
englun *bearength* arang. Shall
go into *the lower parts* of the
earth. Targ. Jeruf. Pfalm.
lxiii. 10.

שִׁיעִי עַד שְׂאוֹל אֶרְעֵיתָא Shea-
tfea ad sheoel *arengtha.*
Shall burn unto *the lowest* hell.
Targ. Onk. xxxii. 22.

עַד תַּחֲסֹם בֵּית הַחוּרֹן אֶרְעָאָה

ארץ

Ad techoeim beath choeroen
arangab. Unto the coast of
the nether Beth Horon. Targ.
Jona. Joshua xvi. 3.

עֶרְעֵיתָא *Cha.* See אֶרְעֵיתָא
ארפכס Arphecas. *Talm.* A
tunnel: also a mill-hopper.
Keleem. chap. xiv.

עֲשֵׂה אוֹנָךְ כְּאַרְפַּכְסָת וְקֵנָה לֶךְ
אֶשְׁחָ אֶזְנֵי לֵב מִבֵּין לִשְׁמוֹעַ
Afeah azne-
cha *cheaphachfath* ukeneah
lecha leav meaveen lishmoe-
ang. Make thy ear *like a*
tunnel, and provide thee with
an intelligent heart to hear.
Chagiga. fol. ii. 2.

רַפְסָא. See in אֶרֶפְסָא.
ארץ Erets. The earth,
land; figuratively the people
on it.

וַיִּקְרָא אֱלֹהִים לַיַּבֶּשֶׁה אֶרֶץ Vayikra elocheem layabbash-
ah *erets.* And God called
the dry land *earth.* Gen i. 10.
Plural.

וּמֵאֶרְצוֹת קִבְצָם Umeaera-
tfoeth kibtsam. And gathered
them *out of the lands,* Pfalm
cvii. 3.

In regimen.
וַיִּתֵּן לָהֶם אֶרְצוֹת גּוֹיִם Vay-
yitteen lahem *artfoeth* goeyim.
Vol. I. N n n n And

And gave them the lands of the heathen. *ibid.* cv. 44.

And with what may be called a local ה, as having relation to place.

וַיֵּצְאוּ לָלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ אֶרְצָה כְּנָעַן Vayeatfeu lale-
cheth *artfab* kenangan vaya-
voeu *artfab* kenangan. And
they went forth to go into *the*
land of Canaan, and into *the*
land of Canaan they came,
Gen xii. 5.

Affix.

וַיֵּלֶךְ לוֹ אֶל אֶרְצוֹ Vayealech
loe el *artsee*. And he went
his way into *his own land*,
Exod. xviii. 27.

וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אֶרְצִי וַיַּיְוֹמֶר עֵוֶמֶלֶךְ
Vayyoemer eveeme-
lech hinneah *artsee* lephane-
cha. And Abimelech said,
behold, *my land* (is) before
thee, Gen. xx. 15.

וַיֵּשֶׁשׁ שָׁנִים תִּזְרַע אֶת אֶרְצָךְ
Velheash shaneem tizrangeth
artsecha. And six years thou
shalt sow *thy land*. Exod. xx
10.

לָתֵת לְךָ אֶת אֶרְצִים Latheath
lecha eth *artsam*. To give
thee *their land*, Deut. iv. 38.

And some are of opinion
that the root of ארץ is רץ, and
that the א is not radical, but
additional. See Kimchi in
Sepher Hasharasheem.

ארק Arak, *Cha.* from
whence ארקה Arka. The
earth, and is to be met with
but once.

אֱלֹהֵיָא דִּי שְׁמַיָא וְאַרְקָא לָא
Elahaya dee shemaya
vearka la evaddu. The Gods
that have not made the hea-
vens and the earth, Jerm. x.
11.

It is sometimes used in
Rab. Hebrew. Beresheeth
Rabba, sect. xiii. Medrash
Mishlea. fol. lxvii. col. 3.

ארקתא Arketha. *Talm.* A
shoe string or latchet. Yeva-
moeth. fol. cii. 1.

ארקתא Aruktha, *Talm.* A
kind of ornament anciently
worn by women. Mishna
Shab. fol. lix. 2.

ארקתא Arkatha, *Talm.* A
kind of worm said to infest
the liver. Shab. fol. cix. 2.

ארורה Arurah, *Talm.* An
idol, from ארר arar, to
curse.

ארש

curse. Avoedang Zara. fol. li. 1.

ארון Arran, *Talm.* A sharp knife: or as some say a hatchet. San. fol. xxx. 2. and fol. xli. 1.

ארש Arash. With *shin*, a request, &c.

וְאַרְשֶׁת שְׁפָתַי בַּל מְנַעַת Vae-
resbeth sephathav bal manang-
ta. And the request of his lips
hath thou not withholden.
Psaln xxi. 3.

But ארש with *sin*, signi-
fies, to betroth, &c.

Piengl.

וְכִי הָאִישׁ אֲשֶׁר אֶרְשׁ אִשָּׁה וְלֹא
לְקַחָהּ Umee haesh esher *taras*
ishshah veloe lekacha. And
what man (is there) that hath
betrothed a wife, and hath not
taken her, Deut. xx. 7.

Puengl.

וְכִי יִפְתֶּה אִישׁ בְּתוּלָה אִשָּׁה
לֹא אֶרְשֶׁה Vechee yephatteh
eesh bethula esher loe *verasah*.
And if a man entice a maid
that is not betrothed, Exod.
xxii. 15.

Partici.

בִּיְהוּדָה נִעְרָה בְּתוּלָה מֵאֶרְשָׁה
לְאִישׁ Kee yeheyeh naengrah

ארת

bethulah *meoerash* leesh. If
a damsel (that is) a virgin, be
betrothed unto an husband,
Deut. xxii. 23.

ארישתא Areesheta, *Talm.*
A feast or banquet. Perek Il-
lu Megalcheen. fol. xxii.

ארישוחא Areeshutha, *Talm.*
Possession. Bava Bathra. fol.
lv. 1.

See farther in ירש

ארת Arath, *Cha.* A ri-
ver; also a pool, or standing
water, &c.

שְׁנֵי מַדְבְּרָא הֵיךְ אֶרֶץ דְּמַיָּא
Shavvea madbera heach *ereetha*
demaya. He turneth the
wilderness like unto a stand-
ing water. Targ. Jeruf. Psalm
cvii. 35.

Plural.

עַל אֶרֶץ מַיָּא וְעַל אֲנַמַּיָּא Al
ereethaya veal *egammaya*.
Over the rivers, and over the
ponds. Targ. Onk. Exod.
viii. 1.

וַהֲפַךְ לְדָמָא אֶרֶץ תְּהוֹם Vahe
phach lidma *ereetha*boen. And
(had) turned their rivers into
blood. Targ. Jeruf. Psalm
lxxviii. 44.

אריתא Ereetha, *Talm.* A
N n n n 2 river:

river: the same as in the *Chaldee*. Bava Kama. fol. l. 2.

ארתוקופין Artoekoeph-yoen. *Rab.* A bake-house. Medrash Shemueal. sect. xix.

אש Eash, fire. Also what is offered by fire; as a burnt offering.

וַיֵּרָא מַלְאָךְ ה' אֵלָיו בְּלֶבֶת אֵשׁ Vayeara malach adonay ealav belabbath *eash*. And the angel of the Lord appeared unto him in a flame of fire, Exod. iii. 2.

מִיְמִינוֹ אֵשׁ דָּת לָמוֹ Meemeenoe *eash* dath lamoe. From his right hand (went) a fiery law for them, Deut. xxxiii. 2.

וַאֲשׁ יֵצְאָה מֵאֵת ה' Veeash yatseah meaeath adonay. And a fire went forth from the Lord, Numb. xvi. 35.

Affix.

וְעַל הָאָרֶץ הִרְאָה אֵת אֲשׁוֹ Veel haarets herecha eth *ishoe* hagedoelah. And upon the earth he shewed thee his great fire, Deut. iv. 36.

וְאֵשׁם לֹא תִכְבֶּה Veisham loe thichbeh. And their fire shall

not be quenched, Isai. lxvi. 24.

And with the א aleph pointed with *segol* to lighten it.

לְכוּ בְּאוֹר אֲשֶׁכֶם Lechu beur *eshchem*. Walk in the light of your fire, *ibid.* l. 11.

לֶרֶעָאֵח נֶעְחֹעַח אִשְׁשֶׁבֶח Lereeach neechoeach *ishshebch* laadonay. For a sweet favour, an offering made by fire unto the Lord, Exod. xxix. 41.

Constr.

אִשְׁשֶׁבֶח רֵיחַ נִיחֹחַ לַה' Isbsheach reaach neechoeach laadonay. An offering made by fire of a sweet favour unto the Lord, Levit. i. ix.

Plural.

יָדָיו תְּבִיאֶנָּה אֵת אֲשֵׁי ה' Yadv teveeenah eath *ishsheach* adonay. His own hand shall bring the offerings of the Lord made by fire, *ibid.* vii. 30.

With Prefix.

אֵת קִרְבָּנִי לַחֲמִי לְאִשִּׁי Eth karbanee lachmee *leishshay*. My offering (and) my bread for my sacrifices made by fire, Numb. xxviii. 2,

אשש Ashash,

1st. Foundation, strength, &c.

לְאִשֵּׁי קִיר הָרֶשֶׁת תִּהְיוּ *La-eshebea keer chereseth tehegu.* For the foundations of Kirharefeth shall ye mourn, Ifai. xvi. 7.

And Aben Ezra is of opinion, that it signifies flaggons, as will be seen in the second derivation. But Abarbanal observes, that it signifies mighty and powerful men from אִישׁ. And that the ש *shin* is doubled, in order to give the greater energy to the expression.

Hith,

זִכְרוּ זֹאת וְהִתְאָשְׁבוּ *Zichru zoeth vehithoesbahu.* Remember this and shew yourselves men, *ibid.* xlvi. 8.

Or according to Kimchi. Be ye strong; i. e. as the foundation of a building.

2d. flaggons.

וְאִשֵּׁי שֶׁחַת אָחַת *Vaeshebat e-chath.* And one flaggon (of wine.) II. Sam. vi. 19.

Plural.

סָמְכוּנִי בְּאִשֵּׁי שֶׁחַת *Samme-chunee baeshebeeth.* Stay

me with flaggons, Solom. Song. ii. 5.

In regimen.

וְאֶהְיֶה אִשֵּׁי עֲנָבִים *Veoe-hevea eshebea enaveem.* And love flaggons of wine, Hosea iii. 1.

It is used in the sense of the first form (according to hith) in *Rab.* Hebrew; and principally in hith. likewise. Beresheet Rabba. sect. lxxviii. אִשֵּׁה *Asheesha. Talm.* A flaggon; the same as in the Hebrew. Bava Bathra. fol. clxiv. 1.

אִשֵּׁשׁ *Asheesheem. Talm.* *Rab.* A specie of small lentil. Nedareem. fol. liii. 2. and Meedrash Teheeleem. Psalm xxiii.

אִשֵּׁי *Asheesheyen. Cha.* To bake, or fry, Targ. Jona. Exod. xvi. 31.

אֵשׁ *Esha, Cha.* Fire. מִמְּרֵיהּ אֵשׁ אֲכָלָה הוּא *Meamereah esha achala hu.* His word is a consuming fire. Targ. Onk. Deut. iv. 24.

הֵיךְ אֵשׁ דְּבַעְרָא בְּחֻרְשָׁא *Heach esha devaengra vechurfha.* As the fire burneth in

in the wood. Targ. Jerus.
Psal. lxxxiii. 15.

Emphat.

בְּשִׁלְהוֹבִית אֵשֶׁתָּה Beshal-
hoeveeth *cafbetca*. In a flame
of *fre*. Targ. Onk. Exod. iii.
2.

Construc.

בְּמִדְלֶק אֵשֶׁת רִימִי Vemid-
lak *aesbath rugezee*. In the
kindling of the fire of my
wrath. Targ. Jona. Ezek.
xxxviii. 19.

Affix.

יַת אֵשֶׁתִּיהָ רַבָּתָה Yath *esh-
teah rabtha*. And his great
fire. Targ. Onk. Deut. iv.
36.

וְאֵשֶׁתֵּיהֶן לֹא תִמְכִּי Veeshte-
boen la thitphea. And their
fire shall not be quenched.
Targ. Jona. Isai. lxvi. 24.

אֵשֶׁתָּה Esheta. *Talm.* A fe-
ver. Shab, fol. lxvi. 2. and
lxvii. 1. Yoema. fol. xxix. 1.

אֵשְׁבוֹרֶן Ashboeren. *Talm.*
A ditch, trench, or mote :
also a pitfall or cave. Oeha-
loeth. fol. xlvi. Mikvaoeth.
fol. cl. Pesacheem. fol. xlii.
and Avodang zara. fol. lxvii.

אֵשֶׁר Eshed. A stream
or spring,

וְאֵשֶׁר הַנְּחָלִים אֲשֶׁר נָמָה לְשֶׁבֶת
עַר Veesbed hanchaleem esher
natah leshevet ar. And the
stream of the brooks that go-
eth down to the dwelling of
Ar, Numb. xxi. 15.

Plural.

וְהָאֵשְׁדוֹת Vebaesheadoeth.
And the springs.

In regimen.

תַּחַת אֵשְׁדוֹת הַפִּסְגָּה Tachatha
ashdoeth happisgah. Under
the springs of Pisgah, Deut.
iv. 49.

אֵשֶׁר Eshed. *Cha.*

ist. An axle-tree : also a
stay.

Plural.

וְאֵשְׁדוֹת גִּלְגַּלָּיָה Veesbdath
gilgelaya. And the axle-trees
of the wheels. Targ. Jona.
I. Kings vii. 33.

וְאֵשְׁדוֹתָא מִכָּא וּמִכָּא Veesb-
datha micca umicca. And
(there were) stays on either
side. Targ. Jona. ibid. x.
19.

2d. To shed, or pour.

Preter.

דָּמָא אֵשֶׁר Dema eshad. He
bath shed blood. Targ. Onk.
Levit. xvii. 4.

אֶשֶׁד

עַל דַּאֲשִׁידוֹ דָּם זָכַי Al dae-
sheedu dam zaccay. Because
that they shed the blood of the
innocent. Targ. Jona. Ezek.
xxiv. 8.

Plural. Fem.

יְדָנָא לֹא אֶשְׂדָּא יַת דָּמָא הָרִין
Yedana la eshada yath dema
hadean. Our hands have not
shed this blood. Targ. Onk.
Deut. xxi. 7.

Partici.

וְאוֹלִיד בַּר רַשִּׁיעָא אֶשֶׁד דָּם
Veooleed bar rasheeang ashead
dam. And he beget a wick-
ed son, a shedder of blood.
Targ. Jona. Ezek. xviii. 10.

אֶשֶׁד דָּמָא הֵיךְ מַיָּא Ashead
dema heach maya. (The)
shedding of blood like water.
Targ. Jerus. Prov. xvii. 14.

Plural.

אֶשְׁדִּין דָּם זָכַי Ashdeen dam
zaccay. Shedders of inno-
cent blood. Targ. Jona. Ho-
sea, vi. 8.

Imperat.

אֶשְׁדִּי דְמֹהוּ Esheedu dim-
hoen. Shed ye their blood.
Targ. Jona. Joel iii. 13.

Futur.

אֶשְׁדִּי קִדְמוֹ שְׁתִּי Esbud

אֶשֶׁד

kadamoe y shuthee. I will
pour out my complaint before
him. Targ. Jerus. Psalm
cxlij. 3.

וְיַת כָּל דָּמָא תִשְׁדִּי לְיִסְדָּא
Veyath cal dema
thishoed leesoeda demadbecha.
And all the blood shalt thou
pour beside the bottom of the
altar. Targ. Onk. Exod.
xxix. 12.

וְתִסַּב מִמַּיָּא דִּי בְנִהְרָא וְתִשְׁדִּי
Vethissav mimmaya
dee benahera vetheashud leya-
beshta. And thou shalt take
of the water of the river,
and pour (it) upon the dry
ground. Targ. Onk. ibid. iv.
9.

Hith.

וְלֹאֲרַעָא לֹא מִתְכַּפֵּר עַל דָּם
Ulearang la
mithchappar al dam zaccay
deitshesbad bah. And the land
cannot be cleansed of the blood
that hath been shed therein.
Targ. Onk. Numb. xxxv.
33.

אֶרֶי דָּם זָכַי דְּאֶתְאֶשְׁד בְּנִהְרָא
Erea dam zaccay deitshesbad
begavvah. For the innocent
blood that hath been shed in the
midst

midst of her. Targ. Jona.
Ezek. xxiv. 7.

Partici.

וּכְמַיָּא דְּמַתְּאִשְׁדִּין לְאַרְעָא

Uchemaya demithasbdeen le-
arang. And as water *that is*
spilt on the ground. Targ.

Jona. II. Sam. xiv. 14.

אשה Afsheh, a foundation.

Plural.

נָפְלִי אֲשִׁיּוֹתֶיהָ Naphelu *ef-*
yoetheha. Her foundations are
fallen, Jer. l. 15.

אשה Afshah, Cha. A
foundation, &c. See אוש.

אֲשִׁוּיָא Afhveya. Talm. A
spindle. Keleem. fol. xxxiii.

אִשְׁט. See שוט.

אִשְׁטִי. See ישט.

רב אשי Rav Afha. Was
president of the school of Sura.
He was born on the very day
that **רבא** Rabba died, A. M.
4113. So that when he was
chosen president of Sura, he
was but fourteen years of age:
he continued in his presiden-
cy upwards of sixty years.
It is related, that since the
time of Rabbi Judah Hakka-
doesh, till Rav Afha, learning,
piety, meekness, and power,
were not to be met with as

centring in one person. And,
as R. Judah compiled the
Mishna, so did Rav Afha fet
himself about compiling the
Babylonian Talmud, but did
not live to compleat it; hav-
ing arranged no more than
35, מִסְכְּתוֹת Mefethoeth, or
books. The remainder were
arranged by his scholars and
successors; and the whole
was compleated about 73
years after his death. He died
in the seventy-fourth year of
his age, A. M. 4187. In the
prosecution of the arrange-
ment above cited, Rav Afha
laid down four rules:

1st. The declaring the rea-
sons, and explaining of the
grounds, upon which every
Mishna, (as they are called,)
is established; both general
and particular.

2d. The decision of the
controverted points among
the Mishnical doctors.

3d. The decrees and ordi-
nance, enacted from the days
of R. Judah, till his own time.

4th. Some mystical expo-
sitions of the law, or parabo-
lical histories, and which are
not

אשך

not to be understood according to the letter, but in a figurative sense; and with design to instruct in some useful precepts of morality.

אשך Ashach. The testicles of a man.

אשך או מרוח אשך Oemeroeach ashach. Or hath (his) stones broken. Levit. xxi. 20.

It is used in the same sense in *Talm.* Hebrew. Bechoeroeth. fol. xlv. 2.

אשכנא או אשכנא Ashcava or ashcavta. *Talm.* A butcher. It is also used to signify the shambles.

אשכנא דאשכנא Sakeena ashcava. The butcher's knife. Shab. fol. cxxiii. 2.

See farther in **שכב**.

אשכול Eshcoel. *Talm.* A bunch or cluster. Soeta. fol. xlvii. 1. Temura. fol. xv. 2.

אשכפא Ushcapha. A shoemaker. See **שכף**.

אשכר Eshcar. *Chab.* An acre.

Plural.

עשר אשכרין דכרם Esar eshkeren dichram. Ten acres of vineyard. Targ. Jona. Ifai. v. 10.

אשל

And in Targ. Shenee on Esh. it signifies a gift; or as some say, a precious stone; and others, a bracelet.

אשכרע Eshkerang. *Chab.* A specie of cedar; or as some say, the box, or pine.

אשכרעון כחדא Veesbheroeeengn cacheda. And the box-tree together. Targ. Jona. Ifai. xli. 19.

It is used in the same sense in *Talm.* Hebrew. Yoema. fol. xxxvii. and Negangeem. fol. lxxiii.

אשל Eashel. A specie of tree; and which some take to be the oak. It is likewise rendered grove in the English translation.

ויטע אשל בבאר שבע Vayittang eashel bivear shavang. And he planted a grove in Beersheba. Gen. xxi. 33.

תחת האשל ברמה Tachath baeeashel baramah. Under a tree in Ramah, I. Sam. xxii. 6.

ויקברו תחת האשל ביבשה Vayikberu tachath baeeashel beyaveashah. And buried (them) under a tree in Jabesh. ibid. xxxi. 13.

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This, in I. Chron. x. 12, is תַּחַת הָאֵלֶּה *Tachath hae-lah*. Under the oak. So that some think אשל, and אלה are synonymous.

And R. Jonah observes, that it may perhaps, be the same with that called in Arabic אתל. See Kimchi in Sopher Hasharafheem.

אשל *Ashal. Cha.* A rope, or cord.

וּבִאֲשָׁלָא תִקְדַּח לִישָׁנִיהּ *Uve-aslah thikdach leeshaneah*. Or canst thou perforate his tongue with a cord? Targ. Jerus. Job xl. 20.

אִפְשֵׁר דְּתִקְשֹׁר רִימָנָא בְּתַלְמָא *Ephshar dethiktoer reamana vethalma veasblaeh*. Is it possible thou canst bind the unicorn with his band or cord in the furrow? Targ. Jerus. ibid. xxxix. 10.

Plural.

וְאֲשָׁלָא *Veasblaya*. And cords Targ. Jerus. Psal. cxl. 6.

It is used in nearly the same sense by the Talmudists. And according to the Glossary, אשלי signifies figuratively, the eminently wise men.

אשלג *Ashleag. Talm.* A kind of herb, which being dried and ground to powder, was used to wash or cleanse the hands. Shab. fol. lxxxix. 2.

אשם *Asham*. To trespass; be guilty of a crime: also the trespass offerings.

אֲשָׁם הוּא אֲשָׁם אֲשָׁם לֵה *Asham hu ashoem asham laadonay*. It (is) a trespass offering: he hath surely trespassed against the Lord; or, according to the idiom of the Hebrew, trespass he hath trespassed, Levit. v. 19.

וְאֲשָׁמָה הִנֵּפֶשׁ הַהוּא *Veasbema hannepesh hahee*. And that person or soul be guilty, Numb. v. 6.

כָּל אֲכָלֵי יֶאֱשָׁמוּ *Cal oeche-lav yeshamu*. All that devour him shall offend, Jer. ii. 3.

Here the א aleph is with sheva.

The noun.

וְהִשְׂיֵאוּ אוֹתָם עֲוֹן אֲשָׁמָה *Ve-hisheeu oetham evoen ashma*. And they shall bear the iniquity of trespass, Levit. xxii. 16.

Plural.

אשם

Plural.

הֲלֹא רַק אַתֶּם עִמָּכֶם אֲשָׁמוֹת Heloe rak attem
 immachem *esbamoeth* laadonay
 eloeheachem. But (are there)
 not with you, even with you,
trespasses against the Lord
 your God, II. Chron. xxviii.
 10.

יְהִיָּה כִּי יִחַטֵּא וְאָשִׁם Vehaya
 kee yecheta *veasbeam*. Then
 it shall be, because he hath
 sinned, *and is guilty*, Levit. v.
 23.

Plural.

אָבֵל אֲשָׁמִים אֲנַחְנוּ עַל אֶחָיו Eval
esbeameem enachnu al
 acheenu. *We (are) verily guilty*
 concerning our brother, Gen.
 xlii. 21. Affix.

וְהֵבִיא אֶת אֲשָׁמוֹ לֵה Vehea-
 vee eth *esbamoe* laadonay. And
 he shall bring *his trespasss of-*
fering unto the Lord, Levit.
 v. 6.

Another form.

בְּיוֹם אֲשָׁמֹתוֹ Beyoem *asbma-*
thoe. In the day of *his tref-*
pass offering; i. e. in the day
 that he confesses his trespasss,
 ibid, verse. 24.

Construc.

אשם

לְאֲשָׁמֹת הָעָם *Leasbmath* ha-
 angm. According to *the tref-*
pass of the people, ibid. iv.
 3.

תִּשְׁבֹּם שְׂמֶרֶן בִּי מִרְתָּהּ בְּאֱלֹהֶיהָ Tesbam
 shoemeroen kee ma-
 rethah bealoeheha. Samaria
 shall become desolate, for she
 hath rebelled against her God,
 Hosea xiv. 1.

וַיֵּשְׁבֻּם וַיֵּשְׁבִי בָהּ Vayeshemu
 yoesheveah vah. And they
 that dwell therein are deso-
 late, Isai. xxiv. 6.

Niph.

גַּם עֶדְרֵי הַצֹּאן נִשְׁבָּמוּ Gam
 edrea hatsoen *neshamu*. Yea,
 the flocks of sheep are made
 desolate, Joel i. 18.

In these three examples, the
 א aleph is with sheva only,
 and which signify desolation.
 And some are of opinion,
 that the following is of the
 same signification.

Hiph.

הַאֲשִׁימֵם אֱלֹהִים Haesbee-
 meam eloeheem. Destroy thou
 them, O God. Aben Ezra on
 Psalms v. 11.

And others think it signi-
 fies guilt. See Kimchi. ibid.
 and in Sepher Hasharasheem.

For אשמונים, which some have placed under this root. See שמן.

אשם Afham. *Cha.* To trespass, be guilty, &c. the same as in the Hebrew; and has א aleph postfixed.

It is used in the same sense in *Talm.* Hebrew.

אשמאי Ashmay. *Talm.* An unlearned and ignorant person.

אפילו מפני זקן אשמאי Epheelu mipnea zakan *afhamay*. Also before an *unlearned* old man. *Kiddusheen.* fol. xxxii. 2.

It must be observed, that this is opposed to זקן zakan, an elder. For as Elias in Tishbee observes, the generality of old men are generally wise and learned, (as having had experience). And as the Talmudists, in the passage above cited, were debating concerning the precept in Levit. xix. 32. "Thou shalt rise up before the hoary head, and honour the face of an old man." A doubt arose whether a אשמאי זקן; i. e. a foo-

lish or ignorant old man, was entitled to the same honour as a sage, who is called זקן old, or reverend; and which was carried in the affirmative. And according to the Aruch, it signifies a foolish, rude, or uncivil person.

And Elias derives it from **אשעמא** Esheema. II. Kings xvii. 30. and which, he says, signifies the *ape*; and is in Latin *Simiae*. See Elias in Tishbee.

אשמדי Ashmeday. The prince of the dæmons, called also Sammael. Elias in Methurgaman, and Tishbee; and is derived from the Chaldee.

אשן or **אשון** Ashan, or ashun. *Talm.* Hardy, strong, &c. Shab. fol. clv. 2. Chuleen. fol. cxxxvi. 2. and Nedareen. fol. xlix. 1.

אשון Ishun. *Cha.* Time, season, end, or boundary, &c.

וּמִמֶּנֶת לֵיה שְׁמִשָּׁא דִּי לָא
בְּאִשְׁוֹנָה Utmaangath leah
shimsha dee la *beishunah*. And
the

אֶשֶׁף

hath *his quiver* full of them,
Psaln cxxvii. 5.

בְּאַשְׁפָּתוֹ הִסְתִּירָנִי Beaspha-
zhoë hifteerance. *In his quiver*
hath he hid me, Ifai. xlix. 2.

אֶשֶׁף Ashaph. *Cha.* A-
strologers: the same as in the
Hebrew.

אֶשְׂפָּא Ashpa. *Talm.* The
skin or hide of a beast. Ke-
thub. fol. lxxvii. 2.

אוֹשְׁפֵּז Oeshpeez
and oeshpeeza. *Talm. Rab.*
A host, an entertainer of
strangers. Eruveen. fol. liii. 2.
And R. Solom. Jarchi, Numb
xx. 17.

And according to the Glossa-
ry, אוֹשְׁפֵּז signifies the guest,
and אוֹשְׁפִּיז the host.

אֶשְׂפֵּר Ashpere. *Talm.* A
mender of garments. Avoe-
dang Zara. fol. xx. 2.

אֶשְׁקֵלְתָּ Ashkalta. *Talm.*
A written contract or agree-
ment. Bava Bathra. fol. xlvi. 2.

שֶׁקֶשׁוּק Seeqqus

אֶשֶׁר Esher. An inde-
clinable adverb. Which,
what, when, yea, &c.

אֱלֹהֵי שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר שָׁלַח

אֶשֶׁר

מִשֶּׁה Ealeh shemoeth haena-
sheem *esher* shalach moeshheh.
There (are) the names of the
men *which* Moses sent, Numb.
xiii. 16.

וְקָם הַבַּיִת אֲשֶׁר בְּעִיר Vekam
habbayith *esher* baengr. Then
the house *that* is in the city
shall be established, Lev. xxv.
30.

אֲשֶׁר נָשִׂיא יִהְיֶה Esher nafee
yecheta. *When* a ruler hath
sinned, *ibid.* iv. 22.

וַיֹּאמֶר שְׂאוּל אֶל שָׁמוּאֵל אֲשֶׁר
שָׁאוּל אֶל שְׁמוּאֵל *esher* sha-
mangtee bekoel adonay. And
Saul said unto Samuel, *yea*, I
have obeyed the voice of the
Lord, I. Sam. xv. 20.

אֲשֶׁר יֵיטֵב לָךְ וּלְבָנֶיךָ אַחֲרָיִךְ
Esher yeetav lecha ulevanecha
acherecha. *That* it may go
well with thee, and with thy
children after thee, Deut. iv.
40.

וַיִּסְרָהּ מִגְבִּירָהּ אֲשֶׁר עָשָׂתָה
מִגְבִּירָהּ *esher* afetha miph-
letfeth laeshearrah. And he
removed her from (being)
queen, *because* she had made

אֲשֶׁר

an idol in a grove, I. Kings xv. 13.

It is sometimes instead of ו vau conjunctive, *and*.

הִנֵּה אֲשֶׁר רָאִיתִי אֲנִי טוֹב אֲשֶׁר
Hinneah esher raethee
anee toev *esher* yapheh. Be-
hold that which I have seen :
(it is) good *and* comely, Ec-
cle. v. 17.

And with כ caph prefixed.

בְּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה
Caesher
afah bayoem hazzeh. *As* he
hath done this day, Levit.
viii. 34.

And sometimes without
the כ caph, though the signi-
fication is the same.

אֲשֶׁר רָאִיתֶם אֶת מִצְרַיִם הַיּוֹם
Esher reethem eth mitfra-
yeem hayoem. *As* ye have
seen the Egyptians to day,
Exod. xiv. 13.

This is the true meaning of
the passage. In the manner
as ye have seen the Egyptians
to day, i. e. pursuing after
you as enemies with force of
arms ; ye shall see them no
more for ever.

And with ב *beth* prefixed.

בְּאֲשֶׁר אֶת אֲשֶׁר
Baesher att

אֲשֶׁר

isthoe. *Because* thou art his
wife, Gen xxxix. 9.

The prefix ב *beth* sometimes
denotes place.

בְּאֲשֶׁר כָּרַע נָפַל שָׁדוּד
Baesher carang sham naphal
shadud. *Where* he bowed,
there he fell down dead, Judg.
v. xxvii.

וּבְאֲשֶׁר חָלְלִים שָׁם הוּא
Uva-
esher chelaleem sham hu. *And*
where the slain (are) there (is)
he, Job. xxxix. 30.

2d. A grove. But Kimchi
observes, that it not only sig-
nifies a grove, but any tree ;
even a single one, planted in
honour of idol worship.

לֹא תִטַּע לְךָ אֲשֶׁרָה כָּל עֵץ
Loe thittang lecha *eshearab*
cal eats. Thou shalt not
plant thee *a grove* of any trees,
Deut. xvi. 21.

Masc. Plural.

בָּמֹת וּמִצְבֹּת וְאֲשֶׁרִים
Bam-
oeth umatseavoeth *vaesheareem*
High places, and images, *and*
groves, I. Kings. xiv. 23.

Plural Fem.

וַיַּעֲבְדוּ אֶת הַבְּעָלִים וְאֶת
Vayangvdu eth hab-
beangleem yeeth *baeshearaeth*.

And

And served Baalim, and the groves, Judg. iii. 7.

Affix.

וְאֵת אֲשֶׁרֵינוּ תִכְרֹתָם Veeth *eshearav* tichroethun. And cut down *his groves*, Exod. xxxiv. 13.

וְאֲשֶׁרֵיהֶם תִּשְׂרֹפָם בָּאֵשׁ *Va-eshearcahem* tesrephun baeash. And ye shall burn *their groves* with fire, Deut. vii. 3.

3d. The box tree.

בְּרוֹשׁ תִּדְהָר וְתִאֲשֹׁר יַחְדָּו Beroesh tidhar *utheashur* yachdav. The fir tree, the pine, and the box-tree together, Isai. xli. 19.

קַרְשֵׁי עֵשׂוּ יָסוּ בֵּת־אֲשֵׁרִים *Kartheach* asu shean *bath-esb-urcem*. Thy benches have they made of *box* inlaid with ivory, Ezek. xxvii. 6.

According to this sense, אשרים בתאשרים must be read as one word; and which is the opinion of R. Jonah and Jarchi: as also of Jonathan in his Chaldee paraphrase. And Jarchi in particular observes, that it was not possible that they were made otherwise than of wood, and over laid

with ivory. But others are of opinion, that בתאשרים is two words, and that the meaning is the company of the Ashurites. See Abarbanal on Ezek. And to which Kimchi seems to incline. See Sepher Haftarasheem.

4th. Blessedness, happiness, praise, success, &c.

אֲשֶׁרִי הָאֵשׁ אֲשֶׁרֵנוּ לֹא הָלַךְ *Asherea* haesh esher loe halach. Blessed (is) the man that walketh not, Psalm. i. 1.

אֲשֶׁרִי אֶנּוּשׁ יוֹכִיחֵנוּ אֱלֹהִים *Af-rea* enoesh yoechechenu eloeha. Happy (is) the man whom God correcteth, Job v. 17.

Affix.

אֲשֶׁרִיךָ יִשְׂרָאֵל *Afbrecha* yisrael. Happy (art) thou. O Israel, Deut. xxxiii. 29.

Piengl.

בְּאֲשֶׁרִי כִי אֲשֶׁרוּנִי בָנוֹת *Be-ashree* kee *ishrunee* banoeth. Happy am I, for the daughters will call me blessed, Gen. xxx. 13.

Partici.

וְעַתָּה אֶנְחֵנוּ מֵאֲשֶׁרִים וְדִים *Veangtah*

Veangtah enachnu *measfbreem* zeadeem. And now *we call* the proud happy, Malach. iii. 15.

כִּי אָזֶן שָׁמְעָה וַתְּאַשְׁרֵנִי Kee oezen shameang *vatteasfbreanee*. When the ear heard (me) *then it blessed me*, Job xxix. 11.

רָאוּהָ בָנוֹת וַיְאַשְׁרֶיהָ Rauha banoeth *vayeasfbruba*. The daughters saw her, *and blessed her*, Solom. Song. vi. 9.

Puangl.

וַתִּמְכֶּיָּה מְאֹשֶׁר Vethoemehcha *meushar*. And her retainers (are) *happy*, Prov. iii. 18.

5th. A step, or going.

Affix.

תָּמַד אֲשֶׁרִי בְּמַעַלְלוֹתַיִךְ Tamoech *esburay* bemangeloechecha. Hold up *my goings* in thy paths, Psalm xvii. 5.

וַיִּטֵּת אֲשֶׁרֵנוּ מִנִּי אֶרְצֶךָ Vatteat *esbureanu* minnee archecha. Neither have *our steps* declined from thy way, *ibid.* xlv. 19.

לֹא תִמָּעַד אֲשֶׁרִי Loe thimangd *esburav*. None of *his steps* shall slide, *ibid.* xxxvii 31

6th. To observe, see, &c.

כְּנָמַר עַל דְּרֶךְ אֲשֹׁר Kena-mear al derech *asfur*. As a leopard by the way *observes*, Hosea xiii. 7.

This, according to Kimchi, is the parti. of Kal.

אֲשֶׁר Ashear, *Talm.* To strengthen, cherish; also firmness, stability, &c. Gitteen. fol. lxx. 1. Kethub, fol. x.

אֶשְׁחַרְחָה Esharta, *Talm.* To confirm, ratify, &c. Gitteen fol. lxii. 1.

It likewise denotes a chest; or according to the Glossary, a pack, or bundle of garments. Gitteen. fol. xiv. 1.

אֶשְׂרָא Ashray, *Talm.* Denotes confidence, faith, or trust in a creditor. The good opinion which the creditor has of the person he trusts with his property. Pesacheem fol. cxiii. 1. Metfia. fol. lxiii. 2.

אֲשֹׁר Ashur. *Talm. Rab.* Assyria; from whence כתב Kethav *esbureeth*; the *Assyrian* writing; i. e. the Hebrew square character, in opposition to the Samaritan. Vol. I. P p p p Perek

Perek Kama in Megillah. fol. ix. Zevachem. fol. lxii. and San. fol. xxi.

אשור Ashur, *Talm.* Strength, stability, &c. And according to the Aruch, it denotes haste, speed, &c. Gitteen fol. xxxiv. 1. and Shab. fol. cxix. 1.

אֶשְׁרָתָא Eshearatha, *Cha.* A grove.

וְנִיבֵי אֶשְׁרָתָא אַרְבַּע מֵאָה U-neviyeay esharetha arbang meaah. And the prophets of the grove four hundred. Targ. Jona. I. Kings xviii. 19.

וְאֶשְׁרָתָא דִּי עֲלוּהִי קִצְיָא Vae-sberta dee eloehee ketseefah. And the grove that was over it was cut down. Targ. Jona. Judg. vi. 28.

Construc.

אֶשְׁרַת כָּל אֵילָן Esbearath cal eelan. A grove of any trees. Targ. Onk. Deut. xvi. 21.

Plural.

וַאֲקִימוּ לָהֶן קָמוֹ וְאִשְׁרֵי Va-ekemu lehoen kaman vaesbea-reen. And they set them up images and groves. Targ. Jona. H. Kings xvii. 10.

אֶשְׁרָנָא Usharna. *Cha.* A wall.

וְאֶשְׁרָנָא דְנָה לְשַׁכְלָלָהּ Veu-sharna dena leshachlala. And to make up or perfect this wall, Ezra v. 3.

אֶשְׁרִישָׁפָא Asharshheepha, *Talm.* A stool or bench. Ketthub. fol. lxi. 1. and Bera-choeth. fol. xxiv. 1.

אֶשֶׁת Cha. A mole.

וְחֻמָּטָא וְאֶשְׁוּתָא Vechame-ta veashutha. And the snail, and the mole. Targ. Onk. Levit. xi. 30.

דִּיד נִפְּוִלָא וְאֶשְׁוּתָא דִּי סָמִין Heach nephu-la veashutha dee samyan vela chemun shimsa. Like an untimely birth, and a mole, which are blind, and have not seen the sun. Targ. Jerus. Psalm lviii. 9.

It is used in the same sense in the Mishna. See Moed Ka-toen fol. vi. 2.

אִישְׁתָּדָא Eeshtada. *Talm.* Denotes the present year, i. e. any thing to be done within the year. Talm. Jerus. Ma-angfer shenee. chap. iv.

אֶשְׁתָּדוֹר See שדר

אֶשְׁתִּימָא

אשת"ימא Eefhtayyama.

Talm. A chancellor, or secretary. Avoedang Zara. fol. xli. 1.

אשתקד Ifhtakad. *Talm.*

Rab. The preceding year. Berachoeth. fol. xviii. 2. Shekal. chap. vi. and R. Solum. Jarchi, Comment. Levit. xxvi. 10.

את Eth.

ist. An adverb. The, &c. and is used in divers senses, as will be shewn in the examples. It also sometimes forms the preposition *from*, by having מ *mem* prefixed. It likewise forms the accusative case with affixed pronouns, by having י *yod*, ו *vau*, final ם *mem*, or ך *caph* postfixed.

בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם Ba-ra Eloheem *eath hashamayim*. God created *the* heaven, Gen. i. 1.

וַיּוֹשֶׁב אֶת מֹשֶׁה וְאֶת אֶהֱרֹן Vayushav *eth moefheh veeth aheroen*. And Moses and Aaron were brought back, Exod. x. 8.

גַּם מֵאֵת זֶה תֵּצֵאִי Gam mea-sath ze teatsee. Yea, thou

shalt go forth *from* him, Jer. ii. 37.

בְּיוֹם הַמָּשָׁח אֹתוֹ Beyoem himmashaeh *oethoe*. On the day that *it* was anointed, Numb. vii. 10.

וַיִּקְבֹּר אֹתוֹ בְּנֵי Vayikboer *oethoe vaggay*. And he buried *him* in a valley, Deut. xxxiv. 6.

וַיִּרְאוּ שְׂמֵרֵי בְנֵי יִשְׂרָאֵל אֹתָם Vayiru shoeterea venea yisraeal *oetham* *berang*. And the officers of the children of Israel did see (that) *they* (were) in evil (case), Exod. v. 19.

וַיִּרְעוּ הִרְעִים אוֹתָם Vayirung haroengeem *oetham*. But the shepherds fed *themselves*, Ezek xxxiv. 8.

וַאֲיֵן אֶתְכֶם אֵלַי Veean *ethchem* ealay. Yet *ye* (turned) not to me, Haggai ii. 17.

וְכָרָא אוֹתָהֶן בְּחַרְבוֹתָם Vvarea *oetheben* becharvoetham. And dispatch *them* with their swords, Ezek. xxiii. 47.

יִשְׁפֹּטוּ אוֹתָהֶם Yishpetu *oethehem*. Shall judge *them*, ibid. verse 45.

עַד הַשְּׁמִידוֹ אוֹתְכֶם מֵעַל הָאָדָמָה

Ad hashmeedoe *oetbechem* meangl haedamah. Until he have destroyed *you* from off this land, Joshua xxiii. 15.

אֲשֶׁר צִוָּה אֶתְכֶם *Esher tsiv-va etbechem*. Which he commanded *you*, *ibid.* verse 16.

And with dagash.

הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם *Hannishareem haealeh itchem*. These that remain amongst *you*, *ibid.* verse 7.

אִתִּי מִלְּבָנוֹן בָּלָה אִתִּי מִלְּבָנוֹן *Ittee milvanoen callah ittee milvanoen tavoeee*. With *me* from Lebanon my spouse, with *me* from Lebanon come, Solom. Song, iv. 8.

וַיֵּחַל לְדַבֵּר אִתּוֹ *Vaychal Iedabbear ittoe*. And he left off talking with him, Gen. xvii. 22.

וַיֵּחַל מֹשֶׁה מְדַבֵּר אִתָּם *Vaychal moeshch middabbear ittam*. And when Moses had done speaking with them, Exod. xxxiv. 33.

And with *vau* prefixed.

וְאָמַרְנוּ תִּשְׁבּוּ *Veittanu teshveva*. And ye shall dwell with us, Gen. xxxiv. 10.

And the feminine is אַתְּ in the second person.

And the masculine has generally ה postfixed, אַתָּה. See the Grammar, page 331.

2d. A coultter; or as some think a spade.

Affix.

וְאַתָּה *Veeth eathe*. And his coultter, I. Sam. xiii. 20.

Plural.

וְלֵאֲתֵיכֶם *Valeatheem*. And for the coultters, *ibid.* verse 21.

And with dagash.

וְכַתְּתוּ חַרְבוֹתָם לְאֵתִים *Vechitthu charvoetham leit-teem*. And they shall beat their swords into plowshares, Isai. ii. 4.

Plural Affix.

כַּתְּתוּ אֶתְיֶכֶם לַחֲרָבוֹת *Coetutteachem lacheravoeth*. Beat your plowshares into swords, Joel iii. 10.

אַתָּה *Att. Cha*. The second personal pronoun, thou. See אַתָּה.

אַתָּה *Atha. Cha*. To come, &c. also to take or bring.

Preter.

וַאֲמָרוּ חָד אֶתָּה לְאֶתְוֹתְכֶם *Vaemaru chad etha leittoethava*. And they said, one (fellow) came in to sojourn. Targ. Onk. Gen. xix. 9.

Particip.

וְהָא עָשׂוּ אֶתִי Veba eafav
athea. And behold, Esau came.

Targ. Onk. ibid. xxxiii. 1.

וְהָא כָּל דְּאֶתִי לְאֶתְרָא Va-
heva chal deathea leathra. And
it came to pass, (that) as ma-
ny as came to the place. Targ.
Jona. II. Sam. ii 23.

Plural.

וְהָא גַּמְלֵיָא אֶתִי Veba gam-
laya athan. And behold,
the camels were coming. Targ.
Onk. Gen. xxiv. 63.

Fem.

וְהָא רַחֵל בִּרְתִּיהָ אֶתִי עִם עֶנָּא
Veba racheal beratteah athya
im ana. And behold, Ra-
chel his daughter cometh with
the sheep. Targ. Onk. ibid.
xxix. 6.

Affix.

עַד מֵיתִי לְוָתֶךָ Ad meathee
levathach. Before I came
unto thee. Targ. Onk. ibid.
xlvi. 5.

Imper.

לֵמַעֲמָר אֶתָּא הַלְכָּא Lemeamar
etba halcha. Saying come hi-
ther. Targ. Jona. II. Sam.
xiv. 32.

Hiph. Preter.

וְהָבֵל אֶתִי אִף הוּא מִבְּכָרִי
Vehevel aythee aph hu
mibbaccarea aneah. And
Abel, he also brought of the
firstlings of his flocks. Targ.
Onk. Gen. iv. 4.

Parti.

וְאֵנָּא הָא אֵנָּא מֵיתִי יַת טוּפָנָא
Vaena ha ena
maythee yath tuphana maya al
arang. And behold, I, even
I do bring a flood of waters
upon the earth. Targ. Onk.
ibid. vi. 17.

Infin.

לְאִיתְרָא יִתְנָא לְאֶתְרָא בִּישָׁא
Leaythaah yatha leathra
beesha hadean. To bring us
unto this evil place. Targ.
Onk. Numb. xx. 5.

And in Daniel we find it
with ה be instead of the radical
א aleph.

לְהִיתִּיהָ לְמַאֲנֵי דְהַבָּא וְכֶסֶּפָּא
Lehaythaya lemanea daheva
vechaspā. To bring the gol-
den and silver vessels, Dan.
v. 2.

Fem.

וְהִיתִּית אֶבֶן חֲדָא Vebeatha-
yeeth even chada. And a stone
was brought, ibid. vi. 18.

It

It is used in the same senses in *Talm.* and *Rab.* Hebrew.

אִתָּא *Itta. Cha.* A woman; also a wife.

It must be observed, that the ת *thau* answers to the ש *shin* in the Hebrew word אשה; and the א *aleph* postfix, is to form the fem.

בֶּר נָשׁ דְּאִתְיָלִיד מִן אִתָּא *Bar nash deithyeleed min ittha.* (The) son of man that is born of a woman. *Targ. Jerus. Job xiv. 1.*

Emphat.

לְדָא יִתְקַרִי אִתָּא *Leda yithkerea ittha.* This shall be called woman; or to this shall they call woman. *Targ. Gen. ii. 23.*

Construc.

שׁוּם אִתָּת אַבְרָם שָׂרָי *Shum ittath avram faray.* The name of Abram's wife (was) Sarai. *Targ. Onk. ibid xi. 29.*

Affix.

וְיִקְטְלוּנִי עַל עֵיסַק אִתָּי *Veyiktelnunee al eesak itthee.* And they will slay me for the sake of my wife. *Targ. Onk. ibid. xx. 11.*

אֵרִי אִתְּךָ רֵיאָ *Erea itbach*

hee. That she (was) thy wife. *Targ. Onk. ibid xii. 18.*

וְאַלְיָאֵר יָתִיה וְיִת אִתְּיָה *Vealveeu yatheah veyath ittbeah.* And they sent him away, and his wife. i. e. They gave him a safe convey. *Targ. Onk. ibid. verse 20.*

Another form.

וְיִתָּב לֵיהּ יִת רְחֵל בְּרַתָּיה *Veehav leah yath recheal beratteah leah leittu.* And he gave him Rachael his daughter to wife also. *Targ. Onk. ibid xxix. 28.*

Another form, with נ suffix.

וְתִהִי לָךְ לְאִתָּו *Utheheal leintu.* And she shall be thy wife; or, and she shall be unto thee for a wife. *Targ. Onk. Deat. xxi. 13.*

It is used in the same sense in *Talm.* Hebrew

אֶתָּב *Athav*; from whence *Atbash.* A term used by the Cabbalists to denote the changing of the letters of the Hebrew alphabet, in the following manner: by which means, the ת *thau*, which is the

אתה

the last letter, is substituted for the first; and so of the rest.

אב גר הו זח טי כל
תש רק צפ עס נמ לב
מנ סע פצ קר שת
יש חו וז דג בא

This is done, in order to give the words the sense required; and of which it is held by them; (i. e. the Cabalists,) that the prophet Jeremiah made experiment of. And agreeable to this we find R. Solom. Jarchi, express himself in the following manner :

ששך הוא בבל בא"ב She-
afhach hu bavel beat bash.
Sheshak is Babylon according
to the form of Atbash. Jarchi.
on Jer. xxv. 26.

The same says Kimchi. *ibid.*

אתה Athah. To come,
&c.

אמר שומר אתה בקר וגם לילה
Amar shoemear *atha* voeker
vegam layelah. The watch-
man said, the morning *cometh*,
and also the night, Ifai. xxi.
12.

ואתה מרבבת קדש *Veatha*

אתה

merivvoeth koedesh. *And he*
came with ten thousands of
saints Deut. 33. 2.

And with quiescent א *aleph*.

עדיך תאתה Adecha *thea-*
theb. Unto thee it *shall come*.
Micah iv. 8.

And with י *yod* prefixed.

מצפון יזהב יאתה Mitsaphoen
Zahav *yeetheb*. Fair wea-
ther *cometh* from the north,
Job xxxvii. 22.

And with the third radi-
cal dropt, and the radical א
aleph quiescent.

העירותי מצפון ויאת Haeeng-
roethee mitsaphoen *vayath*.
I have raised up (one) from
the north, *and he shall come*,
Ifai. xli. 25.

And with י *yod* instead of
the third radical.

הגידו האתיות לאחר Hage-
geedu *haoetheeyoeth* leachoer.
Shew (the things) *that are to*
come hereafter, *ibid*, verse
xxiii.

קרבו ואתיו Karevu *vayee-*
thayuu. Draw near, *and come*,
ibid. verse v.

כי פחד פחדתי ואתיני Kee
phachad

אתן

phachad pachadtee *vayeetha-yeahee*. For the thing which I greatly feared, *is come upon me*, Job iii. 25.

כל חיתו שדי אתיו Cal chay-thoe faday *eathayu*. All ye beasts of the field *come*, Isai. lvi. 9.

And with ה *he* substituted for the first radical א *aleph*.

התיו לאכלה Heathaya le-achlah. *Come to devour*. Jer. xii. 9.

ועל פני השער האיתון Vea-nal penea hashangar *haeethoen*. And from the face of the gate *of the entrance*, Ezek. xl 14.

איתיוטרו Ethayatroen, See in תאט

אתך. See נתך
אתכלה. See in תכל.

אתן Athoen. An afs.
Fem,

ותרא האתון את מלאכה Vattearee *haathoen* eth malach adonay. And *the afs* saw the angel of the Lord, Numb. xxii. 23.

Plural.

רכבי אתנות צהרות Roe-chevea *ethoenoeth* tsechoeroeth

אתן

That ride on white *asses*, Judg. v. 10.

Affix.

ויחבש את אתנו Vayache-voesh eth *ethoenoe*. And saddled *his afs*, Numb. 22. 21

אתן Athan, *Cha*.

1st. An afs, the same as in the Hebrew, but with some variation in the postfix letters; particularly in the plural, which has final ן *nun* instead of the ת *thau*, in the Hebrew.

2d. A furnace.

לנוא אתון נקרא יקידתא Le-goe *attun nura yekidta*. Into the midst of a fiery *furnace*, Dan. iii. 15.

כתננא דאתונא Kithnana *deattuna*. As the smoke of a *furnace*. Targ. Onk. Gen. xix. 28.

אותניתא Oethaneethea, *Talm*. Mourning vestments. Jerus. *Talm*. San. chap. 2.

אתנסיאה Athanasseeah. *Rab*. Immortality, in Medrash. Shear. chap. i. 3. Vayikra Rabb. Prov. xxiii. 31.

And the Hebrew word עלמות Pfalm, xlviii. 15, is of

אתר

is translated in Greek by *Aquilas*.

אתר Athar, *Cha.* A place, &c.

אתר כְּשֵׁר לָנָא לְמַבֵּת *Ethar cashear lana limvath.* A convenient place for us to lodge.

Targ. Onk. Gen. xxiv. 23.

Emphat.

וְאֶשְׁרֵי לָךְ אֶתְרָא דִּיעֲרוֹק לְתַמָּן
Veeshavvea lach athra de-yengroek lethamman. Then I will appoint thee a place whether he shall flee. Targ. Onk, Exod. xxi. 13.

Affix.

וְכַעַן אֵייל לָךְ לְאַתְרָךְ *Uche-angn ezeal lach leathrach.* And now (therefore) go to thy place. Targ. Onk. Numb. xxiv. 11.

Plural.

אֲבָדָא תְּאֲבָדוּן יֵת כָּל אֶתְרָא
Abbada theabdun yath cal athraya. Ye shall utterly destroy all the places. Targ. Onk. Deut. xii. 2.

It is used in the same sense in *Talm.* Hebrew. Berach. fol. lxiii. 1.

אַתּוּר Attur. *Cha.* Assyria. Targ. Jona. Gen. x. 11. and

אבנט

Targ. Jerus. ibid. xxv. 18.

אתרוג. See in תרג

I shall now treat of those words which are reckoned to have more than three letters for their roots.

And first, of those of four letters.

אבנט Avneat. A girdle.

וְחִנְרַת אֲתָם אֲבִנִּים *Vechagarta oetham avneat.* And thou shalt gird them with a girdle, Exod. xxix. 9.

Plural.

וַעֲשִׂיתָ לָהֶם אֲבִנִּים *Veang-seetha lahem avneateem.* And thou shalt make girdles for them, ibid xxviii. 40.

Affix.

וְאֲבִנְתָּךְ אֲחֻזְקָנִי *Veavneatecha echazkennu.* And with thy girdle will I strengthen him, Isai. xxii. 21.

אלמג Almag. A specie of cedar, very hard and firm.

עֵצֵי אֲלֻמְגִים הִרְבֵּה מְאֹד
Etsea almuggeem harbeah meoed. Great plenty of almug trees, I. Kings x. 11.

And in II. Chron. ii. 8. it is written **אֲלֻמְגִים** with a
Vol. I. Q q q q trans-

ארגז

transposition of the letters מ. and ג.

הראל Hareal. An angel, as some say : or as others think, it denotes extraordinary strength. See in **ארה** ; to which root Kimchi seems inclined to think it belongs ; and is then the same with **אריאל**, although the י *yod* is dropt in this.

And R. Judah says, that it is compounded of two words **הר-אל** *har-eal*, the mountain of God ; which expression is figuratively used to denote the angels, as not being subject to mortality. See Sepher, **אהלי יהודה**. fol. viii. 1.

Plural.

הן אראלם צעקו חצה Hean erellam tfaengku chutfa. Behold, *the angels* have cried without, Isai. xxxiii. 7.

See Aben Ezra, Kimchi, Abarbanal, &c. on the passage.

ארגז Argaz. A coffer.

תשימו בארגז כסדו Taseemu vaargaz mitfiddoe. Shall ye put *in a coffer* by the side thereof, I. Sam. vi. 8.

אגרטל

Second, those of five or more letters.

אגרטל Agartal. A charger, or bowl.

Plural.

אגרטלי זהב שלשים Egarte-lea zahav sheloeshem. Thirty *charges of gold*, Ezra i. 9.

אדרכן Adarcan. A dram the eighth part of an ounce.

Plural.

ואדרכנים רבו Vaedarcoeneem ribboe. And ten thousand *drams*, I. Chron. xxix. 7.

לאדרכנים אלף Laedarcoc-neem aelph. Of a thousand *drams*, Ezra viii. 27.

אחשדרפן Achashtarpan. A Lieutenant, or governor of a province.

And according to Kimchi, it is a compound word, and denotes the great officers of state that continually attend on the King.

ואל האחשדרפנים Veel achashtarpaneem. And to *the lieutenants*, Esth. viii. 9.

אחשתרן Achashtarar. A camel or dromedary.

This Kimchi observes, is also a compound word.

האחשתרנים

אלגביש

הַאֲחֻשְׁתָּרִים בְּנֵי הָרָמָכִים
Haachasteraneem benea haram-
macheem. Camels, young
dromedaries, ibid. verse x.

אלגביש Algavaveesh.
 Great hail-stones.

וְאַתָּה אֲבִי אֶלְגָּבִישׁ תִּפְלָה
Veatteanah avneah elgaveesh
tippoelenah. And ye, (O)
great hail-stones, shall fall,
Ezek. xiii. 11.

ארגמן

ארגמן Argaman. Pur-
 ple.

וּפָרְשׁוּ עָלָיו בִּגְדֵי אֶרְגָּמָן
Upha-
refu alav begged argaman.
 And they shall spread a purple
 cloth thereon, Numb. iv.

13.
 And with ו *van* instead of מ
mem.
 וּבְאַרְגָּמָן *Uveargavan. And*
in purple, II. Chron. ii. 6.

נשלמתי אות האלה
 בשם אשר חכמה יאלף

ב.

B. Is the second letter of the Hebrew Alphabet. It is a servile, and one of the prefix letters, and signifies *in, on, among, &c.* It is in number two.

It is one of the labial letters, and which are so called from the manner or method of pronouncing them, which is by pressing the whole length of the lips together, and then forcing them open again by a strong breath. It is used as an abbreviation by the Jewish writers in a number of instances; too many to be here all enumerated. I shall notice a few: **בב** stand for בעל **בית** Bangal bayith. The master of (the) house. **בא** for באלפים **ב** Beth alapheem. Two thousand. **בה** for ברוך אדני Baruch Adonay. Blessed be God.

בבת Bavath. The apple of the eye.

כִּי הִנֵּנִי בָּכֶם נֹגַע בְּבַת עֵינִי
Kee hanoegeaang bachem noegeaang bevavath eanqe. For

he that toucheth you, toucheth on the apple of his eye, Zech. ii. 8.

And with the second radical dropt.

אַל תִּדְּוֹם בַּת עֵינֶיךָ Al tiddoem bath eaneach. Let not the apple of thine eyes cease, Lament. ii. 18.

באנ Talm. See in **בנה**.

בארן Badan, Talm. The name of a place.

רִמְמוֹנֵי בָאדָן Rimmoenea badan. The pomegranates of Badania. Soeph Arlah. fol. lxxxii. Keleem, fol. xxvii, and Ayoedang zara. fol. lxxiv i.

באלה Balah; or as some write it, **באלא** Bala, Talm. Rab. A wood. Kama. fol. iii.

And Onkelas translates the Hebrew word **וְתֵאֵל**.

וְתֵאֵל בְּלָא Vethurbela. The ox of the wood. Targ. Onk. Deut. xiv. 5.

באר Beaeat.

1st. To declare, make plain, &c.

Preter.

בֵּאֵר אֶת הַתּוֹרָה הַזֹּאת Beaeat

באר

ear eth hattoerah hazzoeth.

Declared this law, Deut. i. 5.

Infin.

באר היטב Baear heateav.

Very plainly, ibid. xxvii. 8.

Imperat.

ובאר על הלחות Uvaear al halluchoeth. And make (it) plain upon the tables, Hab. ii 2.

2d. A well or pit.

באר מים חיים Beear mayim chayeem. A well of living waters, Solom. Song. iv. 15.

כי חפרתי את הבאר הזאת Kee chapartee eth habear hazzoeth. That I have digged this well, Gen. xxi. 30.

Plural.

וכל הבארות אשר חפרו עבדי Vechal habearoeth esher chapheru aydea aveev. And all the wells which his father's servants had digged, ibid. xxvi. 15.

בארות חמר Beeroeth cheamar. Slime pits, ibid. xiv. 10.

באר Beaeear, Cha. A well, the same as in the Hebrew; but with a aleph postfixed.

באש

See farther in *ביר*.

ביאור Beur, Rab. An exposition.

ביאור על חתורה Beear al hattoerah. An exposition on the law.

בארנ See in ברנ

באש Baash. To stink, abomination.

ובאש היאר Uvaash hayoer. And the river shall stink, Exod. vii. 18.

Niph.

ונם נבאש ישראל בפלשתים Vegam nivaash yisraael baplishteem. And (that) Israel was also held in abomination by the Philistines, I. Sam. xiii. 4.

Hiph.

ולא הבאש Velae hivaesh. And it did not stink, Exod. xvi. 24.

אשר הבאשתם את ריחנו Esher hivaashtem eth reacheanu. Because ye have made our savour to stink, or be abhorred, ibid, v. 21.

Hith.

כי התבאשו עם דוד Kee bithbaeshu im daveed. That they bad

had made themselves odious to David, I. Chron. xix. 6.

The noun.

וַאֲעִלָּה בָּאֵשׁ מַחְנִיכֶם וּבְאַפְכֶם
Vaaengleh beesh machenea-
chem uveapchem. And I
have made *the stink* of your
camp to come up unto your
nostrils, Amos iv. 10.

Affix.

וְעִלָּה בָּאֵשׁ Veanglah vae-
shoe. And *his stink* shall come
up, Joel ii. 20.

2d. Cockle, a weed.

Fem.

וְתַחַת שְׂעִירָה בָּאֵשָׁה Vetha-
chath seengrah vashah. And
cockle instead of barley, Job
xxx. 40.

3d. Wild grapes: which
as some say rot on the vine,
and stink.

וַיַּעַשׂ בָּאֵשִׁים Vayangas beu-
sheem. And it brought forth
wild grapes, Isai. v. 2.

בָּאֵשׁ Baash, Cha. To
stink, or abhor: the same as
in the Hebrew.

דֵּי אֲבָשְׁתִּין יֵת רִיחָנָא Dee
aveshtun yath reachana. Be-
cause *ye have made our favour to*
stink. Targ. Onk. Exod. v. 21.

I must observe, that all the
other words in the Hebrew of
this signification, are transla-
ted in Chaldee סרי, which see.

And as to the Hebrew
word רוע, it is translated in
Chaldee, אבאיש. See ביש.

בבא Bava, Cha. A gate,
door, or entry.

וְעַל בָּבְאָ דְּבֵיתֵיהּ Veal bava
devaytheah. And at *the gate*
or door of his house. Targ.
Jerus. Esth. v. 14.

It is used in the same sense
in Talm. Hebrew. Shab. fol.
xxxii. 1. Gitteen. fol. Ixviii.
2. and Menach. fol. xxxiv.
1.

בבה Bavah, Cha. The
apple of the eye.

וְיֵד בִּבְתָּא דְּעֵינָא Heach
bavta dengayna. As *the ap-
ple* of the eye. Jerus. Targ.
Prov. vii. 2.

Construc.

נִמְרְנוּן כְּבֵבַת עֵינֵיהוֹן Na-
treenun kevavath eaneahoen.
He kept them as *the apple* of
their eye. Targ. Onk. Deut.
xxxii. 10.

It hath the same significa-
tion

tion in *Talm.* Hebrew. Git-
teen. fol. lxi. 1.

כבו Bava. *Cha.* To hate.
Targ. Jona. Gen. xxxvii. 4.

בבואה Bavuah. *Talm. Rab.*
A shadow. The shadow of
any thing seen in the water.
Avoedang Zara. fol. xlvii. 1.
Nedar. fol. ix. 2. and Keree-
thuth. fol. vi. 1. Beresheet
Rabba. sect. iv. Yalkut. fol.
lxxv. 65. col. 3.

בוביא Buvya. *Talm.* A
platter, dish, or porringer,
&c. Pefacheem. fol. xxx. 2.
Shab. fol. xxix. 1.

בוביתא Buvyatha. *Talm.*
Soaked in water. Chal. fol.
lxxxv. 2.

בבלי Baval. *Cha. Talm.* Ba-
bylon.

בבלי Talmud *bavlee.*
The *Babylonian* Talmud.

ביבר Beevar. *Talm.* Any
place where living creatures
are kept; as an aviary, a
pond, or park.

אין צדין דנים מן הביברין ביום טוב
Ean tsadeen dageem min
habeevreen beyoem toev.
Must not hunt or catch fish
from *the ponds* on a festival.
Berfa. fol. xxiii. 2.

בג Bag. Meat, provi-
sion.

מִפֶּת בֶּן הַמֶּלֶךְ Mippath bag
hamelech. The King's meat,
Dan. i. 5.

It is here used in conjunc-
tion with **פֶּת**, which signifies
a morsel; so that the passage
in verse the 8th, signifies,
He would not defile himself
with a morsel of the King's
meat.

בגד Bagad.
1st. To act or deal trea-
cherously, &c.

כָּל רֵעִיהָ בָגְדוּ בָּהּ Cal rea-
enghu bagedu vah. All her
friends have dealt treacherously
with her, Lament. i. 2.

Fem.

וַתֵּרָא בָגֹדָה אֶחָתָהּ יְהוּדָה
Vattere bagoedab echoethah
Yehudah. And her treache-
rous sister Judah saw (it).
Jerm. iii. 7.

Another form.

אֲנָשֵׁי בָגְדוֹת Anshea boge-
doeth. Treacherous persons.
Zephan. iii. 4.

2d. Cloaths, raiment, &c.

וְלֹא תִחַבֵּל בְּגַד אֱלִמָּנָה Veloe
thachevoel begged almanah.

Nor

Nor take a widow's *raiment* to pledge, Deut. xxiv. 17.

Plural. Masc.

וְלָבַשׁ בְּגָדִים אֲחֵרִים Velavash begadeem achereem. And he shall put on other garments, Levit. vi. 4.

Affix.

וַיִּקְחוּ אִישׁ בְּגָדוֹ Vayikchu eesh bigdoe. And they took every man his garment, II.

Kings ix. 13.

לָמָּה קָרַעְתָּ בְּגָדֶיךָ Lammah karangta begadecha. Wherefore hast thou rent thy clothes, ibid. v. 8.

Construc.

אֶת בְּגֵדֵי עֵשָׂו Eth bigdea eafav. The raiment of Esau, Gen. xxvii. 15.

Fem. Plur.

כָּל בְּגֵדוֹתֶיךָ Cal bigdoethecha All thy garments, Psalm xlv. 9.

בגר Beged. Rab.

1st. Treachery, perfidiousness, &c.

2d Garment, &c. The same as in the Hebrew.

בגה Bagah; or, as some write it, באגיא Bagayya, Talm. A field, plain, or val-

ley. Betfa. fol. xxi. 1. Eruveen. fol. lxxiii. 1. &c.

בגין. See גין.

בגל; whence בגללי; for which see in גלה.

And בגלל, see in גלל; for the ב appears to me to be servile.

בגר Bagar; whence בגרות Bagroeth. Talm. Rab. Puberty.

אין בין נערות לבגרות אלא ששה Ean bean naangroeth lebagroeth ela shifha chedasheem bilvad. There is (no distance) between youth and puberty, than six months only. Kethuboeth. fol. xxxix. 1. Maimonides, in Hilchoeth Eefhoeth, chap. ii.

בגרונדי. See in גנר.

בר Bad.

1st. Linen.

וְלָבַשׁ הַכֹּהֵן מִדֵּי בַר Velavash haccoehean middoe vad. And the priest shall put on his linen garment, Levit. vi. 3.

וַהֲבִינֵהוּ לְבִישׁ הַבְּדִים Vehinneah haesh levush habaddeem. And behold, the man clothed with linen, Ezek. ix. 11.

2d. Lies, liars, &c.

מִפֶּר אֲתוֹת בְּרִים Meaphear
oethoeth *baddeem*. That frus-
trateth the tokens of *the liars*,
Ifai. xlv. 25.

3d. Staves; also branches.

וְעִשִּׂית בְּרִים לַמִּזְבֵּחַ Veang-
feetha *vaddeem* lammizbeach.
And thou shalt make *staves*
for the altar, Exod. xxvii. 6.

Construc.

וְעִשִּׂית בְּרִי עֵצֵי שִׁטִּים Veang-
feetha *baddea* etfea Shitteem.
And thou shalt make *staves of*
Shittim wood, *ibid.* xxv. 13.

וַתַּעַשׂ בְּרִים Vattangas *bad-*
deem. And brought forth
branches, Ezek. xvii. 6.

Affix.

יֹאכַל בְּרִיו בְּכֹר מָוֶת Yoe-
chal *baddav* bechoer maveth.
The first born of death shall
devour *his members*; which
to man, are in the same rela-
tion as the branches to a tree.
Job xviii. 13.

And some are of opinion,
that it denotes his children;
and which are his branches.

4. Used as a preposition,
in, with, among, &c.

וַיַּגְעוּ עַמִּים בְּרִי רִיק Veyige-
ang ameem *bedea* reek. And
the people shall labour *in*
vain, Jerm. li. 58.

בְּרִי שֹׁפָר וַיֹּאמֶר הָאֵחַ Bedea
shoepfar yoemar heach.
Among the trumpets, he saith,
Ha, ha, Job xxxix. 25.

בָּרַד Badad. Alone, soli-
tary, &c.

And is used indiscriminate-
ly to male and female.

בָּרַד יָשָׁב Badad yeafheav.
He shall dwell *alone*, Levit.
xiii. 46.

שָׁכְנִי לְבָרַד Shoechenee *le-*
vaded. Which dwell *solitary*,
Micah vii. 14.

And with the third radical
dropt.

בַּד בְּבַד יְהִיָּה Bad bevad
yeeheye. *Of each* there shall be
a like (weight) Exod. xxx. 34.

And Kimchi observes, that
it signifies *alone*; i. e. each
shall be ground *alone*.

לְבַד מִטָּף Levad mittaph.
Besides the children, *ibid.* xii.
37.

מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבַד Mish-
pachoeth mishpachoeth *levad*.
Every family *apart*, Zech.
xii. 12.

מִלְבַּד נְשֵׁי בְנֵי יַעֲקֹב Milvad
neshea venea yaengkoev. *Be-*
sides Jacob's sons wives, Gen.
xlvi. 26.

ברא

And in the affixed pronouns, it is with *dagafsh* in the 7.

ברא Bada. To devise, to feign, &c.

אֶשֶׁר בָּרָא מִלְּבּוֹ *Esher bada milliboe*; which he *had devised* of his own heart, I. Kings xii. 33.

כִּי מִלְּבַךְ אָתָּה בּוֹרֵא *Kee millibcha attah voedam*. But thou *feignest them* out of thine own heart, Nehem. vi. 8.

ברא Bada. *Cha*. A liar; for which reason, the familiar spirits are called in the *Targums*.

בִּידֵּעַן Biddeen. *Liars*.

It is used in the same sense in *Talm.* and *Rab.* Hebrew. San. fol. lxxxix. 2. R. Azariah in Meor Enangeem. fol. cxlv. 2.

בַּד Bad. In *Talm.* Hebrew, signifies,

1st. Linen.

2d. A branch.

3d. A wine or olive press; also an equal weight or quantity.

בְּדוּבָר Beduvar. *Talm.* Backward, behind, &c. Berachoeth. fol. vi. 2.

ברה

בַּדַּד Badad. *Rab.* Solitude.

Kav venakee. Prov. viii. 20.

בִּדְדָּה Bedeed. *Talm.* A spade, or shovel, &c. Keleem. chap. xxix. fol. 43.

בּוֹדֵידָה Boeededah. *Talm.* A vat under a wine press. Sheveengeeth. fol. xliii.

בִּדְדֵּעַן Bededeen. *Talm.* A kind of ditch, or trench. Moed katoen. fol. iv. 2.

בְּדוּדֵין Bedudeen. *Rab.* Old clothes, skins. or hides. Eacha Rabbathee. chap. i.

בַּדָּדֵעַן Badadeen. *Talm.* Wine pressers. Taharoeth. fol. cxxiii.

בּוּדִיָּא Budyā. *Talm.* A mat. Kethub. fol. 1. 2. Succa. fol. xx. 2.

בֵּרַח Badach. *Cha*. To rejoice, be glad, &c.

Preter.

בִּדְחֻ Vedachu. *They are glad*. Targ. Jerus. Lament. i. 21.

Imperat.

חֲדֵיעַ וְבִרְחֵי Chadeee uve-dechee. *Rejoice and be glad*. Targ. Jerus. ibid. iv. 21.

Future.

אֶחְדֵּעַ וְאֶבְרַח Echdea veev-dach. *I will be glad, and I will rejoice*. Targ. Jerus. Psal. ix. 3.

וּבְרַחֵן

וְיִבְדְּחוּ בָּךְ *Vcyivdechun bach.*

And let them rejoice in thee.

Targ. Jerus. ibid. v. 12.

It is used in *Talm.* Hebrew to denote hilarity and joy.

Eruveen. fol. xxix. 1.

ברל Badal. To separate, &c.

Niph.

לֹא נִבְדְּלוּ *Loe nivdelu.* Have not been separated, Ezra ix. 1.

וְכָל הַנִּבְדָּל מֵעַמִּי הָאֲרָצוֹת *Vechal hanivdal meaangmea haeratso-*

eth el toerath haeloeheem. And all they that had been separated from the people of the lands, unto the law of God.

Nehem. x. 29.

Hiph.

הִבְדִּיל ה' אֶת שֵׁבֶט הַלֵּוִי *Hivdel adonay eth shevet halleave.*

The Lord separated the tribe of Levi, Deut. x. 8.

Huph.

וְהָעָרִים הַמִּבְדָּלוֹת *Veheangreem hamivdaloeth.* And the separate cities, Josh. xvi. 9.

2d. A piece.

אוּ בְרֵל אוֹ *Oe vedaloezen.*

Or a piece of an ear, Amos iii. 12.

3d. Tin.

אֶת הַבְּדִיל *Eth habdeel.* And the tin, Numb. xxxi. 22.

Affix.

וְאַסִּירָה כָּל בְּדִילֶיךָ *Veaseera cal bedeelayich.* And I will take away all thy tin, Isa. i. 25.

ברל Badal, Cha. For, that, &c.

בְּדִיל דִּיאֲנֻן בִּשְׂרָא *Bedeel deinnun bifra.* For that he (is) flesh. Targ. Onk. Gen. vi. 3.

בְּדִיל דִּימֵב לִי *Bedeeldeyee-tav lee.* That it may be well with me. Targ. Onk. ibid. xii. 13.

It is likewise used as a personal pronoun with affix, as,

בְּדִילֶךָ *Bedealeach.* For thy sake. ibid.

It is also used in the first and third person: in the former of which it has *yod* postfixed, and in the latter, *he*: and is never used without ב.

הבדל Hevdal, *Talm.* A separation, distinction, &c. Metfia. fol. lxxxix.

בְּדוּלְכִי *Bedoelkee, Rab.* A kind

ברק

kind of image. Medrash. She-mueal. fol. lviii. 4. And some read ברקלי with ר.

בדס Badas. A kind of woollen garment. Keleem. chap. last; and some read **בדס**.

ברק Badak. A breach, also to repair: also a calker.

וְהֵם יְחַזְּקוּ אֶת בְּדֵק הַבַּיִת Ve-heam yechazkueth *bedek habbayith*. And let them repair the breaches of the house, II. Kings, xii. 6.

לְבָדֹק וּלְחַזֵּק הַבַּיִת Livdoek ulechazzeak habbayith. To repair and strengthen the house, II. Chron. xxxiv. 10.

Affix.

מְחַזְּקֵי בְדֵקָא Machezeekea *bidkeach*. Thy calkers, or more properly, the strengtheners of thy breach, Ezek. xxvii. 9.

ברק Badak, *Cha*. To search, try, spy, enquire, &c. Participi. Pres.

וְאַלְהָא בְּדִיק לִבָּיָא Vealaha *vadeak libbaya*. But the Lord trieth the heart. Targ. Jerus. Prov. xvii. 3.

Infin.

לְמַבְדֵּק יְסוּדֵי אֶרֶעָא Lemiv-

ברק

dak yeseedea arang. The foundations of the earth be searched. Targ. Jona. Jerm. xxxi. 37.

Imper.

בְּדוּקוּ יַת אֶרֶעָא Beduku yath arang. Search the land. Targ. Jona. Judg. xviii. 2.

It is of the same signification in *Talm.* Hebrew, *Kethub*. fol. cx. and *Oehaloeth*. fol. lxi.

בדק Badak, in Chaldee, also signifies a breach, the same as in the Hebrew: and generally has א aleph postfixed.

בדקא Bidka *Talm.* A pool or pond of standing water. *Bava Metzia*. fol. lxvi. 2. *Bava Bathra*. fol. xli. 1.

And the Glossary explains it, to signify an inundation.

בדקא Bidka, in *Talm.* Hebrew, denotes, a floor, or foundation: and according to the Glossary, windows.

בדר Badar, *Cha*. To scatter, disperse, &c.

Preter.

וּבְדַר ה' יִתְּהוֹן מִתָּמָן Uvadar adonay yathhoen mittamman

בהה

man. And the Lord *scattered* them from thence. Targ. Onk. Gen. xi. 9.

וּמִתָּמָן בְּדִרְיָנוּ Umittam-man *badreenun*. And from thence *he scattered them*. Targ. Onk. *ibid.* verse ix.

Plural.

וַיִּכְנִישׁ מִבְּדָרֵי יִשְׂרָאֵל Vey-ichneash *mevadrea yisraeal*. And shall assemble *the outcasts* of Israel. Targ. Jona. Ifai. xi. 12.

It is used in the same sense in *Talm.* and *Rab.* Hebrew. *Talm.* Jeruf. Berachoeth. chap. last.

בהה. See in יהדי. The ב beth being servile.

בהה Baha. Void, empty.

תְּהוּ וְנִהוּ Thoehu *vavoebu*. Without form and void. Gen. i. 2.

It is of the same signification in the *Cha*. See Targ. Jeruf. *ibid.*

בהט Bahat, Marble, of the porphyry kind, Esth. i. 6.

בהל Bahal. To be troubled : to be put into disorder

בהל

or confusion, also haste, hurry, &c.

Niph.

וַתֵּרָא בִּי נְבָהֶל מָאֵד Vattearee *kee nivhal meoed*. And she saw that *he was* fore troubled, I. Sam. xxviii. 21.

This is reckoned in the Preter tense ; as being pointed with *pathach*. Kimchi on the roots.

Participi. with kamets.

נְבָהֶל לַהוֹן אִישׁ רָע עֵינָן Niv-bal lahoen eesh rang ayin. *He that hasteth* to be rich, (hath) an evil eye, Prov. xxviii. 21.

כִּי נְבָהֶלוּ מִפְּנֵי מִיפְּנָאֵב. Kee *nivhelu* mippanav. For *they were* troubled at his presence, Gen. xlv. 3.

Hiph.

וְהִבְהִילָנִי Veshadday *hivheelanee*. And the almighty *troubleth me*, Job xxiii. 16.

The Noun.

וְהִפְקַדְתִּי עֲלֵיכֶם בְּהֶלָּה Vephikadtee eleachem *behalah*. And I will appoint *terror* over you, Levit. xxvi. 16.

בהל Bahal, *Cha*. Trouble, terror, haste, &c. the same

בהם

same as in the Hebrew, but as it differs in form, I shall produce a few examples.

אֵרֵא אֶתְּבְּהִילִי מִן־קַדְמוֹתָי E-
rea ithbeheelu min kadamoe-
hee. For *they were troubled*
at (or from) his presence.
Targ. Onk. Gen. xlv. 3.

וַיַּחְזִי רֹאשִׁי יְבַהֲלֵנִי Vechez-
vea reashee yevahelunnanee.
And the visions of my head
troubled me, Dan. iv. 2.

אָזְלוּ בְּבִהְלוֹ לִירוּשָׁלַם Eza-
lu bivheelu lerusheleam. They
went up *in haste* to Jerusa-
lem, Ezra. iv. 23.

It is used in the latter sense,
in *Talm.* Hebrew. Yevamo-
eth. fol. xxxiv. 1.

בהם Baham. Whence

בְּהֵמָה Beheamah. A beast:
cattle in general.

בְּהֵמָה וָרֶמֶשׁ Bebeamah va-
remes. *Cattle and creeping*
things, Gen. i. 24.

מִכָּל הַבְּהֵמָה הַטְּהוֹרָה Mic-
cal babbeamah hattehoerah.
Of every clean *beast*, ibid.
vii. 2.

And Kimchi observes that
the ה *he*, is to mark the Fem.

In regimen.

בהן

וְאֵת בְּהֵמַת הַלְוִיִּם Veeath
behemath halviyyim. And
the cattle of the Levites,
Numb. iii. 41.

Plural.

וְשֵׁן בְּהֵמַת Veshen beheamo-
eth. And the teeth of *beasts*,
Deut. xxxii. 24.

But בְּהֵמוֹת Behemoeth in
Job, xl. 10. is the name of a
certain great beast. Though
what it really is, is unknown.
See Aben Ezra, and R. Levi
Ben Gershoem, on Job.

בהן Boehen. The thumb,
or great toe.

וְעַל בְּהֵן יָדָם הַיְמָנִית Veal
boehen yadam haymaneeth.
And upon *the thumb*, of their
right hand. Exod. xxix. 20.

Plural.

וַיִּקְצְצוּ אֶת בְּהֵנוֹת Vayeka-
tssetfu eth behoenoeth. And
cut off *the thumbs*, Judg. i. 6.

בהק Boehak. A kind
of freckled pimple or spot,
mentioned in the description
of the leprosy, Levit. xiii.
39.

It is of the same signification
in Chaldee; and according to
Elias

Elias it is of a white colour, and very bright.

מִזְזֵעַב יֶקָרֵאֵה מִבְּהֵקֵן שְׁמִי שְׁמַיָּא Mizzeev yekareah *mavheekeen shemea shemaya*. From the splendour of his glory, were the heaven of heavens *brightened*. Targ. Jona. II. Sam. xxii. 13.

It is of the same signification in *Talm.* and *Rab.* Hebrew. San. fol. c. i. Bere-sheeth Rabba. Sect. xl.

מֻבְּחָק Muvhak, in *Talm.* and *Rab.* Hebrew, signifies manifest, excellent, illustrious, &c.

בהר Bahar.

1st. Bright.

וַעֲתָה לֹא רָאוּ אוֹר בְּהֵר Veangta loe rau oer *babeer*. And now they see not the *bright* light, Job xxxvii. 21.

2d. בְּהֵרֶת *Bahereth*. A bright white spot, or pimple, in leprosy, Levit. xiii. 2.

It is of the same signification in the *Chaldee*. And likewise in *Talm.* Hebrew.

בהת Behath. *Cha.* Shame, confusion, &c.

אֶף מִמְצָרִים תְּבַהֲתִין כְּמָה

דְּבִהֲתִתָּ מֵאַתּוּרָאֵה Aph mim-mitfrayim *tivbetheen kema divbeatht meaatturaah*. Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Targ. Jona. Jerm. ii. 36.

וְתִתְקִיף בְּבֵית בְּהִתִּיָּה Ve-thathkeaph beveath *bebattheah*. And taketh him by his private parts. Targ. Onk. Deut. xxv. 11.

בוא Boe.

1st. To come, bring; also an entry.

בָּא אַחֵךְ בְּמֶרְמָה Ba acheecha bemirmah. Thy brother came with subtlety, Gen. xxvii. 35.

And without א *aleph*.

כִּי עַל יוֹם טוֹב בָּנוּ Kee al yoem toev *banu*. For we come in a good day. I. Sam. xxv. 8.

And with paragogic ה.

בְּבִאָה רַגְלֶיךָ הָעִירָה Bevocah raglayich haengrah. When thy feet enter into the city. I. Kings xiv. 12.

וְהֵבֵאתִי עֲלֵיכֶם Vcheaveathee eleachem. And I will bring upon you, Levit. xxvi. 25.

וְהֵבֵאתָ

וְהִבִּיֵּאָה אוֹתָם אֶל הַכֹּהֵן *Ve-beaveeah oetham el hacoehaan.*
And she shall bring them un-
 to the priest, Levit. xv. 29.

Participi.

כִּי הוּבְאוּ בֵּית יוֹסֵף *Kee bu-
 veu beath yoeceph.* Because
they were brought into Joseph's
 house, Gen. xliii. 17.

Another form.

The noun.

אֶל מְבוֹא הַשְּׁלִישִׁי *El mavoe
 hafhleeffee.* Into the third
entry, Jerm. xxxviii. 14.

וַיְבִיֵּאֵנִי בַּמְבוֹא *Vayveeanee
 vamavoe.* And he brought
 me through *the entry*, Ezek.
 xlvi. 19.

2d. Fruits; or encrease of
 the earth.

וַיַּעֲשׂוּ פְרֵי תְבוּאָה *Vayaeng-
 fu perree thevuah.* And they
 yield fruits of *increase*, Psal.
 cvii. 37.

וַאֲכַלְתֶּם מִן הַתְּבוּאָה יָשָׁן *Voechaltem min hatvuah
 yashan.* And ye shall eat of
 the old *fruit*, Levit. xxv. 22.

Plur.

מִסְפַּר תְּבוּאֹת *Mispar te-
 vuoeeth.* The number (of the
 years) of *the fruits*, ibid. ver.
 16.

בִּיאָה *Beeah*, in *Talm.* He-
 brew is used to denote coition.
 San. fol. lxxv. and Kiddu-
 sheen. chap. 1st.

בִּי *Mavuy. Talm.* An
 entry, *Mishna. Shab. chap.*
xvi.

בֹּאֵת *Bavaath*; or בּוֹתָא
Bavta, in *Talm.* and *Rab.* He-
 brew, signifies the swan. Chu-
 leen. fol. lxiii. 1. and *Jona.*
 on *Levi. xi.*

And some read כּוֹתָא.

בוז *Buz.* To despise,
 &c.

כִּי מִי בּוֹ לְיוֹם קְטָנוֹת *Kee
 mee vaz leyoem ketanoeth.*
 For who *hath despised* the day
 of small things, *Zech. iv.*
10.

אֵוִילִים בָּזוּ *Eveeleem bazu*
 Fools despise, *Prov. i. 7.*

The noun.

בְּגָאוֹה וָבוֹ *Begavah vavuz.*
 With pride and contempt,
Psal. xxxi. 19.

בוך *Bach.* Perplexity.
 Niph.

נִבְכוּ עֵרֵי בָקָר *Navoechu
 edrea bakar.* The herds of
 cattle are perplexed, *Joel i. 8.*
 Fem.

בוך

Veha-
cengr shushan navoecha. But
the city of Shushan *was per-
plexed*, Esth. iii. 15.

And with kibbutz instead
of choelam.

נְבוּכֵחֶם הֵם בְּאֶרֶץ *Nevuchem*
 heam baarets. They are
perplexed in the land ; i. e.
 they are embarrassed, as not
 being able to determine which
 way to proceed, Exod. xiv.
 3.

The Noun. Fem.

ומבוֹכָה Umevucha. And
perplexity, Isai. xxii. 5.

Affix.

Attah ^{עַתָּה} תִּהְיֶה מְבוֹכָתָם theeheyeh mevuchatham. Now shall be *their perplexity*, Micah vii. 4.

בול Bul.

ist. The stock, or trunk
of a tree, or plant.

לְבוֹל עֵץ אֶסְגֹּד *Leviul eats*
 esgoed. Shall I fall down (or
 bow) *to the flock* of a tree,
 Ifai. xlv. 19.

2d. Food.

Kee vul כִּי בּוֹל הָרִים יִשְׁאוּלוּ
hareem yifu loe. Surely the

בול

mountains bring him forth
food, Job xl. 20.

This, as Kimchi observes, is nearly the same as יבל.

3d. The eighth month of the Jewish ecclesiastical year, now called מרחשון Marcheshvan, or חשוון Cheshvan; and which answers to October and November.

בול *Bul. Talm.* A piece,
or portion. *Shab. fol. cxxviii.*
2. Metfia. fol. xc. i.

And R. Solom. says, it denotes a handful.

It likewise denotes the eighth month, the same as in the Hebrew.

rich men. Gitteen. fol. xxxvii.
I.

בולין Buleen. *Rab.* An army: a company of men, &c. Beresheeth. *Rabba.* Sect. vi. Yalkut. fol. iv. col. i.

בוליותם Bulyatas. Talm.
Rab. A counsellor, senator,
&c. Talm. Jeruf. Taang-
neeth. fol. lxix. col. 1. Koe-
heleth. Rabba. fol. i. col. 1.

And according to the Mo-
esaph Haangruch, it is writ-

ten בלוטי in Yoema. fol. viii.

2.

And Buxtorf writes בולוטיין.

בון. See in בין.

בוט Bus. A treading down under foot ; also pollution.

Future.

וְאָבִיט עַמִּים בְּאַפִּי *Veavus ammeem beappie. And I will tread down the people in mine anger, Isai. lxiii. 6.*

The noun, and which is fem.

וּמְבוֹסָה *Umevufab. And of treading down, ibid. xxii. 5.*

Construc.

וּמְאַלְהִים הִתָּה וְתְבוֹסָה *Umeaeloeheem haythatevufath aechazyahu. And the treading down, (or destruction) of Ahaziah was of God, II. Chron. xxii. 7.*

Pieng. Preter.

צָרֵינוּ בּוֹסְסוּ מִקְדָּשְׁךָ *Tfareanu boesefsu mikdashhecha. Our adversaries have trodden down thy sanctuary, Isai. lxiii. 18.*

In this example, the third radical is doubled.

Huph. Parti.

כְּפָגַר מוֹבֵס *Kephger muvas. As a carcase trodden under foot, ibid. xiv. 19.*

Hith.

וְאֶרְאֶךָ מִתְבוֹסֶסֶת בְּדַמֶּיךָ

Vaereach miibboesefeth bedamayich. And I saw thee polluted in thine own blood, or thou wast polluted, Ezek. xvi. 6.

It is used in the same sense in *Talm.* Hebrew. See Oehaloeth, chap. ii. and iii.

בוץ Buts. Fine linen.

וְתַחֲרִיךְ בּוֹץ *Vethachreech buts. And with a garment of fine linen, Esth. viii. 15.*

It is of the same signification in the Chaldee.

בוק Buk. Empty, void, &c.

בּוֹקָה וּמְבוֹקָה וּמְבֻלָּקָה *Buka umevaka umevullaka. (She is) void and empty, and waste, Nahum. ii. 10.*

Infin. Futur.

הִבּוֹק וְתִבּוֹק *Hibboek tibboek Empty, it shall be emptied, Isai. xxiv. 3.*

See farther in radix, בקק.

It is of the same signification in *Talm.* Hebrew. Avoe-dang, Zara. fol. xxxvii. 2. Chulleen. fol. l. 2. and Bava. Bathra. fol. cli. 2.

בוקא

בוק

בוקא *Buka, Talm.* A bone, generally applied to the thigh or hip bone. *Chuleen.* fol. xlii. 2.

בוקינים *Bukeeyanoes. Rab.* A horn, or trumpet. *Yalkut.* fol. clxxxvi. 2. *Zohar. Deut.* fol. cxxxii. col. 4.

בור *Boer,* A pit or cistern; and which differs from **בַּיַר**, as that is a spring; and this is a collection of standing water; or without any water at all. It is likewise used figuratively, to denote the grave, a prison, or dungeon.

בור *Vechee* יְכִי יִפְתָּח אִישׁ בּוֹר *yiphtach eesh boer.* If a man shall open a *pit*, *Exod.* xxi. 33.

בור *Vehab-* וְהַבּוֹר רָק אֵינוֹ בּוֹ מַיִם *boer reak ean boe mayim.* And the *pit* (was) empty, there was no water in it, *Gen.* xxxvii. 24.

Plural.

בורות *Uvoeroeth che-* וּבּוֹרֹת חֲצוּבִים *tsuveem.* And pits digged, *Deut.* vi. 11.

And with א *aleph.*

בורות *leha-* לְהַעֲבֹר בָּאֲרוֹת בָּאֲרוֹת *leha-*

בור

נִשְׁבְּרִים אֲשֶׁר לֹא יִכְלוּ הַמַּיִם *Lachtsoev lahem boeroeth boeroeth nishbareem esher loe yacheelu hammayim.* To hew them out *cisterns*, broken *cisterns* that can hold no water, *Jerm.* ii. 13.

וַיַּרְיֵצוּהוּ מִן הַבּוֹר *Vayreetsuhu min haboer.* And they brought him hastily from the *dungeon*, *Gen.* xli. 14.

וְנִמְשַׁלְתִּי עִם יוֹרְדֵי בּוֹר *Venimshaltee im yoeredea voer.* And I become like them that go down into the *pit*, *Psalms,* xxviii. 1.

בור *Bur, Cha.* Desolation, &c.

Futur.

וְאֶרְעָא לֹא תִבּוֹר *Vearang la thevur.* And that the land become not *desolate.* *Targ.* *Onk.* *Gen.* xlvii. 19.

בור *Bur, Talm.* A cistern; a pit: a collection of standing water. *Keleem.* chap. xv. *Oehaloeth,* chap. viii.

בור *Bur, Talm.* An ignorant or stupid person. *Mishna,* *Avoeth.* chap. ii.

בוש

It likewise denotes desolation, as in the Hebrew.

And is used in *Gba.* for thorns. See in **הב**.

בוש Bush.

1st. To shame, confound, &c.

בְּךָ בָּטַחְנוּ וְלֹא בִשְׁבוּ Becha batechu veloe *voeshu*. They trusted in thee, and were not confounded, Psalm xxii. 5.

בֹּשְׁבוּ וְגַם נִכְלַמּוּ Boeshu vegam nichlemu. They (shall) be *ashamed* and confounded, Isai. xlv. 16.

The noun.

Fem.

תַּכְסֹּף בִּישָׁה Techascha *vu-sha*. Shame shall cover thee, Obad. i. 10.

And with **ו** additional.

בִּשְׁנֵה אֶפְרַיִם יִקַּח Basbna ephrayim yikach. Ephraim shall receive *shame*, Hosea, x. 6.

Hiph.

וּמִשְׁנֵאֵינוּ הִבִּישׁוּתָּהּ Umefan-eanu beveshoetha. And they that hated us *hast thou put to shame*, Psalm, xlv. 8.

Hith.

וְלֹא יִתְבֹּשֶׁשׁ Veloe yitbbqes-

בוש

shashu. And were not *ashamed*, Gen. ii. 25.

וְהִחְזִיקָה בְּמִבְשָׂיו Veheeche-zeeka bimvushav. And taketh him by the secrets, i. e. those parts which it is a *shame* to uncover, Deut. xxv. 11.

Another form.

וַיַּחֲלִיו עַד בֹּשֶׁשׁ Vayacheelu ad *bush*. And they tarried till they were *ashamed*, i. e. they were ashamed of having tarried, or delayed so long, Judg. iii. 25.

Or, and they tarried till late.

2d. To delay : be slow in coming.

Pieng.

וַיֵּרָא הָעָם כִּי בִישׁ מֹשֶׁה Vayyar haangm kee *vosheasb* moefheh. And when the people saw that Moses *delayed*, Exod. xxxii. 1.

מִדּוּעַ בִּישׁ רִכְבוֹ לָבוֹא Mad-duang boesheasb richboe lavoe. Why (is) his chariot *so long* in coming, Judg. v. 28.

It is used in the same senses in *Talm.* Hebrew, Nedareem fol. xx. 1.

בִּישָׁן Bayshan, *Rab.* Bashful,

ful, shame faced, Mishna. Avoeth. chap. 2.

בז Bazaz. Spoil, prey, &c.

וּבָזָה וּבָזָה *Uvazaz bizzab.*
And shall spoil her spoil; or shall take her spoil, Ezek. xxix. 19.

But the first reading is more consonant to the idiom of the Hebrew.

בָּזְזוּ לָהֶם יִשְׂרָאֵל *Bazeeza lahem yisrael.* Israeal took for a prey unto themselves, Josh. viii. 27.

Niph.

וְנִבְּזוּ אֶרְמֹנוֹתֶיךָ *Venavoczur armanoethayich.* And thy palaces shall be spoiled, Amos iii. 2.

Pieng.

וּבָזוּ *Uvuzzazu.* And they shall spoil (them,) Jer. v. 37.

The noun.

וְבָבָזָה לֹא נָשְׁלְחוּ אֶת יָדָם *Uvabizzab loe fhalechu eth yadam.* But on the spoil they laid not their hands, Esth. ix. 10.

בז Baz. *Cha.* To despise, &c.

מִסְתַּכְּלִין מִבֶּזֶל *Mistacleen*

mevazzan lee. They look at (and) despise me. Targ. Jerus. Psal. xxii. 18.

Another form, Preter.

אֲרוֹם פִּתְגָמָא דִּהּ בִּי *Eruin pithgama daadonay bazea.* Because he hath despised the word of the Lord. Targ. Jerus. Numb. xv. 31.

See farther in **בסר**, and **שם**. 2d. Breast.

Plu. affix.

בִּיּוֹי אֶתְמָלְאוּ חֶלְבָּא *Beezoey ithmeleeu ehelava.* His breasts are full of milk. Targ. Jerus. Job xxi. 24.

בז Baz. In *Talm.* Hebrew signifies, to despise, contemn, &c. Perek. Kama. Soeta. fol. xl. and San. fol. lxv.

It also denotes breast in *Rab.* Hebrew, the same as in the *Cha.* Beresheeth Rabba, sect. v. and xxxv.

בז Bazaz. *Cha.* Spoil, prey, the same as in the Hebrew; but of some difference in the form: such, as the noun having א *aleph* postfixed instead of ה *he*, &c.

It is used in the same sense in

in *Talm.* Hebrew. Pefascheem, fol. lxxii. 2. Niddah fol. xv. 2. and Yevamoeth, fol. xxxi.

בזו Bizbeaz. *Gha.* To spend, or bestow, &c.

למה דין אנא מבזו ממונא למעבד צדקתא Lemah dean ena mevazbeaz mammoena lemengbad tfidketha. Why should I bestow or spend my money in acts of charity. Targ. Jerus. Eccle. iii. 22.

It is used in the same sense in *Talm.* Hebrew. Kethu, fol. l. 1.

בזבינא Bazbeena. *Talm.* A tax gatherer; a collector of tribute, mentioned in the New Testament by the name of publican. Bava Bathra, fol. clxvii. 1.

בזגא Bizga. *Talm.* A bundle; also a cord. Chuleen, fol. lii. 1.

בוה Bazah. To despise, also a mean or vile person.

Preter.

פי דברא בזה Kee devar adonay bazah. Because he hath despised the word of the Lord, Numb. xv. 31.

מדוע בזית את דברי Maduang bazetha eth devar adonay. Wherefore hast thou despised the commandment of the Lord, II. Sam. xii. 9.

Niph.

נבזהו בעיני נמאס Nivzeh beeanav nimas. In whose eyes a vile person is contemned, Psal. xv. 4.

This is the opinion of Jar-chi; but others think it signifies, to despise, i. e. all the good works which he hath done, are despised by him: as not arrogating to himself any extraordinary merit from them; so great is his meekness. See Aben Ezra, and Kimchi, on Psalms

Hiph.

להבזות בעליהן בעיניהן Lehavzoeth baengleahen beangneahen. So that they shall despise their husbands in their eyes, Esth. i. 17.

The noun.

וכרי בזיון וקצף Ucheday bizzayoen vakatsaph. Thus (shall there arise) too much contempt and wrath, ibid. verse, 18.

בִּז

לִבְזוֹה נַפְשׁ *Livzoe nephesn.*
To the despised soul; or according to the English translation, to him whom man despiseth. Isai. xlix. 7.

This, according to some, is an *adjective*; and others take it to be the infinitive.

And Kimchi is of opinion, that the following is of the same form with additional *nun*, and *mem*.

נִמְבֹּזָה וְנָמַס *Nemivzah ve-nameas.* Vile and refuse. I. Sam. xv. 9.

בִּז *Bazach. Cha.* A spoon.

בִּזְעָא חֲדָא *Bezeecha cheda.*
 One spoon. Targ. Onk. Num. vii. 14.

Plural.

וַיִּתְּ בִּזְצִיָּא *Veyath bazic-cayya.* And *the spoons*, *ibid.* Targ. Onk. *ibid.* iv. 7.

It denotes the same in *Talm.* Hebrew. Tameed. chap. iv. fol. 31.

בִּזָּל *Bazal*; from whence *Bizlee. Talm.* The confines, limits, or borders of any place. Bava Bathra. fol. lxxviii. 2.

בִּזָּא *Bazang. Cha.* To di-

בִּזָּע

vide, cleave; also to pierce, or thrust through, &c.

Preter.

בִּזָּע יָמָא *Bezang yamma.*
He divided the sea. Targ. Jerus. Psalm lxxviii. 13.

אַנְתְּ בִּזָּעְתָּ מַעְיָנָא *Ant bezangt mangyana.* Thou *didst cleave* the fountain. Targ. Jerus. *ibid.* lxxiv. 15.

Infinitive.

עֵדָא בְּחִיר לְמִבְזָע לְבִישָׁא *Iddan becheer lemivzang levusha.* A chosen time *to rend* a garment. Targ. Jerus. Eccle. iii. 7.

וּבִזָּע יָת תְּרִיִּהוֹן *Uvezang yath tarveahoen.* And *trust* them both through. Targ. Onk. Numb. xxv. 8.

In *Talm.* and *Rab.* Hebrew it signifies, to rend, divide, &c. Bava. Bathra. fol. lxxiv. 1. Vayikra Rabba, sect. xix.

בִּזָּק *Bazak*, translated a flash of lightning; a sudden burst.

וְהַחַיִּוֹת רָצוּא וְשׁוּב בְּמַרְאֵה הַבִּזָּק *Vehachayeth ratsoe veshoev kemareah habbazak.*
 And the living creatures ran and returned, as the appearance

בֹּזֵק

ance of a *flash of lightning*,
Ezek. i. 14.

The name of a place.

וַיִּמְצְאוּ אֶת אֲדֹנֵי בֹזֵק בְּבֹזֵק
Vayimtfeu eth edoenee vezek
bevezek. And they found
Adonibezek in *Bezek*, Judg.
i. 5.

וַיִּפְקְדֵם בְּבֹזֵק Vayiph ke-
deam *bevazek*. And when he
numbered them in *Bezek*, 1.
Sam. xi. 8.

This is according to the
English translation: but the
Rabbins, and the generality
of the Jewish commentators
are of a contrary opinion, and
think it denotes *stones*; i. e.
he numbered them by or with
stones; that is, every one gave
a stone, by which means he
knew their number; in the
same manner as they gave the
half shekels in the wilderness,
and which it may be perfum-
ed were not then at hand. See
Jarchi, Kimchi, Abarbanal,
&c.

בֹּזֵק Bezak, *Talm.* Rab.
To sprinkle, scatter, disperse,
&c. Eruveen. fol. civ. Bava.
Bathra, chap. v.

בֹּזֵר

לְפִי שְׁבַע עוֹלָם הוּא הַיָּא נְבוֹקָת
בְּאַחַת מֵאֵיבְרֵי אֲבֵל לְעֵתִיד הִיא
Lephee she
baoenglam hazzeh hee *nivze-*
keth beachath meeavarava,
aval leangtheed, hee *nivze-*
keth bechal haguph. Be-
cause, that in this world, it
(the spirit) is *sprinkled* in but
one of his members; but in
the future age, it will be
sprinkled throughout the
whole body. Beresheet Rab-
ba. sect. xxvi.

אֲבוֹז Avzak. *Talm.* A
worm, or moth, which eats
cloaths. Bava Metzia. chap.
vi. fol. 48.

בֹּזֵר Bazar. To scatter.
Futur.

בִּזְזָה וְשָׁלַל וְרָכַשׁ לָהֶם יְבוֹזֵר
Bizzah veshlal urechush la-
hem *yivzoer*. The spoil, and
prey, and riches *shall be scat-*
ter among them, Dan. xi.
24.

Pieng.

בִּזְזָר עַמִּים Bizzar ammeem.
Scatter (thou) the people,
Psalm lxxviii. 31.

In which sense, it is the
same as בֹּזֵר.

It

It is of the same signification in *Talm. Hebrew. Perek Kama. Kereethuth. fol. vi. 2.*

בזרא Bizra and **בזרנין** Biz-faneen. *Talm. Rab. Seed, grains of corn. Kiddusheen. fol. xxxix. 1. and Gitteen. fol. lxxviii. 2. and Targ. Jona. Gen. i. 11. 12. 29, &c.*

בזתא Biztha, *Talm.* And according to the Glossary, denotes a place within a sabbatical journey. *Eruveen. fol. lli. 1.*

ר" בחי בן אשר מסראנוסמה אשר בארגון בספרד היה תלמיד הרשב"א ובשנת נ"א לאלף הששי נעשה דיין וראש כי היה חכם ומקובל גדול וחבר כמה ספרים Rabbeanu Bechayea Benasher misaragusta essier bearagoen bisphard, haya talmeed harashaba uvishnath nun aleph le-eleph hasheeshee naengfeh dayan veroesh, kee haya echam umekubal gadoel, vechibbear camah sephareem.

R. Bechaya Ben Asher of Saragossa in Aragon in Spain, was the disciple of R. Shelomoe aben adereth : and in the

year 5051 of the creation, was chosen judge and head (of the divinity school) for he was very wise, and learned ; and a great cabbalist : he was the author of several works, viz.

1st. **ביאור על התורה והוא על** שלשה דרכים על דרך הפשט על דרך המדרש ועל דרך הקבלה *Beeur al hattoerah, vehu, al sheloefha deracheem, al derech hapashat, al derech hamedrash, veal derech hakabbala.*

An exposition on the peritaeuch, and which is in a threefold mannner, viz. Litteral, Allegorical, and Cabbalistical.

It was first printed, A. M. 5207, but where, is not mentioned : and has been several times since reprinted.

2d. **כד הקמח ויש בו דרשות** ששים המה הדברים הצריכים לאדם בהנהגתו *Cad hakamach, veyesh boe medrashoeth shisheem, heamah hadvareem hatsareecheem leadam behanehagathoe.*

The vessel of meal, in which is contained sixty orations on Vol. 1. T t t t such

such things as are necessary and useful to man for his practical behaviour.

And in the Venice edition, A. M. 5306. is an addition of several matters from the Babylonian *Talm.* as also from scripture.

שלחן ארבע ונחלק 3d.
לארבעה שערים. השער א'
בביאור דיני הברכות על השלחן
ומביא טעמים על שמונה מיני
בשמים שהיו בקטורת הסמים
Shulchan arbang, venechlak
learbangah sheangreem : ha-
shangar *aleph* beveeur deenea
habrachoeth al hashulchan :
umeavee taangmeem al she-
moenah meenea befameem
shehayu biktoerath hafameem

The four (squared) table, and which is divided into four tracts. Tract. 1st. Explains the manner and form of the benedictions used at table: (as grace before and after meat, &c.) and in which, he introduces several curious reasons for the assemblage of the eight species of spices which composed the perfume that was

offered in the temple, *Exod.* xxx. 34.

השער הב' בביאור איכות
האכילה והתכלית האדם באכילתו
וטעם מניעת האכילה ביום
הכפורים וטעם אסור הבשר
לאדם הראשון והיתרו לנח
Ha-
shangar *habeth*, beveaur eacho-
eth haacheelah, vetachleeth
haadam beacheelathoe; ve-
tangam meneeangth haechee-
lah beyoem hakeepureem;
vetangam issar habafar leadam
hareeshoen, veheateeroe le-
noeach. Tract. 2d. Explains
the different qualities of food;
as also the end or purpose
to be effected by man's tak-
ing of sustenance: the reason
of food being prohibited on
the day of atonement: as al-
so why flesh was prohibited
to Adam, and allowed of to
Noah.

השער הג' בביאור המוסר
והדרך ארץ שראוי לאדם על
השלחן והזמן הנכון לאכילה
Ha-
shangar *bagimel*, beveeur ha-
musar vehaderech erets shera-
uy leadam al hashulchan ve-
hazman hanachoen leachee-
lah, &c. Tract. 3d. Ex-
plains,

plains the proper behaviour necessary to be observed at table: as also the proper time for taking of food, and the good effect of temperance, &c.

השער הד' בביאור הסעודה המתוקנת לצדיקים לעתיד לבא והיותה נשמית ורוחנית ובו ביאור ענין תחיית המתים Ha-shangar *hadalet*, beveeur *hassungda hamthukeneth lastfadeekem leangtheed lavoe, vehoyoethab gashmeeth verucheneeth.* Uvoe veeur in-yan techeeyath hametheem. Tract. 4th. Explains the nature of the feast prepared for the righteous in the future age; and shews that it is both corporal and spiritual. He likewise explains the subject of the resurrection of the dead. Printed at Venice, A. M. 5306- With an index of the passages quoted from scripture, and the *Talmud*. There is (says Bartolucci) a manuscript of the above in the Vatican, Numb. 249. And he adds, that there is likewise a manuscript in the

Vatican, No. 196. With the title of Sepher meoer enayim on the Cabbala, the author of which is not known; but as it appears from the continual mention of R. Shlomoe aben adereth by the title of ומורי Umoeree *harashaba*. "And my honored master, R. Shloemoe Aben Adereth." It is plain, that the author must have been the scholar of R. Shloemoe: and they have for this reason attributed the said work to R. Bechaya, but with what degree of probability, I am unable to determine; not having had an opportunity of comparing the said manuscript with the rest of his works. There are also several other tracts on the cabbala imputed to him; as Oehel Moengead, Sepher Haemunah, Sepher Haenseereeyah, Sepher Haingyun, Vefoed Adonay.

ר"בחי הד"ין ספרדי בן ר' יוסף Rabbeanu Bechayea Hadayan, Ben R. Yoeseaph pekudah, hanikra hazakean. R. Bechayeathema

gistrate, son of R. Joseph Pekudah, was a native of Spain, and surnamed Senior. To distinguish him from the R. Bechayea above-mentioned, to whom he was prior. He flourished about the year 4920 of the creation. He was the author of a most excellent work, entitled ספר חובת הלבבות Sepher choevath halvavoeth. The book of the duties of the heart: written originally in Arabic, and translated into Hebrew by R. Jehudah Aben Tibboen, the father of R. Samuel Aben Tibboen, who translated the Moereh Nevuchem of Maïmonides from Arabic into Hebrew.

It is held in the highest estimation by all the learned Jews; (none else being able to understand it) and which it justly deserves, as it contains the best moral precepts, rules of rectitude, and true piety, that I have ever met with in any author whatever, not divinely inspired; and that, without the least tincture of superstition; and at the same time, his reasoning is the most

forcible that can be conceived. In particular, his arguments and proofs of the existence of THE ONE TRUE GOD, who by his wisdom hath created the world, and still continues to govern it by his providence, must at once strike every deist and athiest dumb. The nature of this publication will not permit me to give extracts from it, but if God pleases to spare my life, I mean to undertake a translation of the whole for the benefit of mankind in general. It is divided into י"שערים Yod sheangreem. Ten gates, or tracts.

השער הראשון בביאור אופני Hashangar hareeshoen beveeur oephanea cheeyoev yeechud haeal beleav shaleam. Gate, first, explains the manner of the duty of believing the unity of God, with a perfect heart.

השער השני בביאור אופני הבחינה בברואים ורב טוב Hashangar hacheneh beveeur oephanea habcheenah bavruem verav

tuv haeloeheem aleahem.

Gate 2. Explains the manner of examining into the nature and existence of all created beings, and God's infinite mercy towards them.

השער השלישי בביאור אופני
חיוב קבלת עבודת האלהים עלינו

Hashangar hashleefshee be-
veeur oephanea cheeyoev ka-
balath avoedath haeloehem a-
leanu. Gate, 3. Explains
the manner of the perfor-
mance of our duty towards
God; or the manner of our
accepting his (religious) fer-
vitude.

השער הרביעי בביאור אופני

חיוב הבטחון באלהים יתברך

לברו Hashangar harveengee

beveeur oephanea cheeyoev

habitachoen beeloehem yith-

barach levadoe. Gate, 4th.

Explains the manner of the

duty of putting our whole

trust in the blessed God only.

השער החמישי בביאור

אופני חיוב היות כל מעשינו

מיוחדים לשמו ולהודיר מן החונף

Hashangar hachemeeshee be-

veeur oephanea cheeyoev he-

yoeth cal maengseanu meyu-

chadeem lishmoe, uleheeza-

hear min hachoeneph. Gate,

5th. Explains the manner

of the duty, that all our

works be for the sole ho-

nour of the Deity; and to

shun the hypocrite, or flat-

terer.

השער הששי בביאור אופני

חיוב הכניעה והשפלות מפניו

Hashangar hashishee beveeur

oephanea cheeyoev hachneè-

ang vehashiphloeth mippanav.

Gate, 6. Explains the man-

ner of the duty of humility

and inferiority towards the

supreme being. i. e. a just ac-

knowledgment of our worth-

less state.

השער השביעי בביאור אופני

חיוב התשובה Hashangar hash-

veengee; beveeur oephanea

cheeyoev hateshuva. Gate, 7.

Explains the manner of the

duty of repentance.

השער השמיני בביאור אופני

חיוב חשבון האדם עם נפשו לאל

Hashangar hashmeence, be-

veeur oephanea cheeyoev

cheshboen haadam im naph-

fhoe laeal. Gate, 8. Ex-

plains the manner of the duty

of

בחל

of man's accounting with his soul, concerning its duty towards God.

השער התשיעי בביאור אופני
חַיִּיב הַפְּרִישׁוֹת *Hafhangar ha-*
tesheengee beveeur oephanea
cheeyoev hapreeshuth. Gate,
9. Explains the manner of
the duty of separating, or ab-
staining from the ways of the
world.

השער העשירי בביאור אופני
חַיִּיב אֶהְבֵּת אֱלֹהִים *Hafhangar*
haengseere beveeur oephanea
cheeyoev ahevath elocheem.
Gate, 10. Explains the manner
of the duty of the pure love
of God, &c. Printed in quar-
to at Mantua, A. M. 5319.

בחל *Bachal.* To abhor;
and occurs but once.

Fem. Preter.

וְגַם נִפְשָׁם בַּחֲלָה בִּי *Vegam*
naphsham bechalah vee. And
their soul also *abhorred* me,
Zech. xi. 8.

בחל *Bachal*, and **בוהל** *Bo-*
echal. *Talm.* Ripe, mature,
&c. *Sheveengeeth* chap. iv.
Maangferoeth, chap i. and
Nidda. fol. xlvii. 1.

See also *Kimchi*, on *Zech.*

בחן

xi. 14. where he explains
בוהל to be synonymous with
בונרת.

בחן *Bachan.*

1st. To prove, try, &c.

בִּיחַן כְּלִיֹּת וְלֵב *Boechean ke-*
layoeth valeav. *That triest*
the heart and the reins, *Jer.*
xi. 20.

וּבְחַנּוּנִי נָא בָּזֹאת *Uvecha-*
nunee na vazoeth. *And prove*
me now herewith. *Mala. iii.*
10.

Niph.

בְּזֹאת תִּבָּחֲנִי *Besoeth tibba-*
cheanu. Hereby *ye shall be*
proved. *Gen. xlii. 15.*

The noun.

כִּי בִיחַן *Kee voechan.* Be-
cause (it is) a *trial*, *Ezek.*
xxi. 13.

2d. A Tower.

בַּחוֹן נִתְתִּיךָ *Bachoen ne-*
thatteecha. I have set thee
(for) a *tower*, *Jer. vi. 27.*

For as God had com-
manded him to prophesy evil
to come on them, he told
him not to be afraid of them,
for he had made him as a
strong tower.

Affix.

Affix.

בְּחֻנָּיו Heakeemu
bachunav. They set up his
towers, Isai. xxiii. 13.

בָּחַן *Bachan*, *Cha*. To
prove, try, &c. as in the He-
brew.

Preter.

אֲרוֹם בְּחַנְתָּנָא אֱלֹהִים *Erum*
bechantana elaha. For thou
hast proved us, O God. Targ.
Jeruf. Psalm lxvi. 10.

And in some places in the
Targum it is בָּחַר, which see.

In *Rab*. Hebrew, it is of
the same signification, as in
the Hebrew.

בָּחַר *Bachar*. To choose,
elect : also youth, and which
some think to be the choicest
or most eligible ; as being de-
voted to pleasure, and free
from care and trouble.

Preter.

בְּךָ בָּחַר ה' אֱלֹהֶיךָ *Becha be-*
char adonay eloehecha. The
Lord thy God hath chosen
thee, Deut. vii. 6.

Niph.

וְנִבְחַר מָוֶת מֵחַיִּים *Veniv-*
char maveth meachayim. And
death shall be chosen rather
than life, Jerm. viii. 3.

Adj.

בָּחוּר *Bachur*. Young, Ezek.
ix. 6.

Plural. Construc.

וְאֵתוּ שְׁלֹשָׁת אֲלָפִים אִישׁ
בְּחוּרֵי יִשְׂרָאֵל *Veittoe shelo-*
sheth elapheem eesh bechurea
yisrael. Having three thou-
sand chosen men of Israel with
him, I. Sam. xxvi. 2.

וַיִּבְחַר מִכָּל בְּחוּרֵי יִשְׂרָאֵל
Vayivchar miccoel bachurea.
yisrael. And he chose of all
the choice men of Israel, II.
Sam. x. 9. These two ex-
amples are with *sheva* as being
of the form of *Kal*.

Another form. i. e. of the
heavy conjugations, viz. da-
gash ; as being pointed with
pathach.

וַיַּבְחֹרֵי יִשְׂרָאֵל הַכְּרִיעַ *Uva-*
churea yisrael hichreeang.
And smote down the chosen of
Israel, Psalm, lxxviii. 31.

Plural.

בְּחוּרִים מִרְחֹבוֹת *Bachureem*
mearechoevoeth. The young
men from the streets, Jerm.
ix. 21.

Plural.

בחר

Plural. Affix.

מִבְּחָרָיו *Mibbecharav*. Of his young men, Numb. xi. 28.

Another form.

Construc.

בְּחִירָה *Becheer* adonay. The chosen of the Lord, II. Sam. xxi. 6.

Affix.

בְּחִירִי *Becheeree*. Mine elect, Isai, xlii. 1.

Another form with מ *mem* prefix.

וְכָל עִיר מְבַחֵר Vechaleer *mivchoer*. And every choice city, II. Kings, iii. 19.

This is with *choelam*; but there is another form with *pathach*.

בְּמִבְּחָר קִבְּרֵינוּ קִבֵּר אֶת מֵתָדָּ *Bemivchar kevareanu kevoer eth meathecha*. In the choice of our sepulchres bury thy dead, Gen. xxiii. 6.

Plural. Affix.

וְעַם מְבַחָרָיו *Veangm mivcharav*. And his chosen people, Dan. xi. 15.

בַּחַר *Bachar*, *Cha*. To choose, elect, &c. as in the Hebrew.

בחר

אֶרֶם דְּבֵית יַעֲקֹב בַּחַר לֵיהּ ה' *Erum deveath yaengkoev bechar leah Adonay*. For the Lord hath chosen the house of Jacob unto himself. Targ. Jerus. Psalm. cxxxv. 4.

The same of the rest, except some little variation in the letters, or pointing.

2d. To prove, try, &c.

וְאֶבְחַרְנֵנּוּ כְּמָא דְּבַחֲרִין יֵת *Veevchereennun kema devachereen yath daheva*. And I will try them as they try the gold. Targ. Jona. Zech. xiii. 9.

בְּדָא תִּתְבַּחֲרוּ *Beda tithbacherun*. Hereby (or by this) ye shall be proved. Targ. Onk. Gen. xlii. 15.

בְּחִירָה *Becheerah* in Rabbinical Hebrew denotes the power of making an election or choice; i. e. free agency.

כִּי הָשִׁי לֹא יִכְרִיחַ אָדָם שִׁיחְטָא וּשְׂמָהּוּ בְּעַל בַּחֲרִיהּ כְּדִי שִׁימְלֵט מִהֲרָעוֹת הַנַּפְשִׁיּוֹת דְּהַנּוֹפִיּוֹת כְּמוֹ שְׂבָאֲרָנוּ בְּשִׁלְשִׁי *Kee hasheam yithbareach lo yachreach haadam sheyachta, vefameah bangal*

bangal *becheerah* kedea sheyim-
maleat meharangoeth hanaph-
sheeyoeth vehaguphyoeth,
kemoe shebeearnu bash-
leeshee meseapher milcha-
moeth adonay. For the blessed
God doth not necessitate man
to sin; (and which must be
the case, if we admit of pre-
destination in the latitude it is
held by some,) but hath made
him a free agent, that he may
thereby escape the evils or
punishment of body and soul:
as we have already explained
in the third part of the book
of the wars of the Lord. R.
Levi Ben Gerfhoem, I.
Kings, xvii. 1.

It is of the same significa-
tion in *Talm.* Hebrew.

בחש Bachash, בחשא Bach-
sha. In *Talm.* Hebrew, signi-
fies, to search, enquire, seek,
&c. also to mix. Metfia. fol.
v. 2. Shab. fol. clii. 1. San.
fol. xxxix. 1.

It likewise denotes, a ladle.
Pesacheem. fol. cxi. 2.

And in the *Cha.* it signifies
to search, &c. Targ. Jerus.
Esth. i. 14. and that called
Jonathan's Gen. xxxix 11.

בטא Bata. To pro-
nounce, speak, &c.

Pieng.

בִּשְׁפָתַי לְבִטָּא *Levattea*
visphathayim. *Pronouncing*
with his lips, Levit. v. 4.

Futur.

לְכֹל אֲשֶׁר יִבְטֵא הָאָדָם בִּשְׁבָעָה
Lechoel esher *yevaattea* haa-
dam bishvuang. Whatsoev-
er (it be) that a man *shall pro-*
nounce with an oath, Ibid.

The noun.

אוּ מִבְטָא שְׁפָתֶיהָ *Oemivta*
sephatheha. Or *the utterance*
of her lips, Numb. xxx. 6.

And we met with it in *Kal.*
with ה *he* instead of the radi-
cal א.

יֵשׁ בּוֹטָה כְּמַדְקֵרוֹת חָרֵב
Yeasth *boeteh* kemadkeroeth
charev. There is *that speaketh*
like the piercings of a sword,
Prov. xii. 8.

It is of the same significa-
tion in *Talm.* and *Rab.* He-
brew, Kerithuth. fol. ix. and
Maimonides in Hilchoeth
Shevungoeth, chap. i.

בטי Batea, *Talm.* A spe-
cie of *fish* said to be unclean.

VOL. I. U u u u Ave

Avoedang Zara. fol. xxxix.

1.

בטיתא. See in בטט.

בטר Bitda. *Talm.*

A finger; and is applied to such quadrupeds as have four claws; and which according to the Glossary, are called fingers. Chulleen. fol. 1. 2. and fol. lxxvi. 1.

And the Aruch reads בטרי

בטח Batach.

1st. To trust, rely upon, &c. also confidence, security, hope, &c.

Preter.

בו בטח ליבי Boe vatach lib-bee. My heart *trusted* in him, Psalm, xxviii. 7.

בושו בי בטח Boeshu kee vatach. They were confounded because they *had hoped*, Job, vi. 20.

Future.

אבטח ולא אפחד Eutachve-loe ephchad. *I will trust*, and *I will not be afraid*, Isai. xii.

2.

Participi.

כי בד בטח Kee vecha batuach. Because he *trusteth* in thee, Isai. xxvi. 3.

The noun, and which has various forms.

ויבאו על העיר בטח Vaya-voeu al haaengr betach. And they came upon the city in *confidence*, Gen. xxxiv. 25.

Another form of the noun.

מה הבטחון הזה Ma hab-bittachoen hazeh. What *confidence* (is) this, Isai, xxxvi.

4.

Another form.

מבטח בוגד ביום צרה Mivtach boegead beyoem tsarah. *Confidence* in an unfaithful man in time of trouble, Prov. xxv. 19.

Another form, with segol.

וירד עז מבטחה Vayoered oez mivtechah. And casteth down the strength of the *confidence thereof*, ibid. xxi. 22.

מבטחם אל מביית אל Mibbeath eal mivtecham. Of Bethel *their confidence*, Jerm. xlviii.

13.

Another form.

Fem.

ובבטחה תהיה גבורתכם Uvevitcha teeheyeh gevurathchem. *And in confidence* shall

be your strength, Isai. xxx.
15.

Another form.

וּבַטְחוּת לְמַרְגֵּעֵזָא *Uvattu-choeth lemargeezea eal.* And they that provoke God are secure, Job, xii. 6.

Hiph.

וַאֲתָה הַבְּטַחְתָּ אֶת הָעָם הַזֶּה וַעֲטַח בִּיטַחְתָּ *eth hangam hazzeh al shaker.* But thou *makest* this people to *trust* in a lye, Jerm. xxviii.

15.

2d. A mellon.

Masc. Plural.

וְאֵת הָאֲבִטְחִים *Veeath ha-evatteechem.* And the melons, Numb. xi. 5.

And Kimchi observes, that the א *aleph* is not radical, but additional: or that it hath four letters to its root. See Kimchi, in Sepher Hasharahem.

It is of the same signification as the first form, in the *Cha.* See the Jerus. Targ. Ruth, ii. 13. Targ. Jona. Jerm. xii. 5.

2d. Melons, as in the Hebrew.

וַיַּת אֲבִטְחָא *Veyath evatteechaya.* And the mellons, Targ. Onk. Numb. xi. 5.

It is the same in signification (in both senses) in *Talm.* and *Rab.* Hebrew. The first in Berachoeth. fol. lvii. 1. and the 2d, in Terumoeth chap. iii. and Maimonides chap. viii.

בַּטַּח *Battach. Talm.* An appendage; and is here used to denote any piece of building added to the main house or structure. Oehaloeth chap. xii. fol. 61.

בַּטַּט *Batat. Cha.* Bright. בּוֹטֵט הוּא בְּשָׁחֳקִי *Boeteat hu veshachekea.* He is *bright* in the clouds. Targ. Jerus. Job xxxvii. 21.

בִּטְבַּט *Bitbeat. Rab.* A kind of inflameable swelling, or tumor. R. Sol. Jarchi. Exod. xxii. 24.

בּוֹטֵטָא *Buteeta. Talm.* Sparks.

תְּרֵי בּוֹטֵטֵי דְנוּרָא *Terea buteeta denura.* Two sparks (out of) the fire. Metfia. fol. lxxxv. 2.

בּוֹטֵטָא *Buteeta. Rab.* A cave

בטל

cave. Berefheeth Rabba. sect. xxxi.

בטיתא Beteetha. A berry. Berachoeth. fol. xxxvi. 2. and in Chuleen. fol. lix. 1. It appears to be the caper.

בטל Batal. To cease.

יבטלוי הטחנות Uvateleu hat-toechenoeth, And the grinders *cease*, Eccle. xii. 3.

בטל Batal. Cha. To cease, abolish, hinder, make of none effect, &c.

בִּאֲדִין בְּטִלַת עֲבִידַת בֵּית אֱלֹהִים Bedayin betcalath eveedath beath elaha. Then *ceased* the work of the house of God, Ezra iv. 22.

וַיְבַטְלֵהָ נִדְרָהָ Veevateal yath nidraha. And *make* her vow of none effect. Targ. Onk. Numb. xxx. 9.

אֲרִי בְּטָלְנוּ אֶהֱרֹן Erea battinnan aheroen. For Aaron had *made them naked*, or uncovered them. Targ. Onk. Exod. xxxii. 25.

And is of the same signification in *Talm.* and *Rab.* Hebrew.

It likewise denotes, refutation, &c.

בטל

בַּטְלָן Batlan. Cha. An idler, a lazy person.

אֲרִי בְּטָלִין אֲנִי Erea vatlaneen innun. For they (be) *idle*, or are idlers. Targ. Onk. Exod. v. 8.

And in *Talm.* Hebrew it denotes a person that is at leisure. i. e. has freedom from business &c.

אִיזוּ הִיא עִיר גְּדוּלָה כָּל שֵׁשׁ עָשָׂר בִּטְלָנִין Eayzu heer gadoelah cal sheyeash bah asarah batlaneen. Which is it that is accounted a great city? Every one which hath ten leisure persons in it; i. e. In any place where there are such a number of Jews living, as to be able to select from among them, ten who have leisure time to manage the affairs of the congregation. Megillah. fol v. Bava Bathra fol. lxxxii. 1. and San. fol. xvii. 1.

Every such place was called a great city; and there they were obliged to have a synagogue. Though others are of opinion, that, where there are ten persons of full age,

age, and free condition, always at leisure to attend the service of the synagogue; was called a great city, and there they were obliged to have a synagogue: and such persons were called בטלנין.

But Maimonides says, in every place where there are ten Jews living, they are bound to have a place of public worship appointed, i. e. a synagogue. Maimonides in Hilchoeth Tephila. chap. xi. sect. i.

בטם Batam. Cha. An oak.

בִּטְמָא וְיָתִיב תַּחֲתֵי Vee-theav techtoeth butema. And he sat under an oak. Targ. Jona. Judg. vi. 11.

וְטָמַר יִתְּחוּן יַעֲקֹב תַּחֲתֵי **בִּטְמָא** Vetammar yathhoen yaengkoev techtoeth butema. And Jacob hid them under the oak. Targ. Onk. Gen. xxxv. 4.

בטן Batan.

1st. The belly, womb, &c.

וּפְרֵי בֶטֶן לֹא יִרְחָמוּ Upheree veten loe yerachemu. And they shall have no pity on the fruit of the womb, Ifai. xiii. 18.

וּבֶטֶן רָשָׁעִים תִּחְסָר Uveten reshangeem techsar. But the belly of the wicked shall want, Prov. xiii. 25.

Affix.

וַתִּרְגַּז בִּטְנִי Vatirgaz bitnei. My belly trembled, Habbak. iii. 10.

וְאֵת בֶּטְנִךָ צָבָה Veeth bitneach tsavah. And thy belly to swell, Numb. v. 21.

It is used figuratively to denote the cavity of a chapter.

מִלְעַמַּת הַבֶּטֶן Milungmath habbeten. Over against the belly, I. Kings vii. 20.

2d. Nuts.

בַּטְנִים Batneem. Nuts. Gen. xliii. 10.

What sort or specie of nuts they were, is not agreed on among the commentators; as all that they have advanced on the subject, is but mere conjecture: Maimonides says, they are the same as what are called, פאסטק or פאסתק in Arabic.

And Elias Levita says, it is the hazal nut. See Methurgaman.

The

בטן

The word is used in the same sense in the *Talm.* Sheveengeeth chap. vii. fol. 42.

בטן Beten. *Cha.* The womb.

יְהִי רַבָּא מִן בִּטְנָא Yehe ravva min *bitna*. Shall the child be from the womb. Targ. Jona. Judg. xiii. 5.

And all the other words of the like signification in scripture, are translated in the *Cha.* טעה, except in Psalms, Proverbs and Job, where it is כרס; both of which, see.

בטן Beten. *Cha.* To bring forth, gender, &c.

רוּחָא גַרְוְתָא בִּטְנָא מִטְרָא Rucha garvtha vatna mitra. The north wind bringeth forth rain. Targ. Jerus. Prov. xxv. 22.

קָלָא דֵּה מִבְּטִין אֵילָתָא Kala daadonay mavteen ayalatha. The voice of the Lord maketh the hinds to bring forth, or calve. Targ. Jerus. Plal. xxix. 9.

תּוֹרֵיָה מִבְּטִין Toereah mavteen. Their bull gendereth. Targ. Jerus. Job xxi. 10.

בוטנא Butena. *Rab.* A

בטן

tumor, or inflammation. *Vayikra Rabba.* sect. xviii. fol. 185. col. 2.

בטני Bitnee. *Talm.* A species of bird. *Chulleen.* fol. lxiii. 1.

בטנן Batnun. *Talm.* A sort of musical instrument. And the Talmudists say, it was so called from **בטן**, the belly, as being fastened before the person that played on it. *Keleem.* chap. xv. fol. 25.

And according to the Glossary, it is called **אלקיתרא** in Arabic. A cittern.

בטרי. See in **בטר**.

בטש Batash. *Talm. Rab.* To trample under foot; to kick backward, &c. *Eruveen.* fol. liv. 1. *Shab.* fol. cxvi. 2. and *Kama.* fol. lxii. 1.

It also denotes to strike. *Zoehar* on *Levit.* fol. xiv. col. 2.

בוטיתא. See in **בטט**.

בי Bea; from whence **בְּהִיא** Behee. *Cha.* In that.

בְּהִיא שְׁעָתָא Behee shangta. In that hour. Targ. Jerus. *Solom. Song.* i. 10.

And

And sometimes בי Beā, stands alone for *in*, especially in *Talm.* Hebrew. Shab. fol. 1. 20.

ביא או ביא Beeah, or Bayya. *Talm. Rab.* Woe: also an exclamation of sorrow: Alas! aha! &c. Yoe-ma. fol. lxix. 2. San. fol. lxiv. 1. Yevamoeth. fol. xcvi. 2. Yalamdenu. Sect. Beresheeth, and Beresheeth Rabb. sect. xciii.

ביב Biv. Hollow.

ביב וְאִישׁ נָבוֹב יִלְבֵּב Veeesh navuv yillaveav. And a hollow (or empty) man would be wife, Job xi. 12.

This, as Kimchi observes, is in Niph.

See in נבב.

ביב Biv. *Talm. Rab.* A ditch, trench, or mote; also a sink or common sewer. Eruveen. fol. lxxxv. 2. Beresheeth Rabba. sect. i. Shemoeth Rabba. sect. 6.

ביבא Bayva. *Talm.* A kind of veil or hood. Bava Bathra. fol. cxlvi. 1.

ביבר. See in בבר.

בייכה Baycha. *Rab.* To

talk, talkative, &c. also to trouble, contend with, &c. Beresheeth Rabba. section lxxxvii.

בימה Beema. *Talm.* A reading-desk, or pulpit. Any place erected for a public orator, &c. Avoedang Zara. fol. xvi. 1. and Mishna Soetah. fol. xli. 1.

בימוס. See in במס.

בין Bin.

1st. Understanding, prudence, &c. also to consider, &c.

בִּנְתָּה לְרַעִי מֵרָחוֹק Bantah lereangee mearachoeck. Thou understandest my thought afar off, Psalm. cxxxix. 2.

Niph.

כִּי נִבְנוֹתִי Kee newunoethee For I am prudent, Isai. x. 13.

Particip.

אִישׁ נָבוֹן וְחָכָם Eesh navoen vechacham. A man discreet and wise, Gen. xli. 33.

Hiph.

אֵלֹהִים הֵבִין דַּרְכָּה Eloeheem heaven darcah. God understandeth the way thereof, Job xxviii. 23.

בִּינֹתִי בַסָּפָרִים Beenoethee basphareem

בין

blasphareem. *I understood by books, Dan. ix. 2.*

וְהַלְוִיִּים מֵעֵנֶעֶם אֶת הָעַם לַתּוֹרָה Vehalviyim meveeneem eth hangam latoerah. And the Levites caused the people to understand the law, Nehem. viii. 7.

Imperativ.

וְכִן בִּדְבָר Uveen badavar. And therefore understand the matter, *ibid.* verse xxiii.

Hith.

עֲמֹד וְהִתְבּוֹנֵן וְנִפְלְאוֹת אֵל Emoed vehithboenean niphleoeth eal. Stand still, and consider the wondrous works of God, Job xxxvii. 14.

וְאַתְּבּוֹנֵן אֵלַי בַּבֹּקֶר Vaethbeenan ealay baboeker. But when I had considered it in the morning, I Kings iii. 21.

The noun; and which is fem.

וְעוֹרֵךְ יָמִים תְּבוּנָה Veorech yameem tevunah. And in length of days, understanding, Job xii. 12.

Affix.

לִתְבוּנָתוֹ אֵין מִסְפָּר Liibvunathoe, ean mispar. His understanding is infinite, Psalm, cxlvii. 5.

בין

The contracted form.

בִּתְבוּנָם עַצְבִּים Bithvunam etfabbeem. Idols according to their own understanding, Hosea, xiii. 2,

This ought to be written, בתבונתם with ת.

Another form of the Fem.

וְהִקְשִׁיבוּ לְרַעַת בִּינָה Vehaksheevu ladangath beenah. And attend to know understanding, Prov. iv. 1.

Affix.

מִבִּינָתְךָ חֶדֶל Meebeenathecha chedal. Cease from thy own understanding, *ibid.* xxiii. 4.

Plural.

כִּי לֹא עִם בִּינֹת הוּא Kee loe am beenoeth hu. For it (is) a people of no understanding, Isai. xvii 1r.

It is used figuratively to inanimate things.

בְּמֶרֶם יָבִינוּ סִרְתֵּיכֶם אָמָד Beterem yaveenu seeroetheachem atad. Before your pots can feel the thorns, Psalm, lviii. 10.

2d. בֵּין A declinable adverb, between, among, &c.

וַיִּכְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין

הַחֹשֶׁךְ

וַיַּחַדֵּל Vayavdeal eloeheem
beanhaoer uvean hachoeshech.
 And God divided *between* the
 light, and *between* the dark-
 ness, Gen. i. 1.

בֵּין קֹדֶשׁ לְחֹל Bean koedesh
lechoel. Between the holy
 and profane, Ezek. xlv. 3.

וְהוּא עֹמֵד בֵּין הַהָרִים Vehu
oemead bean hahedasseem.
 And he stood *among* the myr-
 tle trees, Zech. i. 8.

Affix.

וְאֶתְנָה בְּרִיתִי בֵּינִי וּבֵינֶךָ Vet-
tenah bereethee beaneeuveane-
cha. And I will make my
 covenant *between me and thee* ;
 or according to the idiom of
 the Hebrew, *between me and*
between thee, Gen. xvii. 2.

אֲדָרְחֹק יְהוָה בֵּינִיכֶם וּבֵינִי Ach
rachoeek yeeheya beaneach-
em uveanav. Yet there shall
 be a space *between you and it*, or
between you and between it,
 Joshua, iii. 4.

וַיֹּאמֶר בֹּא אֶל בֵּינֹת לַגָּלִל Vayoemer
boe el beanoeth lag-
galgal. And he said, go *in*
between the wheels, Ezek. x.
 2.

וּמִלֹּאדָּתְפִנִּיד נִחְלִי אֵשׁ מִבֵּינֹת

לְכַרְבִּים Umallea chapnecha
gachelea eash mibbeanoeth lac-
keruveem. And fill thine
 hands with coals of fire *from*
between the cherubims. *ibid.*

And of the same significa-
 tion is the following :

וַיֵּצֵא אִישׁ הַבָּנִים Vayeatsa
eesh habbeanayim. And which
 is translated thus ; and there
 went out a *champion.* But
 which ought to be, and
 there went out *the man in the*
midst, or *between*, i. e. *be-*
tween the two camps : for as
 he daily presented himself *be-*
tween the two armies, he was
 called אִישׁ הַבָּנִים Eash *habbe-*
anayim. The man *in the*
midst, or *between*, 1. Sam.
 xvii. 4.

בֵּין Bean. Cha. Between,
 &c. the same as in the He-
 brew.

It is of the same significa-
 tion in *Rab.* Hebrew ; and
 also denotes interim, &c.

בֵּין Bean. In *Rab.* He-
 brew, likewise denotes, whe-
 ther.

בֵּין אִישׁ בֵּין אִשָּׁה Bean eesh
bean islah. Whether (it be)

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man, *whether* (it be) woman. It is also of the same signification as to say, *it is all one*, or all the same, &c. Elias in Tishbee. page 25.

בִּינוּנִי Benunee. In Hebrew Grammar, denotes, the participi. present.

בִּינוּנִית Benuneeth. *Rab.* Mediocrity. R. Solom. Jar-chi. Gen. lxiv. 13.

בִּינָתָא Beenatha *Cha.* Hair, &c.

דְּעַד חוּמֵי בִּינָתָא מְדַקְדָּק עִמִּי Deangd chutea *veenatha* medakdeak immee. Even unto the filaments of hair he exacteth (or reckoneth) with me. Targ. Jerus. Job, ix. 17

תְּקַפִּי מִן בִּינָתִי רִישִׁי Theka-phu min *beanathea* reashea. They are more numerous than the hairs of my head. Targ. Jerus. Psalm, xl. 13.

And Elias in Methurgaman, hath arranged it under the root בִּנְתָא.

Note, in the other parts of scripture where the word for hair occurs, it is translated in *Cha.* שֵׁעַר, the same as in the Hebrew.

In *Talm.* Hebrew, it also denotes, hair, hairy, &c. Shab. fol. lxvii. 1. and fol. cxl. 1.

בִּינְתָא Bintha, and בִּינִי Beenea. *Talm.* Grain in general, Shab. fol. lxvii. 1. Gitteen. fol. lxix. 2. and Bava Bathra. fol. xviii. 2.

And בִּינָא Bena in *Talm.* Hebrew denotes, 1st. The willow. Gitteen. fol. lxviii. 2.

2d. A horse leach. Gitteen. fol. lxix. 2.

בֵּיָן Bayan. *Rab.* A kind of armour; and which some think to be a spear: though others think it denotes a branch of palm, presented to and worn by the victors at the public games, in token of victory. And if the passage in *Pesiktha Desucca*, and *Yelamdenu*, Levit. xxii. 27. is duly considered, I am clearly of opinion, it can signify nothing else, for there it says, מִי שֶׁנוֹצֵחַ נוֹטֵל בֵּיָן Mee she-noetseach noeteal *bayan*. He that conquers takes the palm; and which, as already mentioned

בִּיץ

mentioned, was worn as a token of victory.

ביע Beaang, *Cha.* Anegg. Plural.

אֶפְרוֹחִין אוֹ בִּיעִין Ephroeechen, oe *beaeengn.* Young ones, or *eggs.* Targ. Onk. Deut. xxii. 6.

Affix.

דֵּמַן דְּאָכַל מִבֵּיעֵהוֹן מָאָת Deman deachaal *mibbeaeang-boen* maeath. He that eateth of their eggs dieth. Targ. Jona. Ifai. lix. 5.

It is of the same signification in *Talm.* Hebrew. Berachoeth. fol. xlv. 2. and Yoe-ma. fol. lxix. 2.

ביץ Beats. An egg. Plural.

אֶפְרוֹחִים אוֹ בִּיעִים Ephroeechem oe *veatseem.* Young ones, or *eggs,* Deut. xxii. 6.

Construc.

בִּיצֵי צִפְעוֹנֵי בִקְעוֹ *Beatsea* tsiph-oengnee bikkeaug. They hatch cockatrice-eggs, or the eggs of a cockatrice, Ifai. lix. 5.

Affix.

הָאֹכֵל מִבֵּיעֵהֶם יָמוּת Ha-oeecheal *mibbeatseahem* yamuth. He that eateth of their eggs dieth, *ibid.*

בֵּיר

And the singular, is not to be met with in scripture: but in *Talm.* Hebrew, it is frequent, as,

כְּדֵעַ לְבַשֵּׁל בֵּיצָה קְלָה Kedee levasheal *beatfab* kalah. As much as will dress a small (or light) egg. Shab. chap. ix. also in Chulleen. fol. lxiv. 1.

It likewise denotes the testicles. Bechoeroeth. fol. viii. 1. and fol. xl. 1.

בֵּיר Bayar.

1st. A fountain.

כְּהָקִיר בֵּיר מִימֶיהָ Kehakeer bayir meameha. As a fountain casteth out her waters. Jer. vi. 7.

2d. A palace.

בְּשׁוּשָׁן הַבֵּירָה Beshushan habbeerah. In Shushan the palace, Est. i. 2.

כִּי לֹא לָאָדָם הַבֵּירָה Kee loe leadam habbeerah. For the palace is not for man, I. Chron. xxix. 1.

And with נ nun additional. Fem. Plural.

וַיִּבֶן בֵּיהוּדָה בֵּירָנוֹת Vayee-ven beehudah *beeraneeyoeth* And he built castles in Judah, II, Chron. xvii. 12.

X x x x 2

בֵּיר

ביר Bayar. *Cha.* Desolate, waste. See in **בור**.

ביר Bear, *Cha.* A well.

בִּירָא דְּמִין נָבֵעוּ Beera demayeen nave engn. *A well* of springing water. Targ. Onk. Gen. xxvi. 19.

It denotes the same, in *Rab.* Hebrew; and in *Talm.* Hebrew it denotes, a cave, or pitfal. San. fol. vii. 1.

בִּיר Bayar, *Talm.* A well digger. Sheveengeeth. chap. viii. fol. xliii. 1.

בירה Beerah, in *Talm.* Hebrew, denotes a palace. Betfa. fol. xxiv. 1.

It is likewise used sometimes to denote the temple at Jerusalem. Tameed, chap. 1. and Middoeth. fol. 26.

בירנא. See **ברו**

בִּרִית Beereeth. *Talm.* A garter; and which, according to the Glossary was in the form of a chain. Shab. fol. lxiii. 2.

And the Moesaph, Haangruch reads **ברית**. See in **ברא**

ביש Beesh, *Cha.* Evil. wicked, displeasing, &c.

Preter.

וּבְאִישׁ פְּתִיחָא לְחָדָא בְּעִינֵי

אֲבָרְהָם Uveesh pithgama lacheda beeangnea Avraham. And the thing was very evil in the eyes of Abraham. i. e. very displeasing to him. Targ. Onk. Gen. xxi. 11.

Participi.

וּלְמָא בָּאִישׁ לִיד לִבָּךְ Ulema vacash leech libbeach? And why is thy heart grieved? Targ. Jona. I. Sam. i. 8.

Hiph. Preter.

וְשָׁדִי הִבְאִישׁ לוֹ Veshadday hiveesh lee. And the almighty has sore afflicted me. Targ. Jerus. Ruth. i. 21.

Participi.

מִבְּאִישׁוֹן בִּידֵיהוֹן Maveesheen beedeahoen. They do evil with their hands. Targ. Jona. Micah, vii. 3.

Adj.

כְּנִישַׁת מִבְּאִישׁוֹן Keneeshath maveesheen. The assembly of the wicked. Targ. Jerus. Psam. xxii. 17.

Infinitive.

לֹא תִגְרַג בְּרָם לְאַבְאָשָׁא La thegareag beram leavasha. Fret not thy self in any wise to do evil. Targ. Jerus. Psalm. xxxvii. 8.

Another

בית

Another form.

בֵּין טָב לְבַיִשׁ Bean tav le-
veesh. Between good and evil.

Targ. Onk. Gen. ii. 9.

Plural.

וְאֶנְשֵׁי דְסֻדּוֹם בֵּישִׁין Veen-
sheen disdoem beeshen. And
the men of Sodom (were)
wicked. Targ. Onk. ibid, xiii.
13.

אִם תַּעֲבִיר עִמָּנָא בֵּישָׁא Im
taangbead immana beesha.
If thou wilt do us (no) evil,
or hurt. Targ. Onk. ibid,
xxvi. 29.

Construc.

אֲרִי סָגִיאת בֵּישַׁת אֲנָשָׁא
Erea saggeeath bee-
shath enashta bearing. That
the wickedness of man (was)
great in the earth. Targ. Onk.
ibid. vi. 5.

It is of the same significa-
tion in *Talm.* Hebrew; and
in which, it also denotes,
subtilty. Kethub, fol. xxv. 1.

בֵּית Bayith. A house.

כִּי תִבְנֶה בֵּית הָרִשׁ Kee thiv-
neh bayith chadash. When
thou buildest a new house.
Deut. xxii. 8.

Affix.

וַיִּשְׁמַחְתָּ אֹתָהּ וּבֵיתָּ Vesa-

בית

machta atta uveatheacha.

And thou shalt rejoice, thou
and thy household, ibid. xiv.
26.

מִדְּלַתִּי בֵּיתִי Midalthea vea-
thee. Out of the doors of
my house, Judg. xi. 31.

אֶל בֵּיתוֹ El beathoe. To
his house, ibid. verse, 34.

כִּי שָׁחָה אֶל מוֹת בֵּיתָהּ Kée
shacha el maveth beathab.
For her house inclineth unto
death, Prov. ii. 18.

And Aben Ezra observes,
that it is the house of the
strange woman which is cal-
led death; so that he that in-
clineth unto the strange wo-
man, inclineth unto death,
which is her house.

Plural.

וַיַּעַשׂ לָהֶם בָּתִּים Vayaangs
lahem bateem. That he made
them houses, Exod. i. 21.

Construc.

תָּבִיא בֵּית ה' אֱלֹהֶיךָ Tavee
beath adonay eloehecha.
Thou shalt bring (into) the
house of the Lord thy God,
Deut. xxiii. 19.

וַיִּפְתַּח אֶת דִּלְתוֹת בֵּית ה'
Vayiphtach eth dalthoeth
beath adonay. And he opened
the

בית

the door of *the house* of the Lord. I. Sam. iii. 15.

2d. Within.

מִבַּיִת וּמִחוּץ *Mibbayith umeechuts.* Within and without, *ibid* xxv. 11.

It is used figuratively, to denote the dimensions of any thing.

כְּבֵית סֵאתִים זֶרַע *Keveath sayathayim zerang.* As great as would contain two measures of seed, I. Kings xviii. 32.

Its dimensions were equal to a spot of ground capable of having two measures of seed sown thereon : and which say the commentators, is fifty square cubits. See Kimchi, Abarbanal, &c. on Kings.

3d. A palace.

בַּחֲצֵר גִּנָּת בֵּיתוֹ הַמֶּלֶךְ *Bachtsar ginnath beethan hamelech.* In the court of the garden of the King's palace. Esth. i. 5.

בֵּית *Beath. Cha.* A house, the same as in the Hebrew : but with א *aleph* postfixed.

מִן גַּבְרָא דִּי בָנָא בֵּיתָא חֲדָתָא *Man gavra dee vena veatha chadta.* What man (is there)

בית

that hath built a new house. Targ. Onk. Deut. xx. 5.

It is the same in construc.

It also denotes place ; as will be seen in the following examples :

בֵּית אַבְדָּנָא *Beath avdana.* The house of perdition, i. e. the grave. Targ. Jona. Isai. xiv. 15.

בֵּית אֲדָרִי *Beath idrea.* A threshing floor. Targ. Jona. Judg. vi. 37.

בֵּית אוּלְפָנָא *Beath ulephana.* A house of learning, i. e. a school, or college. Targ. Onk. Exod. xxxiii. 7.

בֵּית אֶסְרִי *Beath eserea.* The prison house. Targ. Onk. *ibid.* xii. 29.

בֵּית אַפֵּי *Beath appee.* A house face, i. e. a veil. Targ. Onk. *ibid.* xxxiv. 33.

בֵּית יְרֵחָתִיָּה *See in בֵּיתָא.*

There are a number of others, all of which see under their proper roots.

It is of the same signification in *Rab.* Hebrew, as בֵּית אַחְזָה *Beath echeezah.* A handle, or any thing by which

בכא

which a thing may be laid hold on.

בית אונקלי Beath unkelea. A glove.

As to the rest, see the proper articles.

ביתי Baythee. *Talm.* Domestic, applied to tame cattle, as oxen, sheep, &c. Betfa. fol. xl. 1.

ביתוס Baythoes. The scholar of Anteegeenoes. See in צדק, and in אנט.

בכא Becha. A mulberry tree.

וידוי בשמעך את קול צעדה וידוי בראשי הבכאים Veehee be-shamengcha eth koel tseangdah berashea habchaeem. And let it be when thou hearest the found of a going in the tops of the mulberry trees, II. Sam. v. 24.

And, concerning the word in Psalm.

עבְרִי בְעֵמֶק הַבְּכָא Oeve-rea becamek habbacha. There are various opinions; some contending, that it is the name of a place, and so signifies the valley of Becha; and others say, the valley of mul-

בכה

berry-trees. See Aben Ezra, and Kimchi, on Psalms.

And Jarchi thinks it signifies the depth of *wailing*. See *ibid.*

בכה Bacha. To weep, lament. &c.

Preter.

בְּכַה וַיִּתְחַנֵּן לוֹ Bachab vayithchananen loe. *He wept*, and made supplication to him, Hosea xii. 5.

Participi.

וַיִּסַּב מֵעֲלֵיהֶם וַיִּבֶךְ Vayisoev meaengleahem vyeavc. And he turned himself about from them, and wept, Gen. xxii. 24.

בְּכִי בְּדוֹל מְאֹד Bachu bechee gadael meod. *Wept* very sore, or *wept* a very great weeping, II. Sam. xiii. 36.

This reading is more consonant to the idiom of the Hebrew, especially, as בְּכִי bechee, is reckoned the substantive.

Future.

וְכָבוּ אֵלַי בְּמַר נֶפֶשׁ Uvachuealayich bemar nephes. *And they shall weep* for thee with bitterness

bitterness of heart, Ezek. xxvii. 31.

Hiph.

רַחֵל מִבְּכָה עַל בְּנֶיהָ Racheal *mevaccab* al baneha. Rachel *weeping* for her children, Jerm. xxxi. 15.

Plural.

וַהֲגִהָ שֵׁם הַנָּשִׁים יִשְׁבוֹת מִבְּכוֹת וְהִנְנָה אֶת הַתָּמָר Vehinnea sham hannaasheem yoeshevoeth *mevaccoeth* eth hattamuz. And behold, there sat the women *weeping* for Tammuz, Ezek. viii. 14.

The noun.

עַל הָהָרִים אֶשָּׂא בְכִי Al he-hareem efa *vechee*. For the mountain will I take up a *weeping*, Jerm. ix. 10.

Fem.

בְּכוֹת *Bachuth*. *Weeping*, Gen. xxxv. 8.

וַיַּעֲבְרוּ יָמֵי בְּכוֹתָי Vayangavru yemea *becheethoc*. And when the days of *his weeping* were past, *ibid.* l. 4.

It also denotes depth.

Niph.

הִבָּאתָ עַד נְבִי יָם Hevatha ad *nivkea* yam. Hast thou entered into *the depths* of the

sea, or *the springs*, Job, xxxviii. 16.

And the word הַבּוֹכִים *Hab-boecheem*, mentioned in Judges ii. 1. was the name of a place, which was so called on account of the great weeping and mourning which the children of Israel made there.

בכה *Bacha*. *Cha*. To weep, &c. the same as in the Hebrew.

It is of the same signification in *Talm.* and *Rab.* Hebrew. It likewise denotes a field or place, where they carried the dead to: and is called in the *Gem.* שְׂדֵה בּוֹכִים *Seadeah boecheem*. The field of weeping. And which, according to *Gloss.* was a certain place between two cities or towns; and to which it was customary for the inhabitants of one district to convey their dead, where they were met by the inhabitants of the other, who conveyed it to burial. *Oehaloeth*. fol. lxix. and *Moeead Katoen*, fol. v. 2.

בוכיא *Bucheya*. *Talm. Rab.*

Rab. A cobweb ; and is used to denote a very fine slender thread ; *Succa.* fol. lii. 1. *San.* fol. lii. 2. and *Beresheeth Rabba.* sect. 22.

בוכיאר *Buchyar.* *Talm.* A weaver's shuttle, where to the woof is fastened. *Shab.* fol. xcvi. 2.

בוכנא *Buchna.* *Talm.* A pestle : an instrument used to pound in a mortar. *Chulleen.* fol. xxxvi. 2. *Betsa.* fol. xiv. 1.

בכין See in **בון**.

בכר *Bechoer.* 1st. First-born, primary, &c.

בכור יעקב ראובן *Bechoer yaengkoev reuvean.* Reuben Jacob's first-born, *Gen.* xxxv. 23.

Plural, according to the fem. form.

וְאֵת בְּכוֹרוֹת בְּנֵינוּ *Veeth bechoeroeth baneanu.* Also the first-born of our sons, *Nehem.* x. 36.

Affix.

אֶת צִדּוֹן בְּכוֹר *Eth tseedoen bechoeroe.* Sidon his first born, *Gen.* x. 15.

Plural. Affix.

לְמַעַן מִצְרַיִם בְּבְכוֹרֵיהֶם *Le-maccea mitfrayim birchoerea-hem.* To him that smote Egypt in their first-born, *Pfalm cxxxvi.* 10.

Construc.

שְׂדֵהָ בְּכוֹרֵי מִצְרַיִם *She-hiccah bechoereay mitfrayim.* Who smote the first-born of Egypt, *ibid.* cxx xv. 8.

Piengl.

פִּירְיוֹ לְחֹדְשָׁיו יִבְרַר *Piryoe lachedashav yevackear.* It shall bring forth new fruits according to his months. i. e. every month the fruits shall ripen : i. e. a continual succession of new fruits, *Ezek.* xlvii. 12.

Plural. Masc. as applied to fruit.

בְּכוֹרִים לָהּ *Biccureem laadonay.* The first fruits unto the Lord, *Levit.* xxiii. 17.

Construc.

בְּכוֹרֵי מַעֲשֶׂיךָ *Biccurea mangsecha.* The first-fruits of thy labours, *Exod.* xxiii. 16.

Another form with ה fem.

כִּבְבוֹרָה בְּתֵאנָה *Keviccurah vitheanah.* As the first ripe in the fig-tree, *Hosea.* ix. 10.

VOL. I. Y y y y There

There is another form, with mappik in the ה. See Isai. xxviii. 4.

And the Plural is בְּכֻרוֹת Baccuroeth. See Jerm. xxiv. 2.

Hiph.

צָרָה כִּמְבִּירָה T Sarah ke-mavkeerah. The anguish as of her that bringeth forth her first child, Jerm. iv. 31.

2d. A dromedary: and is supposed to be so called from its great speed, as being *first* in speed or travelling; as it is reported to travel a hundred miles a day.

Fem.

בִּכְרָה קָלָה Bichra kallah. A swift dromedary, Jerm. ii. 23.

Construc.

בִּכְרֵי מִדְיָן וְעִפָּה Bichrea midyan veeangpha. The dromedaries of Midian and Ephah, Isai. ix. 6.

בֶּכֶר Bachar. Cha. First-born, &c. the same as in the Hebrew: and has generally א aleph postfixed.

It is of the same signification in *Talm.* and *Rab. Hebrew.*

בֹּכְרָא Buchra in *Talm. Hebrew*, denotes a kind of bank raised by means of different layers of earth one above another. Bavra Metfa. fol. ciii. 2.

בֹּכְרִיא *Talm.* A kind of herb, whose root hath an aromatic scent like cinnamon, of which they made a kind of sweet scented oil; Sheveengeeth. fol. xlii.

And according to the Arabic, it is called בִּנְגֵר in Arabic.

בַּל Bal.

1st. An adverb, not.

וְלִבּוֹ בַּל עִמָּךְ Velibboe bal immach. But his heart (is) not with thee, Prov. xxiii. 7.

בַּל חָלִיתִי Hiccunee val chaleethee. They have stricken me, (shalt thou say) I was not sick, *ibid.* verse, 35.

And with י yod postfixed.

בְּלִי חֶשֶׁךְ Murdaph beleae chafach. Persecuted without hindrance, Isai. xiv. 6.

מָגֵן שָׂאוֹל בְּלִי מָשִׁיחַ בשמן Magean shaul beleae masheech bashemen. The shield of

of Saul, (as though it had) *not* (been) anointed with oil, II. Sam. i. 21.

הַמִּבְלִי אֵין קְבָרִים בְּמִצְרַיִם
לְקַחְתָּנוּ לְמוֹת בְּמִדְבָּר *Hemiblee*
ean kebareem bemitsfrayim le-
katchtanu lamuth bamidbar.
Because (there were) *no* graves
in Egypt, hast thou taken us
away to die in the wilderness?
Exod. xiv. 11.

עָרוֹם יָלִינוּ מִבְּלִי לְבוּשׁ *Aroem*
yaleenu *mibtee* levush. They
cause the naked to lodge *with-*
out clothing, Job xxiv. 7. And
as Kimchi observes, when
יעל is added to בלי, it forms
בְּלִיעַל *Beliyyangal*, and which
signifies worthless, or wicked
persons; from the root יעל,
which signifies worth, &c.
and בלי *not*; i. e. of no worth.

וְהוּא בֶן בְּלִיעַל מִדְבָּר אֱלֹוִי
Vehu ben beliyangal middab-
bear ealav. For he (is such)
a son of *Belial*, that a (man)
cannot speak to him; i. e. so
worthless a fellow, I. Sam.
xxv. 17.

הַשֹּׁמֵר לֹךְ פֶּן יִהְיֶה דָבָר עִם
לְבָבְךָ בְּלִיעַל *Hifhamer* lecha
pen yeeheyeh davar im levave-

cha *beliyyangal*. Beware that
there be not *a worthless* or
wicked thought in thy heart,
Deut. xv. 9.

בֵּל *Beal*. An idol which
the Babylonians worshipped.

בֵּל פָּרַע *Karang beal*. *Bel*
boweth down. Isai. xlv. 1.

This is supposed to be an
Image made by Nimrod in
his own likeness, and which
the Babylonians worshipped
for so many ages after:
and which some think to be
the same with Belus. See A-
barbanal, on Isai.

This, according to Eliás
seems to be a Chaldee word.
See Methurgaman.

בַּל *Bal*. *Cha*. Heart: by
an exchange of letters. See
לב.

וְעַל דַּנְיֵאל שָׁם בַּל לְשִׁיזְבוּתָהּ
Veangl daniyeal sam bal le-
shezavutheah. And fet (his)
heart on Daniel to deliver him,
Dan. vi. 15.

בָּלָל *Balal*.

1st. To confound or min-
gle.

כִּי שֵׁם בָּלָל ה' שִׁפְתָּתָּ כָּל הָאָרֶץ
Kee sham balal adonay se-

Y y y y 2 phath

phath cal haarets. Because the Lord *did* there *confound* the language of all the earth, Gen. xi. 9.

וְעִשְׂרֵן סֵלֶת בָּלוּל בְּשֶׁמֶן כֶּתִית וְעִשְׂרֵן סֵלֶת בָּלוּל בְּשֶׁמֶן כֶּתִית Veingsaroen soeleth balul beshemem catheeth revang haheen. And a tenth-deal of fine flour *mingled* with the fourth part of an hin of beaten oil, Exod. xxix. 40.

Hith.

אֶפְרַיִם בְּעַמִּים הוּא יִתְבּוֹלֵל Ephrayim beangmeem huyith-boelal. Ephraim he *bath mixed himself* among the people, Hosea vii. 8.

And of the same root is תִּבְלָל *Tevel*, confusion.

תִּבְלָל הוּא *Tevel hu*. It (is) *confusion*; i. e. a confused and unnatural *mixture*, Levit. xviii. 23.

2d. A spec or spot in the eye, which causes a confusion, or blemish in the sight.

אוּ תִבְלָל בְּעֵינָיו Oe tevallul beeangnoe. Or that hath a blemish in his eye, Levit. xxi. 20.

3d. Provender, Fodder.

בָּלִיל חֲמִיץ יֵאָכְלוּ *Beleel cha-meets yoechelu*. Shall eat clean *provender*, Isai. xxx. 24.

Affix.

אִם יִגַּע שׁוֹר עַל בָּלִילוֹ Im yigeng shoer al beleeloe. Or loweth the ox over *his fodder*, Job, vi. 5.

And the following *verb* is of the same root.

וַיַּבֵּל לַחֲמוּרִים *Vayaval la-chemoereem*. And he *gave provender* to the asses, Judg. xix. 21.

בִּלְבַּל *Bilbeal. Cha.* To confound, break, &c.

Preter.

אֲרִי תָמַן בִּלְבַּל הַלֵּישׁ כָּל אֲרָעָא Erea thamman bilbeal adonay leeschan cal arang. For there the Lord *did confound* the language of all the earth, Targ. Onk. Gen. xi. 9.

Participi.

וּמִבְּלִיל בְּגִלְגֵּלָהּ *U-mevalbeal begilgelea egla-theah*. And *break (it)* with the wheels of his cart. Targ. Jona. Isai. xxviii. 28.

It is of the same signification in *Talm.* and *Rab. Hebrew*,

בלג

brew, viz. To confound, mix, &c. Menachoeth. chap. iii. and Culleen fol. lxxxiii. 2.

בלבשין. See in בול.

בלג Balag. To strengthen. Hiph.

הַמְבַלֵּג שׁוֹד עַל עַו Ham-
mavleeg shoed al az. Who
strengtheneth the spoiled a-
gainst the strong, Amos v. 9.

And with paragogic, yod.

מְבַלֵּגְתִּי עָלֵי יָגוֹן Mavlee-
geethee ealea yagoen. (When)
I would strengthen, or comfort
myself against sorrow, Jer.
viii. 18.

Future.

וְאַבְלִיגָה מְעַט Veavleegah
meangt. That I may take
comfort a little, Job x. 20.
or, that I may strengthen me
a little. See Kimchi in Se-
pher Hasharasheem.

בלגה Bilgah. Talm. The
name of one of the orders of
the priesthood. Mishna in
Succa. fol. iv. 27.

בלדר Bildar. Rab. A mes-
senger; one that rides post;
also letters, records, &c.
Medrash Koheleth. chap.

בלה

v. 8. and chap. ix. Beresheeth
Rabba, sect. x. and lxxviii.
and Medrash. Est. chap. i. 8.

And the Aruch writes
בלדר; and which is explained
to denote a prince also.

בלה Balah.

1st. To wear out, waste,
&c. also to wax old.

Preter.

לֹא בָלוּ שְׁלֹמֵיתֵיכֶם מֵעֲלֵיכֶם
Loe valu salmoetheachem
meaengleachem. Your cloaths
have not waxed old upon
you: or have not wasted from
off you, Deut. xxix. 5.

Participi.

אַחֲרֵי בִלְתִּי Acherea veloe-
thee. After I am waxed old,
Gen. xviii. 12.

Pieng.

בִּלְהַ בְּשָׂרִי וְעוֹרִי Billah vefa-
ree veoengree. My flesh and
my skin hath he made old,
Lament. iii. 4.

וּמַעֲשֵׂה יָדֵיהֶם יָבִלוּ בְּחַיָּי
Umaengseah yedeahem ye-
vallu vecheeray. And the
work of their hands mine
elect shall wear out; i. e.
They themselves shall enjoy
the

בלה

the work of their hands,
Isai. lxxv. 22.

Another form.

בְּלוֹי סְחָבוֹת וּבְלוֹי מִלְּחָיִם
Beloevea sechavoeth uveloevea
mealacheem. *Old cast* clouts,
and *old rotten* rags, Jer.
xxxviii. 11.

These as Kimchi observes
are both written with one
yod only; which *yod*, says he,
is the radical *lamed hapangal*:
and the *yod* which should
form the plural is deficient.
See Sepher Hashharasheem.

Another form with א *aleph*.

שֵׁים נָא בְּלוֹאֵי הַסְּחָבוֹת Seem
na *beloevea* haschavoeth. Put
now (these) *old cast* clouts,
ibid. verse, xii.

The noun.

מִשְׁחַת בְּלִי Mishshachath
belee. From the pit of *cor-*
ruption, Isai. xxxviii. 17.

This is according to the
form of בְּלוֹי. Kimchi on the
roots. fol. xvii. 1.

וְאָמַר לְבָלָה נָאִפִּים Vaoemar
labbalah neeupheem. Then
I said *unto* (her that was)
waxed old in adulteries, Ezek.
xxiii. 43.

בלה

Plural.

וַיִּקְחוּ שָׁקִים בָּלִים Vayikchu
sakkeem baleem. And they
took *old* sacks Josh. ix. 4.

Plural Fem.

וַיַּעֲלוּת בָּלוֹת Uneangloeth
baloeeth. And *old* shoes, ibid.
verse, v.

2d. Terror, &c.

לַעֲת עֶרֶב וְהִנֵּה בְּלָהָה Le-
eangth erev vehinneah *velaha*,
And behold, at evening-tide,
terror, or *trouble*, Isai. xvii.
14.

Plural.

סָפוּ תָמוּ מִן בְּלָהוֹת Saphu
thammu min *ballahoeth*. They
are utterly consumed with, or
of *terrors*, Psal. lxxiii. 19.

Construc. in which the
lamed is with *sheva*.

כִּי יִכִּיר בְּלָהוֹת צִלְמוֹת Kee
yackeer *balhoeth* tfalmaveth.
If (one know them) they are
in the *terrors* of the shadow of
death, Job xxiv. 17.

בלה *Balah. Cha.* To
wax old, wear out, &c. the
same as in the Hebrew; with
some little variation in the
form, such as א *aleph* suffixed;
and

בלט

and in what is called the plural, final *nun* postfixed &c.

It is of the same signification in *Talm.* Hebrew. Chulleen. fol. cvii. 2.

בלוזמא Beluzma. *Rab.* Mirth, Joy : a company of persons making merry.

אורו הלילה שתה יין והיו שם Oethoe halaylah shatha yayin vehayu sham shetea beluzmaoeth. On that very night he drank wine, and there were two rejoicings there. Vayikra Rabba. sect. xii.

בלט Balat. *Cha.* An oak.

תחת בלוטא Techoeth beluta. Under an oak. Targ. Jeruf. Gen. xxxv. 8.

בלט Belat. *Talm.* prominent.

פניה מוריקות ועיניה בולטות Paneha moereekoeth veeangneha boeetoeth. Her face groweth yellow, and her eyes prominent. Mishna in Soeta. chap. ii. fol. xx. and in Gitteen. fol. xx. 1. Roesch Hashana. fol. xxiv. 2. Eruveen. fol. v. 1. and Yoema. fol. liv. 1. and lxxiii. 2.

בלם

בליוט. See in **בול**.

בלם Balam. To hold in, or restrain.

Infin.

במתג ורסן עדיו לבלום Bethmetheg varethen edyoe livloem. Whose mouth must be held in with bit and bridle, Psalm xxxii. 9.

תלה ארץ על בלימה Toelet al beleemah. He hangeth the earth upon nothing, Job xxvi. 7.

This is generally allowed to be a compound word, from **בלי** and **מה**; i. e. without any thing; or not on any thing. R. Levi. Ben Gershoem on Job.

בלם Balam. *Cha.* To bind, or close up, &c.

ולשניהן דהוה בלים Veeleeshanhoen dahevah beleem. And the tongues that were closed or bound. Targ. Jona. Isai. xxxii. 4.

In *Talm.* Hebrew it denotes restraint : also to obstruct, shut up, &c.

Chulleen. fol. lxxxix. 1. Gitteen. fol. lxvii. 1. and Metfia. fol. ciii. 1.

בולמוס

בלם

בולמוס Bulmoes *Talm. Rab.*

An insatiable appetite : whether it be for food, or an inordinate desire after any thing else. Yoema. fol lxxxiii. 1. and Beresheeth Rabba. Sect. li.

לבן Lavlan. *Talm.* The master of a bath : a bath keeper. Sheveengeeth. chap. viii. fol. xliii.

בלניות Balaneeyoeth. *Talm.* Denotes the vestments, or clothes, used at the baths, Mishna. Bava Bathra. fol. lxvii. 2.

בילן. See in **כיל**.

בילני Beelanee. *Talm.* A specie of a herb. *Talm.* Jerus. chap. fol. x. 3.

בילוניא Beelunaya. *Talm.* The seal of a ring. Gitteen. in Hagada Dehanazakeen. fol. lvii.

בלנשיא. See in **לנט**.

בלנרי. See in **בלר**.

בלס Balas. To gather ; and as some think, to mix.

ובולס שקמים Uvoeleas shik-meem. And a gatherer of scamore trees, Amos vii. 14.

בלם

And Jarchi, is of opinion, that it signifies, to search.

And R. David Kimchi thinks it signifies to mix, as in *Talm.* and *Rab.* Hebrew.

See Shab. chap. vii. fol. 76.

And Beresheeth Rabb. Sect. xxviii. &c.

בלוסא Belusa, or **בולסא** Balsa. *Talm.* A large piece of glass. Shab. fol. cliv.

And some read **כולסא**. See in **כלס**

בולוס Boeloes, *Rab.* A looking glass. Medrash Teeheelem. fol. lv. Beresheeth Rabba. Sect. xii.

And, some think it likewise denotes a plummet, which Mariners use to sound with.

בליסטרא Balistara, *Rab.* A cross bow.

ולקבל חצים ובליסטראת של Ulekabeal chitseem *u-velistaraoeth shell mitfrayim.* And to receive the arrows (and stone) out of the cross bow of the Egyptians, R. Solom. Jarchi. Exod. xiv. 19. and Yalkut. Ibid.

It is of the same signification

tion in *Talm.* Hebrew: and also denotes a bowman. Chul-
leen fol. lx. 2. and Yalkut.
fol. clxviii. 4.

בלסמון Balsemoen. *Cha.*

Balm, or balsam,

בלסמון כריח Kereaach bal-
femoen. As the smell of balm.
Targ. Jeruf. Solom. Song.
vii. 13.

בלוספיין. See in לבס, and
לפס.

בלספימא Belaspheemeyya.
Rab. Blasphemy. Yelamde-
nu, on I. Kings xxi. 13.

בלע Balang. To swallow
up, devour; to destroy.

חיל בלע ויקאפו Chayil ba-
lang vaykeeennu. *He hath*
swallowed (down) riches, and
he shall vomit them up again,
Job xx. 15.

בלעני פתנין Belaangnee cat-
taneen. *He hath swallowed*
me up like a dragon, Jer.
li. 34.

The noun.

אהבת כל דברי בלע Ahav-
ta cal divrea valang. Thou
lovest all *devouring* words,
Psaln lii. 6.

Piengl.

בלע המות לנצח Billang
hammavath lanetsach. *He*
will swallow up death forever,
Isai. xxv. 8.

בלע אדני ולא חמל Billang
adonay veloe chamal. The
Lord *hath swallowed up, and*
hath not pitied, Lament. ii.
2.

Puang.

ומאשריו מבליעם Umeusha-
rav mevullangeem. And (they
that are) led of them, (are)
destroyed, Isai. ix. 15.

Hith.

וכל חכמתם תתבלע Vechal
chachmatham tithballang.
And all their wisdom is *swal-*
lowed up, Psal. cvii. 27.

Niph.

נבלע ישראל Nivlang yisra-
eal. Israel is *swallowed up.*
Hosea viii. 8.

ולא יבאו לראות כבלע את
הקדש Veloe yavoeu liroeth
kevallang eth hakkoedesh.
But they shall not go in to
see when the holy things are
covered, Numb. iv. 20.

בלע Balang. *Cha.* To
swallow up, devour, &c. the
same as in the Hebrew.

VOL. I. Z z z z In

בלק

In *Talm.* and *Rab.* Hebrew it denotes, the gullet, or wind pipe: also to swallow or devour greedily. *Talm.* Jerus. Shab. fol. xiv. 4. and *Me-drash.* fol. cx. 3.

מבלעתא Mavlangta *Talm.* The gullet, Chulleen. fol. xliii. 2.

And in the Gloss. it is called בית הבליעה. And which is the same.

בלעו Balangn. *Rab.* Voracious. Resheeth Chachma. chap. xv.

בלה. See in לבס and לפס.

בלק Balak. To make waste: i. e. without inhabitants.

הִנֵּה ה' בֹּקֵק הָאָרֶץ וּבֹלֵקָהּ Hinneah adonay boekeak haarets *uvvoelekah*. Behold the Lord maketh the earth empty, and maketh it waste, Isai. xxiv. i.

Piengl.

Partici. Fem.

וּמְבַלְקָהּ Umevullakah. *And she is waste*, Nahum. ii. 10.

בלרי Bilree. *Talm.* Linen used by the women at the baths. Shab. fol. cxlvii. 2.

בלש

בולרא Bulra in *Talm.* Hebrew denotes a kind of tribute paid from the crops of their fields. Bava Kama Perek Hagozeal. fol. cxiii. 2.

בולרין Bultreen, or בלורין Belureen. *Rab.* A small tile: or as some express it, a broken one. Beresheeth Rabba. Sect. viii.

בילרין Bilreen. *Rab.* Which according to the Gloss. is some kind of ornament. See *Me-drash* Sheer hasheereem Rabba fol. iii. col. 2.

בלורית Belureeth in *Talm.* and *Rab.* Hebrew, denotes a lock or bush of hair. Avoe-dang Zara. fol. xi. San. fol. xxi. i. and Vayikra Rabba. Sect. xxiii.

בלש Balash *Cha.* To search, examine, &c.

וּבִלַּשׁ וְלֹא אִשְׁפָּח Uvelash veloe ashcach. *And he searched but found not.* Targ. Onk. Gen. xxxi. 35.

וּבִלַּשׁ בְּסִפְרֵי חֻכְמָתָא Uvelash besiphrea chuchmetha. *And he searched in books of wisdom.* Targ. Jerus. Eccle. xii. 10.

וּבִלְשָׁן

בלת

וַיִּבְלְשׁוּן יְתֵי יְרוּשָׁלַם *Veyiv-
leshun yath yerushalem. And
they shall search* Jerusalem.
Targ. Jona. Zephan. i. 12.

Infin.

וְלִמְבֹלוֹשׁ יֵת כָּל דִּין *Ulemiv-
loesh yath cal dean. And to
search* all this. Targ. Jerus.
Eccle. ix. 1.

Imperative.

בְּלוּשׁוּ וַחֲזוּ *Belushu vache-
zoe. Search* and look. Targ.
Jona. II. Kings. x. 23.

It is of the same significati-
on in *Talm.* Hebrew, and also
denotes searchers; also an
host or army. Keleem. chap.
xv. Avoedang Zara chap. v.
fol. 11. Betfa. fol. xxi. 1. and
Kethub. fol. xxvii. 1.

בלת Balath. Whence
בִּלְתִּי Biltee: A declinable
adverb; save, beside, not, &c.

בִּלְתִּי בָּן יִפְנֶה הַקָּנִי
*Biltee caleav ben yephunneh
hakkenizzee. Save* Caleb
the son of Jephunneh the
Kenazite, Numb. xxxii 12.

וּמוֹשִׁיעַ אֵין בִּלְתִּי *Umoe-
sheeang ayin biltee. And
(there is) no saviour beside*
me, Hosea xiii. 4,

בלת

In this example the *v* forms
the pronoun: and in the for-
mer it is additional; though
some reckon it radical: and
according to which, this
ought to have two *yods*, but
one is dropt, in order to lighten
the pronunciation. See Kim-
chi in Sepher Hapharasheem.

בִּלְתִּי טָהוֹר הוּא *Biltee ta-
hoer hu. He (is) not* clean,
I. Sam. xx. 26.

Or more properly, *Save* he
is not clean; i. e. no other
accident hath happened to
him, *except* his not being
clean.

עַד בִּלְתִּי הַשְׂאִיר לוֹ שְׂרִיד *Ad
biltee hisheer loe fared. Until
there was none* left him alive
Numb. xxi. 35.

And with **כ** *mem* prefixed.
מִבִּלְתִּי יִכָּלֵת ה' *Mibbiltee ye-
choeeth adonay. Because* the
Lord *was not* able, *ibid.* xiv.
16.

And with **ל** *lamed* prefixed.
לִבִּלְתִּי רוּם לָבֹוּ מֵאֲחָיו *Le-
viltee rum levavoe meaeachav.
That* his heart *be not* lifted up
above his brethren, Deut.
xvii. 20.

Z z z z 2

בכוח

במה

במה Bamah. A high place for idol worship. Also height.

אִזְיִבְנֶה שְׁלֹמֹה בַּמָּה Az yivneh sheloemoeh *bamah*. Then did Solomon build an high place, I. Kings xi. 7.

Plural.

רַק הַבָּמֹת לֹא סָרוּ Rak hab-bamoeth loe faru. But the high places were not taken away, II. Kings xii. 4.

אֶעֱלֶה עַל בָּמֹתַי עֵב Eengleh al bametheay av. I will ascend above the heights of the clouds, Isai. xiv. 14.

במה Bamah. *Cha*. A high place, the same as in the Hebrew: and which in the singular is, **בְּמֹתָא**. And in the plural **בְּמָנִין**.

It signifies the same in *Talm.* Hebrew: and is written **במה**. Megillah. fol. vi. 1. and Zevacheem. fol. cxx.

בימה. See in **בִּים**.

במס Bamas. *Cha*. An altar erected for idol worship. In the Targ. called Jona. Numb. xxxi. 10.

And in *Talm.* Hebrew it is **בִּימוֹס** Beemoes. Avoedang

בנה

Zara Perek cal Hatflameem. fol. xlvii. 2. Beresheeth Rabba. Sect. liv.

בנגרי Bangaree *Talm.* A specie of herb, from which was made a decoction, said to be good against the stroke of a serpent, &c. Shab. fol. cix. 2.

בנה Banah.

1st. To build.

וַיִּבְנֶה עָלֶיהָ מִצֻּדִים גְּדֹלִים Uvanah aleha metsoodeem gedoeleem. And he built great bulwarks against it, Eccle. ix. 14.

אִזְיִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ Az yivneh yehoeshuang mizbeach. Then Joshua built an altar, Josh. viii. 29.

Niph.

כִּי לֹא נִבְנָה בֵּית לַיהוָה"ה Kee loe nivnah vayith lesheam adonay. Because there was no house built unto the name of the Lord, I. Kings iii. 2.

מִפְּעֵנִבְנָה Mafang *nivnah*. Made ready before it was brought there, ibid. vi. 7.

לִבְיֵת הַנִּבְנָה לַיהוָה"ה Labbay-ith hannivnah lesheam adonay. Into the house that is

so be built to the name of the Lord, I. Chron. xxii. 19.

וּבְנִיתָהּ עִיר עַל תֵּלָהּ *Veniv-neithabeer al teelah*. And the city shall be builded upon her own heap, Jerm. xxx. 18.

The noun.

וְהַבְנִיָּן *Vehabbinyan*. And the building, Ezek. xli. 12.

בֵּן *Bean*. A son. בַּת *Bath*. A daughter.

And which as Kimchi observes, are very properly derived from this root to build: as the children may be reckoned the parents buildings: agreeable to which we find.

כָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר לֹא יִבְנֶה אֶת בֵּית אָחִיו *Cacha ye-aangfeh laesh esher loe yivnebeth beath acheev*. So shall it be done unto that man that will not build up his brother's house; i. e. he will not raise up seed unto him, Deut. xxv. 9.

And the Plural. masc. is בָּנִים. And the fem. בָּנוֹת with נון; and which is dropt in the fem. singular: but in the affixes, the ת *thau* is with *dagash* to compensate

for the deficiency of the second radical ב, as בָּתּוּ *Bittoe* his daughter, &c.

בַּת *Bath*. Is used figuratively to denote a congregation of people; a nation, &c.

עַל שֶׁבַר בַּת עַמִּי *Al shever bath ammee*. For the destruction of the daughter of my people; i. e. the congregation of my people, Lam. ii. 11.

הַבַּת יְרוּשָׁלַיִם *Habath yerushalem*. O daughter of Jerusalem, *ibid* verse 13. With a number of like instances.

And בָּנוֹת is used figuratively to denote villages, as being the daughters of the metropolis.

בְּחֶשְׁבּוֹן וּבְכָל בְּנֵיחָה *Be-cheshboen uvechal benoetheba*. In Heshbon, and in all the villages thereof, Numb. xxi. 25.

קֵנֶת וְאֵת בְּנֵיחָה *Kenath veeth benoetheba*. Kenath and the villages thereof, *ibid* xxxii. 42.

And בֶּן is used metaphorically, to denote an arrow.

לֹא יִבְרִיחֵנִי בֶן קֶשֶׁת *Loe yavreechennu*

yavreechennu ven kasheth. *The arrow cannot make him flee, Job xli. 19. And which in Hebrew, is the son of the bow.*

It is in the same manner used to denote a bough, or branch of a tree.

בֹּן פֶּרֶת יוֹסֵף Bean poerath yoseaph. Joseph (is) a fruitful bough, Gen. xlix. 22.

וְעַל בֶּן אִמָּצֵת לָךְ Veangl bean immatsta lach. And the branch (that) thou madest strong for thyself, Psal. lxxx. 16.

And בְּנוֹת is used in the same sense.

בְּנוֹת צִעְדָּה עַל־שׁוּר Banoeth tsaengdah elea shur. Whose branches run over the wall, Gen. xlix. 22.

בֶּן Is also used figuratively to denote a disciple.

בְּנֵי הַנְּבִיאִים Benea hanneveeem. *The sons of the prophets; i. e. the disciples of the prophets, II. Kings ii. 3.*

And when בֶּן, or בֵּת, are absolute without relation to parents, it is to be understood, as speaking of a young person; a child.

Oe vean yiggach, oe vath yiggach. Whether he have gored a son, or have gored a daughter; i. e. a male, or female child, Exod. xxi. 31.

It is used in divers other senses; as may be perceived by the context.

3d. The form, or pattern of a building.

אֶת תְּבִנֹת הַמִּשְׁכָּן Eath tavneeth hammishcan. The pattern of the tabernacle, Exod. xxv. 9.

תְּבִנֹת זָכָר אוֹ נִקְבָּה Tavneeth zachar oe nekeavah. *The likenesses of male or female, Deut. iv. 16.*

כָּל מְלָאכֹת הַתְּבִנָּה Cal malechoeth hattavneeth. All the works of this pattern, I. Chron. xxviii. 19.

בָּנָה Banah. Cha. To build; also the building itself. The same as in the Hebrew, with some trifling variation in the form of the letters.

And in Talm. and Rab. Hebrew, it is of the same signification as in all the three forms in the Hebrew.

And

And בן also denotes the age of the person, as

בן חמש שנים למקרא *Ben chameash shaneem lamikra.* At five years of age for the study of the Bible. Pirke Avoeth. chap. v.

And in the same sense, is it to be understood in scripture, as

וַיְהִי עֶשָׂו בֶּן אַרְבָּעִים שָׁנָה *Vayhee eesav ben arbageem shanah.* And Esau was forty years old, Gen. xxvi. 34.

Besides a number of others, too numerous to be all noticed; but which may be easily perceived by means of the context.

And בת denotes the same in a female, Gen. xvii. 17.

And wherever בן *Ben*, occurs in the Hebrew, in the singular, it is in *Cha.* בר with *resh*. And also in the affix pronoun, except one, viz. Deut. xxi. 20. But in the plural they are with *nun* as in the Hebrew.

And, as to the fem. בת, it is to be met with in the singular in both forms, viz. בת, or ברתא. But the affixes are always with *resh*,

as will be shewn in the radix בר.

And the plural fem. is generally with *nun*.

And בת קול *Bath keol*, among the Talmudical, and Rabbinical writers, denotes a voice from heaven below the degree of the spirit of prophecy; and as some think, is preparatory to it: and is therefore called בת קול; i. e. a daughter voice. See Maimonides in Moereh Nevuchem. part. ii. chap. xlii.

בת ארעא *Bath arang. Talm.* is used to denote what is called in the Gemara צינית; and signifies, according to the Gloss. a wound, or swelling on the sole of the foot, Shab. chap. vi. fol. lxxv. 1.

בת בירתא *Bath bearta Talm.* A small fountain, or well. Chulleen. fol. cvj. 1.

בנאי *Banay. Talm.* An architect, a builder, &c. Bava Kama. chap. ix. Shab. fol. cxiv. 1.

בנין *Binyan* in Hebrew grammar, denotes conjugation

בנכי *Banchea. Talm.* A ditch, or trench. Moed Katoen. fol. iv. 2.

בנס Benas. *Cha.* Wrath, anger, &c.

בנס וקצר שפיו Benas uke-tsaph saggee. *Angry* and very furious, Dan. ii. 12.

It also occurs in the Targ. which passes for Jonathan's, Gen. xl. 2. And the Jerus. Targ. on Esth. &c.

בנריות Banrayoeth. *Rab.* Linens, or vestments used at the baths; also vessels. Beresheeth *Rab.* sect. xlv. and Yalkut fol. xxiv. 1.

בנרסאי Benarfay. *Talm.* A specie of rich garments. *Talm.* Jerus. chap. the last.

And in Medrash Rabba, it is **דרדסאי**. See Moesaph Haangruch. fol. xxix. 1.

בין or **בניתא**. See in **בין**

ביסא Beefa. *Talm.* A vessel used in the temple service, wherein they sanctified, or received the meat offering. Perek Kama, in Menachoeth fol. vii. 1.

ביסי Beesee. *Talm.* A specie of plant on which camels feed, said to be so thorny, as not to be laid hold on. Shab. fol. lxxvii.

And some read **כיס**, with כ.

בסיא Basya. *Talm.* A step, or degree. Bava Kama, Perek Hagoezeal. fol. xiii. and *Talm.* Jerus. Bava Metzia. fol. x. 2.

בסטיא Bastiya. *Rab.* A specie of garment. Bamidbar Rabba. sect. vii.

בסיליאוס Bafeleeyoes. *Tal. Rab.* A king or governor.

בסיליאוס קסר אנוסתוס Bafeleecoeth kefer agustoës. The King Cæsar Augustus. *Talm.* Jerus. Berachoeth. chap. ix. and Beresheeth Rabba. Sect. viii.

And **בסיליון** Bafeeleyoen. Also denotes King, kingly, &c. *Talm.* Jerus. Peah. fol. xx. 20. and Beresheeth Rabba. Sect. xciii.

בסלקי Basilkea. *Talm. Rab.* A royal palace. Succah. fol. li. 1. Mishna Perek. Kama, in Avoedang Zara. fol. x. Yoema. fol. xxiv. and Teharoeth. chap. vi. fol. cxvii.

בסם Basam. *Cha.*

1st. A reed or sweet scented wood, the scent of which is

is perceived on entering the marshes where it grows ; and is translated in English “sweet calamus.” And in Hebrew it is **בשם** : and which includes spices, or any fragrant, or high-tasted body.

וְקִנְיָהּ בִּישְׁמָא *Ukenyah vusma.*
Sweet scented Calamus. Targ.
Onk. Exod. xxx. 23.

Plural.

סַב לָךְ בִּישְׁמִין *Sav lach bu-
semeen.* Take unto thee spi-
ces. Targ. Onk. Ibid:

2d. Sweet, pleasant, &c.

Puang.

וַיַּשְׁמֵם מַיִם *Uvasseemu mayya.*
And the waters were made sweet
Targ. Onk. Exod. xv. 25.

Participi.

וַיִּכְנַח גְּבֵרָא דְּמִבְּשִׁים לְחֻבְרִיָּה
*Heachna gavra dimvasseem le-
chavrea.* So (doth) the sweet-
ness of a man to his friend.
Targ. Jerus. Prov. xxvii. 9.

Hith.

אֲתִבְּשִׁימוּ לְרַחֲשָׁא *Ithbassee-
mu lerachsha.* The worm
shall feed sweetly on him, or he
shall be sweetness to the worm.
Targ. Jerus. Job. xxiv. 12.

Participi.

אִין מִתְבַּשְׁמָא בְּפִומִיהּ בְּשִׁתָּא
*Een mithbassma vephumeah
bishta.* Though wickedness
be sweet in his mouth. Targ.
Jerus. ibidi xx. 12.

And in the Targ. which
passes for Jonathan's on the
Pentateuch, it also denotes
to embalm; or season, &c. Gen.
l. 2.

And in *Talm.* Hebrew, it
denotes, joy, hilarity, &c. al-
so inebriation. Megillah. fol.
vii. 2.

And in the Zoehar, it is
used to denote conjunction.
Zoehar. col. 93.

And in the Jerus. Targ. on
Prov. xxi. 17. it is used to de-
note oil.

And it is sometimes used
by the Talmudists to denote
vinegar. See *Talm.* Jerus. in
Maangler sheenee. chap. iv.
and Gloss. and Pefacheem.
chap. 3.

בסס *Bassas. Cha.* The
foot, or base of a pillar : The
ground work of any thing.

וַיֵּת בְּשִׁיעִיחַ *Veyath beseefchab.*

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And *his foot*. Targ. Onk.
Gen. xxxi. 9.

Plural.

בְּסִיסֵי אֶרֶץ *Veseeſea arang.*
The foundations of the earth.
Targ. Jeruf. Pfalm lxxxii.
5.

Emphat.

וַעֲבַד יָת בְּסִיסֵיָא עֲסָרָא דִּנְחָשָׁא
Vaengvad yath beſeeſaya aſra
dinchafha. And he made
ten *bafes* of brafs. Targ. Jo-
na. I. Kings. vii. 27.

דֵּי עֲלִיָּהוֹן אֶתְבַּסֵּס עֲלֵמָא *Dee*
clavveahoen ithbaffeas alma.
Upon which the world *hath*
been founded. Targ. Jeruf.
Solom. Song. ii. 5.

And in *Talm.* Hebrew, בסס
ſignifies to *thresh*. Succah.
chap. i. fol. xiv. 1.

בְּסִיסְתֵּיאוֹת *Baſſeeſteoeth*
Rab. A *measure* : and which
ſome take to be a *cubit*. Yal-
kut. fol. iii. col. 3. Bereſhe-
eth Rabba ſect.

And ſome write it with כ
kaph, and *take* it to be a liquid
measure ; and which contain-
ed a *hin*. See in כסס.

בסר *Baefar.* A *four grape*
unripe.

אָבוֹת אָכְלוּ בֶּסֶר *Avoeth*
achelu voeſer. The fathers
have eaten a *four grape*, Jerm.
xxxi. 29.

וּבֶסֶר גָּמֵל יִהְיֶה נֶצֶחַ *Uvoeſar*
goemeal yeeheyeh nitſa. And
the *unripe four grape* is ripen-
ing in the flower, Ifai. xviii.
5.

Affix.

יַחֲמוֹס כִּנְפֵן בֶּסֶרוֹ *Yachmoes*
caggephen biſroe. He ſhall
ſhake off *his unripe grape* as
the vine, Job. xv. 33.

בסר *Bſar. Cha.*

1ſt. *Fleſh.*

וּמְלֵי בֶסֶרָא תַּחוּתָּהּ *Umelea*
viſra techoetha. And cloſed
up *ſleſh* inſtead thereof. Targ.
Onk. Gen. ii. 21.

דֵּי־הֵב מְזוֹנִיָּה לְכָל בֶּסֶרָא *Dea-*
hav mezoenea lechal biſra.
Who giveth food to all *ſleſh*.
Targ. Jeruf. Pfalm. cxxxvi.
25.

Affix.

מִבֶּבְסֵרִי *Mibbiſree.* Of my
ſleſh. Targ. Onk. Gen. ii.
23.

And thus, is it written for
the moſt part with ס ſamech :
eſpecially in Pfal. Prov. and
Job.

Job. And some few are written with ש *fin*, for which see בסר.

2d. To bring or declare news or tidings : also a messenger, or bringer of good tidings.

וּתְבַסֵּר בְּיוֹם אַחֲרָן וְיוֹמָא הָרִינִי
וּתְבַסֵּר לֹא תְבַסֵּר *Uthevassfar beyoem*
oecheran veyoema hadean la
thevassfar. And thou shalt
bear tidings another day : but
this day thou shalt bear no ti-
dings. Targ. Jona. II. Sam.
xviii. 22.

Imperativ.

בַּסְרוּ עֲלֶיהָ *Bassaru elah.*
Declare against her. Targ.
Jona. Jerm. li. 27.

The noun.

וְלֹךְ לִית בְּסוֹרָא *Velach leath*
besoera. And thou hast no
tidings, II. Sam. xviii. 22.

רִגְלֵי מֵבַסֵּר *Riglea mevassfar.*
The feet of him that bringeth
good tidings. Targ. Jona.
Ifai. lii. 7.

Plural.

עַל טוֹר רָם סָקוּ לָכֵן נִבְיָא דִּי
מִבְסְרִין לְצִיּוֹן *Al tur ram fak-*
ku lechoen neviyyaya dee
mevasfreen letseeyoen. Get

ye up into a high mountain,
O ye prophets, which *bring*
good tidings to Zion. Targ.
Jona. ibid. xl. 9.

Note, in some parts of scrip-
ture, it is written with ש *fin*,
and is different, in different
editions : the same as the pre-
ceding form.

It is of the same significati-
on in both forms, in *Talm.* and
Rab ; and are both written
alternately with ס *samech*, and
ש *fin*.

3d. To despise, contemn :
also contempt, &c.

Preter.

אֶרִי-פִתְנָמָא דָּהּ בְּסַר *Erea*
pithgama deadonay besar. Be-
cause he hath despised the
word of the Lord. Targ.
Onk. Numb. xv. 31.

מֵאֲדִין בְּסַרְתָּא עַל פִּתְנָמָא דָּהּ
Ma dean besarta al pithgama
deadonay. Wherefore hast
thou despised the word of the
Lord ? Targ. Jona. II. Sam.
xii. 9.

Adj.

בְּסִיר בְּבִנֵּי אָנְשָׁא *Besfir biv-*
nea enasha. Contemptible a-

mong men. Targ. Jona.
Jerm. xlix. 15.

לְחַדָּא בְּסִיר אַתָּה Beseer at
Iacheda. Thou art greatly
despised. Targ. Jona. Obad.
i. 2.

Plural.

וְאַף אֲנִי יְהִיבִית יִתְכֹּן בְּסִירִין
Veaph ena yehaveeth yath-
choen beseereen. Therefore
have I also made you con-
temptible. Targ. Jona. Malach.
ii. 9.

The noun.

אֲרוֹם סְנִי שְׂבָעָא בְּסִירוֹתָא
Eram saggee sevaengna veseer-
rutha. For we are exceed-
ingly filled with contempt.
Targ. Jerus. Psalm cxxiii. 3.

Plural. Emphat.

מִבְּסִרְנָא וּנְיִיתָנִיא Mevas-
ranaya vegeavethanaya. And
with the contempt of the proud.
Targ. Jerus. ibid. verse, iv.

3d. Sour or unripe grapes ;
the same as in the Hebrew ;
but with א aleph post fixed.

And the affix.

יִתֵּר הֵיךְ גּוּפְנָא בְּסִרְיָא
at-
tear heach guphena vusreah.
He shall shake off his unripe
grapes as the vine. Targ. Je-
rus. Job xv. 33.

בַּסַּת Bafath. Cha. whence
בּוּסֶתָנָא Bufetana. A gar-
den.

נִפְקִין לְבוּסֶתָנָא Naphkeen
levustenanana. We will go forth
to our garden. Targ. Shenee.
Esth. ii. 8.

It is of the same significa-
tion in Talm. Hebrew. Shab.
fol. xxxvi. 2. Bava Bathra.
fol. vi. 1. 2. and Eruveen,
fol. xxv. 2.

בִּסְתָקָא Bisteka. Talm. A
vessel.

בִּסְתָקָא דְּדוּבְשָׁא Bisteka de-
duvsha, is, according to the
Gloss. A vessel of honey.
Chulleen fol. xlix. 2.

בִּסְתָרְקָא Bistarkea, in Talm.
Hebrew, denotes household
stuff ; also a coverlet ; also
pillows &c. Taangneeth. fol.
xxi. 2. Bava Bathra Perek
Chezkath Habbateem fol.
lviii. 1. And Yevamoeth,
Perek Haboe al Yevimtoe.
fol. lxiii. 2.

בַּע Bang. Cha.

1st. To seek, implore, re-
quire, &c.

Preter.

אֲרִי בָעָא לְאַשְׁעִייתָךְ מִדְּחִלְתָּא
Earea veang leatangyu-
thach

thach middechalta deaddonay.
Because *he hath sought* to se-
duce thee from the fear of the
Lord. Targ. Onk. Deut.
xiii. 10.

Partici.

וְאָמַר יָת אַחֵי אֲנָא בְּעִי V-
emar yath achay ena *vang-*
eay. And he said I *seek* my
brethren. Targ. Onk. Gen.
xxxvii. 16.

Plural.

וְיֵית דְּאֲבָדוּ לָא בְּעִיתוֹן V-
yath daevaddu la *vengeethun*.
And that which was lost,
have ye not *sought*. Targ.
Jona. Ezek. xxxiv. 4.

Imperat.

בְּעִי שְׁלָמָא וִירָדָּה בְּתִירוֹהֵי
Bengeayshelama uredaph bath-
roehee. *Seek* peace, and pur-
sue after it. Targ. Jerus.
Psalm. xxxiv. 15.

And, בְּעִי בְּעִיתָא and בְּעִיתָא
Bayung, Banguth, and Ba-
ungtha. Denotes Prayer,
supplication, &c.

כָּל צְלוּתָא כָּל בְּעִיתָא Cal
tseloetha cal *baungtha*. What-
soever prayer and *supplication*.
Targ. Jona. I. Kings. viii.
38.

Construc.

וְתִקְבֵּל בְּעֵת עֲבָדָךְ Uthe-
kabbeal *baungth* avdach. And
hearken thou (to) *the suppli-*
cation of thy servant. Targ.
Jona. ibid. verse, 30.

Affix.

וְתִתְפַּנֵּי לְצִלוּתָא דְּעֲבָדָךְ
Vethithpenea lits-
loetha deangvdach *ulevaung-*
theab. And have thou respect
unto the prayer of thy serv-
ant *and to his supplication*.
Targ. Jona, ibid. verse 28.

בְּבִיעֵי בְּרַחֲמֵי מֶן קִדְמָךְ הֵ"ה
Bevaung verachmeen min ke-
damach adonay. (Let us *en-*
treat in mercy before thy pre-
sence, O Lord. Targ. Jerus.
Gen. iii. 18.

And in *Talm.* Hebrew it
signifies to enquire; search
after, &c. Kethub. fol. lxix. 1.
Tangneeth. fol. xxiii. 1. &c.

2d. To be glad, or to cry
out, or shout for joy.

בִּיעֵי וְחִירֵי Bungee vachedee.
Be glad and rejoice. Targ.
Jona. Joel ii. 21.

בִּיעֵי וְשִׁבְחֵי Bungee veshab-
chee. Cry out and shout. Isai
xii, 6,

The noun.

וְתִתְפַּנֵּשׁ בִּיעֵי וְחִירֵי מֶן כְּרִמְלָא
Vethithkeneash

Vethithkeneash *beeang* vechedva min carmela. *And gladness, and joy is taken away out of the plentiful field.* Targ. Jona. ibid. xvi. 10.

בִּיעַ וְיִחְדָּא יִשְׁכְּחוּ *Beeang* vechadva yishkechun. They shall find (or obtain) *joy and gladness*, ibid. xxxv. 10.

3d. To hasten, &c.

וְיָהִי דָוִד מְתַבְּעִי לְמִיּוֹל מִן וָהֵוָה *Vahevah* david *mithbengeay* lemeazal min kedam shaul. And David *made haste* to get away from before Saul. Targ. Jona. I. Sam. xxiii. 16.

This is the participi. of Hith.

Infinit.

וְאֵנָּה אִמְרִית בְּאַתְבָּעוּתִי *Vaena* emareath *beithbanguthee*. For I said *in my haste*. Targ. Jerus. Psal. xxxi. 23. לֹא תִתְבָּעֵתִי לְנַחֲמוֹתִי *La* *thithbeeengithu* lenachemuthee. *Hasten* not to comfort me, or (labour not). Targ. Jona. Isai. xxii. 4.

And בָּעַא in *Cha*. signifies a bubbling &c. Targ. Jerus. Psal. xlv. 2.

The Hebrew word from whence it is translated is רָחַשׁ,

בַּעַר *Bangad. Cha.* Whence בּוֹעֲגָא *Boeengda*, A beacon; or as some think, a mast of a ship. Targ Jona. Isai. xxx. 16.

And Elias says, that he really does not know what it signifies: and adds, the Bang-al Haangruch, hath noticed it, but not explained it. See Methurgaman. fol. xv. 1.

Note. In Targ. in the Basil and Venice editions, it is בּוֹעֲרָא, with ר instead of ג.

בַּעַה *Baang.*

1. To search, enquire, &c. Also to boil or bubble.

אִם תִּבְעִיּוּ בְּעִי *Im tivangyun beangyu*. If ye will enquire, enquire ye, Isai. xxi. 12.

Niph.

נִבְעִי מִצְפָּנָי *Nivung matf-punav*. His hidden things are *sought up*, Obad. i. 6.

And, Kimchi is of opinion, that the following in Isai. xxx. 13. is of the same signification. viz. נִבְעִי בְּחֻמָּה *Niveng bechoemahnif-gavah*. And which he translates

flates thus. *Sought out* in a high wall. See Sepher hasharasheem. And Abarbanal, seems to be of the same opinion. See his comment on Ifai.

But R. Jonah is of opinion that it denotes a *swelling* or *bursting out*: And which is the opinion of Aben Ezra also. See on Ifai.

And Kimchi in his comment on Ifai. explains in this manner also.

מַיִם תִּבְעָה אֵשׁ Mayim tiw-eng eash. The fire causeth the waters to boil, Ifai. lxiv. 1.

And בעי. See in עיה.

2d. A pustule; and which is translated, *blains*.

לִשְׁחֹן פִּרְחָא אֲבַעְבַּעַת Lishcheen poereach evangbun-goeth. A boil breaking out in blains, or pustules, Exod. ix. 9.

In this example, the *aleph* is additional; and the first and second radicals are doubled; and the third radical, called *lamed hapangul*, is dropt. Kimchi, in Sepher Hasharasheem. fol. xviii. 1.

בַּעְבוּי Bangbuang, in Talm. Hebrew, denotes to *bubble*;

i. e. to rise in bubbles, applied to water. Mikvaioeth. chap. last. fol. 134. and Tevul yoem. chap. ii. fol. 151.

And בועתא Buangtha in Talm. Hebrew, denotes a *pustule*, or *tumor*. Maccoeth. chap. iii.

בַּעַט Bangat. To kick; naturally to beat with the foot in contempt.

וַיִּשְׁמַן יִשְׁרָאֵל וַיִּבְעַט Vayishman yeshurun vayivangt. And Jeshurun waxed fat, and kicked, Deut. xxxii. 15.

לָמָּה תִּבְעַטוּ בְּזִבְחִי Lam-mah thivengtū bezivchee. Wherefore kick ye at my sacrifice, I. Sam. ii. 29.

בַּעַט Bangat. Cha. To kick. The same as in the Hebrew.

And בעט Bangat, in Talm. Hebrew, signifies (when applied to man) to stamp or tread. Minachoeth. fol. 76.

And when applied to beast, it denotes, to kick, or be unruly. Metfia. fol. lxxx. 1.

It also denotes declination. Middoeth. chap. iii. fol. 36.

בַּעַל Bangal.

1st. A Lord, master, or possessor, &c.

וַיַּצֵּא אֲלֵיהֶם הָאִישׁ בַּעַל הַבּוֹר יֵשֶׁלֶם *Bangal hab-boer yeshalleam. The owner of the pit shall make it good, Exod. xxi. 3d.*

וַיֵּצֵא אֲלֵיהֶם הָאִישׁ בַּעַל הַבַּיִת *Vayeetsea eleahem haesh bangal habbayith. And the man, the master of the house, went out to them, Judg. xix. 23.*

And hence, it is used to denote marriage, or the taking of a woman to wife; for he then becomes possessor of her, as her lord and master.

Preter.

וַיִּבְעַל בֶּת אֵל נֶאֱכָר *Uvangal bath eal neachar. And bath married the daughter of a strange God. Malach. ii. 11.*

כִּי יִקַּח אִישׁ אִשָּׁה וַיִּבְעֻלָּהָ *Chee yikkach eesh ishfah uveanglah. When a man hath taken a wife, and married her. Deut. xxiv. 1.*

וְאַחֵר כֵּן תָּבוֹא אֵלֶיהָ וַיִּבְעֻלָּתָהּ *Veachar kean tavoe ealeha uveanglah. And after that, thou shalt go in unto her, and be her husband, ibid. xxi.*

And is used figuratively, to denote the land being again settled after its desolation.

Niph. Future.

וַיֵּאָרְצֶה תְּבִיעַל *Veartseach tibbangeal. And thy land shall be married, Isai. lxii. 4. Fem.*

בַּעֲלַת הַבַּיִת *Baenglath habbayith. The mistress of the house, I. Kings xvii. 17.*

And the idols are called בעל *Bangal*; i. e. *Lord*, as being thought so by their worshippers.

And, concerning the idol worshipped under the denomination of בעל *Bangal*, Baal, by the apostate Jews, so frequently mentioned in scripture; but especially, in I. Kings chap xviii. it may be proper to observe, that R. Levi Ben Gershoem supposes, "That it was the planet *Mars* in the sign of Aries (and which is called his house by the astrologers); which they worshipped under the denomination of Baal; and which (says he) being one of the fiery planets, they therefore, were

were willing to submit to the trial being made by fire, as being of his element: and as a proof of what he hath advanced concerning its being Mars, he observes, that it was for that reason, that they cut themselves after their manner, with knives and lances till the blood gushed out; as thinking it would be acceptable to him. But the learned Abarbanal observes, that it was the *sun* which was worshipped by them under that denomination; and which, being the greatest luminary, was by them called, by way of eminence, בעל Bangal; i. e. *Lord*; and being the fountain of light, and heat, they thought they were almost sure of the victory, in having the trial made by fire." He adds, "that" as the relation between the two great lights (Gen. i. 16) i. e. the *Sun* and the *Moon* in a great measure resembles that between husband and wife; the former being active as the male, and

the latter passive, as the female; i. e. receiving her light from the sun: it is with propriety, that the sun is called in Hebrew בעל Bangal, *Husband*; and agreeable to which, the sun is compared to a bridegroom, Psalm xix. 6. And therefore, "It came to pass at noon, that Elijah mocked them;" and which is to be understood, after the noon-tide; i. e. when the sun began to decline from its meridian altitude: for, as they had not obtained fire, while the sun was in his height, it was not probable that they would obtain it in the decline, when he was going to set; and therefore, he bid them to call aloud, as persons that were in haste, that their God might send fire, before the time of his going down.

See Abarbanal on I. Kings xviii. &c.

בעל Bangal. *Cha.* A husband and lord, as applied to the idols; also marriage: the same as in the Hebrew, ex-
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cept some small difference in the form.

And it is of the same signification in *Talm.* Hebrew. Becharoeth. chap. vii. fol. xliv. col. 2. Chulleen. fol. lxi. and Menachoeth. fol. lxxvii. 1.

And בעילה *Beeenglah* in *Talm.* and *Rab.* Hebrew, denotes coition. *Eruveen.* fol. c. 2. *Soetah.* fol. xxviii. &c.

בעץ *Bangats. Cha.* Tin. In the *Targ.* of *Jona.* Ezek. xxii. 18. and 20. it is written, ובעץ. And *ibid.* xxvii. 12. עבץ.

And *Onk,* on Numb. xxxi. 22. writes אבצא.

But in *Talm.* Hebrew it is written בעץ *Baangts. Roesh Hashana.* fol. xxiv. 2. *Avoe-dang Zara.* fol. xliii. 2. *Menachoeth.* fol. xxviii. 2. *Bava Bathra.* fol. lxxxix. 2. and *Soeph Keleem.* fol. xxviii. 1.

בער *Bangar.*

1st. To burn, kindle, &c. Also to feed: to take or put away; also to waste, &c.

כי בבערה גם אשה *Kee va-*

engrah vam eash adonay. Because the fire of the Lord burnt among them, Numb. xi. 3.

והנה הסנה בער באש *Ve-hinneah hafneh boengear ba-eash.* And behold, the bush burned with fire, *Exod.* iii. 2. *Pieng.*

בער מן הארץ *Beengear min haarets.* He took out of the land, *I. Kings* xxii. 46.

ובער בשדה אחר *Uveengear bisdeah achear.* And shall feed in another man's field, *Exod.* xxii. 5.

ובער עליה הכהן עצים בבקר *Uveengear aleha haccoe-hean eatseem babboeker babboeker.* And the priest shall burn wood on it every morning; or morning (and) morning, *Levit.* vi. 5.

Hiph.

והבערתי בעשן רכבה *Vehiv-angrtee veangshan richbah.* And I will burn her chariots in the smoke, *Nahum.* ii. 13.

The noun.

שלם ישלם המבער את הבערה *Shalleam yeshalleam hamma-veengr eth habbeeangrah.* He that

that kindled *the fire*, shall surely make restitution, Exod. xxii. 6.

And Kimchi observes, that the following is also a noun, though of another form.

וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא תַבְעֵרָה Vayikra sheam hammakoem hahu *taveangra*. And he called the name of the place *burning*, Numb. xi. 3.

This is translated in English, as a proper name. *Taberab*.

Pieng.

וּבְעֵרְתָּ הָרַע מִקִּרְבְּךָ Uvee-angrta harang mikkirbecha. *And thou shalt put away the evil from the midst of thee*, Deut. xiii. 5.

בְּעֵרְתִי הַקֹּדֶשׁ מִן הַבַּיִת Bee-angrtee hakkoedesh min habbayith. *I have put away the hallowed things out of (mine) house*, ibid. xxvi. 13.

וְלֹא בְעֵרְתִי מִמֶּנּוּ בְּטָמֵא Velloe veeangrtee mimmennu betamea. *Neither have I taken (ought) thereof unclean*, ibid. verse 14.

כִּי אִם יִדְּוָה לְבָעֵר קַיִן Kee im yeeheyeh levaeangr kayin.

Nevertheless the Kenite *shall be wasted*, Numb. xxiv. 22.

Hiph.

הִנְנִי מִבְּעִיר אַחֲרֵי בַעֲשָׂא Hinnee maveengr acherea vangsha. *Behold, I will take away the posterity of Baasha*, I. Kings xvi. 3.

Another form of the noun.

וּבְרוּחַ בָּעֵר Uveruach ba-eangr. *And by the spirit of burning*, Isai. iv. 4.

וְהֵייתָ לְבָעֵר Vehayetha levaeangr. *And shall be eaten*, ibid. vi. 13.

2d. A beast; also cattle.

מַעֲנֵנוּ אֶת בְּעִירֵכֶם Taengnu eth beeengrchem. *Lade your beasts*, Gen. xlv. 17.

וְיִשְׁלַח אֶת בְּעִירוֹ Vesheelach eth beeengroe. *And shall put in his beast*, Exod. xxii. 4.

לְמוֹת שָׁם אֶנְחֵנוּ וּבְעִירֵנוּ Lamuth sham enachnu uveeengreanu. *That we and our cattle should die there*, Numb. xx. 4.

3d. A brutish or stupid person.

וְנִתְתִּיד בְּיַד אֲנָשִׁים בָּעִרִּים Unethateecha beyadenasheem bocengreem. *And I will deliver*

ver thee into the hand of *brutish* men, Ezek. xxi. 31.

בֵּינוּ בְּעָרִים בָּעָם Beenu *boe-engreem* bangam. Understand ye *brutish* among the people, Psalm xciv. 8.

וּבְאַחַת יוֹעֲגְרוּ Uveachath *yivengru*. But *they are* altogether *brutish*, Jerm. x. 8.

Niph.

נִבְעַר כָּל אָדָם מִדַּעַת Niv-
angr cal adam middangath. Every man *is brutish* in (his) knowledge, *ibid.* verse, 14.

כִּי נִבְעָרוּ הָרָעִים Kee *niveng-ru* haroengeem. For the *pastors are become brutish*, *ibid.* verse 21.

חֲכָמִי יַעֲזִי פִרְעָה עֲצָה נִבְעָרָה Chachmea yoeengtseay pharoeng eatfah *nivangrah*. The counsel of the wise counselors of Pharaoh *is become brutish*, Isai. xix. 11.

Adj.

אִישׁ וְעַר לֹא יָדַע Eefh bangar loe yeadang. A *brutish* man knoweth not, Psalm xcii. 7.

וְאֵנִי בְעַר וְלֹא יָדַע Vaenee wanger veloe eadang. And I

(was) *foolish*, and ignorant, *ibid.* lxxiii. 22.

בָּעַר Bangar. *Cha.* To burn: also to feed, to take, or remove away, &c. the same as in the Hebrew: with a small variation in the form of the letters and pointing; but not sufficient to make the producing of examples necessary.

And in *Talm.* Hebrew בִּיעַר Beeungr, signifies to remove, &c. Maangfer Shenec. fol. lxxi. Mishna in Sheveengeeth chap. vii. sect. and in Menachoth Perek Boe Siman, &c. fol. li.

And בָּעֲרָה Beangra. In *Talm.* Hebrew, denotes burning; also to enflame, kindle, &c. Bava Kama. chap. vi. in Mishna.

בָּעַשׁ Bangash. Evil displeasing, &c. and which in the Jerus. Targ. in Deut. xv. 10. and xxvii. 54. is written with ע *ain*; but in the Targums of Onk. and Jona. it is with א *aleph*. See בִּישׁ.

בַּעַת Bangath. To affright, put into disorder; also terror, &c.

Pieng.

בעת

Pieng. Preter.

פִּלְצוּת בְּעִתָּתִי Pallatsuth
beeengthathenee. Fearfulness
affrighted me, Ifai. 21. 4.

וּבְעִתָּתִי רוּחַ רָעָה מֵאֵת ה'
Uveengthattu ruach raang
meaeath adonay. And an evil
spirit from the Lord *troubled*
him, I. Sam. xvi. 14.

Participi.

הִנֵּה נָא רוּחַ אֱלֹהִים רָעָה
מִבְּעִתָּךְ Hinnea na ruach elo-
eheim raang *mevaingttechā*.
Behold now, an evil spirit
from the Lord *troubleth thee*,
ibid. verse, 15.

וְהָמֹן נִבְעַת מִלִּפְנֵי הַמֶּלֶךְ
וְהַמְּלָכָה Vehaman *nivangth*
milliphnea hammelech ve-
hammalcah. Then Haman
was afraid before the king
and the queen, Est. vii. 6.

וַיָּבֹאוּ נִבְעָתִי Uvevoeae *ni-*
vangttee. And when he came,
(or at his coming,) *I was*
afraid, Dan. viii. 17.

In this example, the ת *thau*
lamed hapangul, i. e. the third
radical is deficient, and which
is compensated by the dagash.

The noun, and which is
Fem.

בצץ

לֵעֵת מַרְפֵּה וְהִנֵּה בְּעִתָּהּ Le-
eangth marpeah vehinneā ve-
angthah. For a time of
health, and behold *trouble*,
Jer. viii. 15.

Plural construc.

בְּעִוְתֵי אֱלֹהֵי יַעֲרֹכְנִי Beeung-
thea eloehā yaangrchunee.
The terrors of God do set
themselves in array against
me, Job vi. 4.

Affix.

בְּעִוְתֶיךָ צִמַּתְתִּנִּי Beeung-
thechā tšimthuthunee. *Thy*
terrors have cut me off, Psal.
lxxxviii. 17.

בַּעַת Bangath. Cha. To
affright; also terror, trou-
ble, &c. the same as in the
Hebrew.

בַּצִּץ Batsats. Mire.

הַמְּבַעֵי בַּצִּץ רַגְלֶךָ Hatbe-
ung vaboets raglecha. Thy
feet are sunk *in the mire*, Jer.
xxxviii. 22.

This is after the form of
חַק, from חָקַק. And עָו, from
עָוָה.

הַיִּנְאָה־נִמָּא בְּלֹא בִצָּה Hay-
eegeeh goeme beloe viisah.
Can the rush grow up with-
out *mire*, Job viii. 11.

בַּקְתָּ

בִּסְתֵּר קֶנֶה וּבְצֵה Befeather
kaneh *uvitfab*. In the covert
of the reed *and mire*, *ibid.*
xl. 16.

In the mire where the
reed (under whose covert he
lay) grew: and according to
the English translation, it is
fens. And not as *Bate* hath
erroneously explained it, **בצה**
a plant; for that is contrary
to the opinion of all the
commentators and lexicogra-
phers. See *Aben Ezra*.
Kimchi, *R. Levi Ben Ger-*
shoem, &c.

Plural.

בְּצִמְתָּיו *Bitsoethav*. In the
miry places thereof, *Ezek.*
xlvii. 11.

בצא *Betfa. Cha.* To
search, &c.

Participi.

וַיִּקְרָא דְּמַלְכֵּי מִן דְּבָצִי מִלְתָּא
Veekara demalchea man de-
vatsea miltha. And the ho-
nour of Kings (is) to search
out the matter. *Targ. Jerus.*
Prov. xxv. 2.

וּבְצִיָּא כְּלִהּוֹן גִּיָּא דְּכִרְיָסָא
Uvatfya chulhoen gavvaya
dichreasa. And searcheth all

the inward part of the belly.
Targ. Jerus. ibid. xx. 27.

בצא *Cha.* See in **בצץ**.

בצל *Batsal*. Occurs but
once in scripture, and is tran-
slated, *onion*.

וְאֵת הַבְּצָלִים *Veeth habbe-*
tsaleem. And the onions *Num.*
xi. 5.

It is of the same significa-
tion in the *Cha*. And is writ-
ten in the *Targ. of Onk.*
וּבְצָלִי, but in the *Jerus.* and
that which passes for *Jona-*
than's, it is **בצליא**.

And **בצלים** *Betsaleem*. In
Talm. Hebrew, denotes the
same. *Sheveengeeth. chap. ii.*
fol. 36. and *Roesh Hashana.*
fol. xiv. 1.

And **בצלצול** *Betsaltsal*. In
Talm. Hebrew, denotes a
small onion; or as some ex-
plain it, a wild onion that
grows in the wood. *Talm.*
Jerus. Keleem. chap. iii.

בצן *Batsan. Cha.*

1st. A candle, or lamp.

בְּנֵהוֹר בּוֹצִין *Beneahoer*
boetseen. By the light of the
candle. *Targ. Jona. Jer.* xxv.
10.

וּבוֹצִין בֵּית מִקְדָּשָׁא דַּהּ עַד
Uvoetséen beath mak-
 desha daadonay ad la tephā.
 And ere the lamp of the house
 of the sanctuary of God
 went out. Targ. Jona. I.
 Sam. iii. 3.

Plural. Emphat.

בְּאַתְקִנוּתִיהָ יַת בּוֹצִינָא
Beathkanutheah yats boetsee-
naya. When he dresseth the
 lamps. Targ. Onk. Exod.
 xxx. 7. and 8.

And בּוֹצִינָא *Boetseena.* In
Talm. and *Rab.* Hebrew, de-
 notes the same. Kethub. fol.
 xvii. 1. And by R. Simeon,
 Ben. Jochai author of the
Zoehar, it is used to denote
 radiation, splendor, &c. *Zoe-*
har. col. 1.

2d. A cucumber.

Plural.

יַת בּוֹצִינָא *Yath boetseenaya.*
 The cucumbers Targ. Onk.
 Numb. xi. 5.

It is of the same significa-
 tion in *Talm.* Hebrew. Be-
 rachoth. fol. xlvi. 1.

3d. בּוֹצִינִין *Butseneen.* And
 which may be translated the
 members, or branches of his

skin; or as somethink, the
 strength of his skin, as it an-
 swers to both senses in the
 Hebrew. Targ. Jerus. Job.
 xviii. 13.

It denotes the same in
Talm. Hebrew. *Pesachem.*
 fol. xcii. 4.

בַּצַּע *Batsang.* Covetous-
 ness, or a greedy desire of
 gain: lucre, profit, &c.

כֻּלּוֹ בּוֹצֵעַ בַּצַּע *Culloe boet-*
seaang batsang. Every one is
 covetous (of) lucre, *Jerm.* vi.
 13.

שׁוֹנֵא בַצַּע *Soeneea vatsang.*
 Hating covetousness, *Exod.*
 xviii. 21.

כִּי מֵהַ תִּקְוָתָהּ כִּי יִבָּצַע *Kee*
mah tikvath chaneaph kee
yivtsang. For what is the
 hope of the hypocrite, though
 he hath gained? i. e. though
 he hath got gain by indirect
 means, *Job* xxvii. 8.

מֵהַ בַּצַּע כִּי נִהְרֹג אֶת אָחִינוּ
Ma batsang kee naheroeg eth
acheenu. What profit (is it)
 if we slay our brother? *Gen.*
 xxxvii. 26.

וְאִם בַּצַּע כִּי תִהְיֶה דֶּרֶךְ
Ve-
im batsang kee thateam der-
checha

checha. Or (is it) *gain* (to him), that thou makest thy ways perfect? Job xxii 3.

בַּצֵּעַ כֶּסֶף לֹא לָקְחוּ *Betsang* keseph loe lakachu. They took no *gain* of money, Judg. v. 19.

These three examples are with segol

אִישׁ לִבְצָעוֹ מִקְצָהוּ *Eesh le-vitsaeng mikkatsahu*. Every one for his lucre from his quarter, Isai lvi. 11.

בָּא קֶצֶד אִמַּת בִּצְעָה *Ba kitseach ammath bitsaengch*. Thine end is come, (and) the measure of thy covetousness, Jerm. li. 13.

וְהִחַרְמָתִי לָהֶם בִּצְעָם *Vehacheramteelaadonay bitsangm*. And I will consecrate their *gain* unto the Lord, Micah iv. 13.

וְתִבְצָעִי רָעוּד בַּעֲשָׂה *Vattevatseeng reangyich baengshek*. And thou hast greedily gained of thy neighbours by extortion, Ezek. xxii. 12.

2d. To finish, or fulfil: also to wound, break in pieces: also a piece.

Kal.

לֹא יִבְצָעוּ *Loe yivisaung*.

They shall not be wounded, Joel. ii. 8.

Pieng.

בַּצֵּעַ אֶמְרָתוֹ *Bitsang em-rathoe*. He bath fulfilled his word, Lament. ii. 17.

יְהִי כִי יִבְצָע אֲדֹנָי אֶת כָּל מַעֲשָׂהוֹ בְּהָר צִיּוֹן *Vehayah keeyevatsang adonay eth cal mangseahu behar tsiyyoen*. Wherefore it shall come to pass, (that) when the Lord bath perfected his whole work upon Moun Zion, Isai x. 12.

וְיָדָיו תִּבְצָעֶנָּה *Veyadav tevatseangna*. And his hands shall finish it, Zech. iv. 9.

מִדָּלָה יִבְצָעֵנִי *Middallah yevatsaengnee*. He will cut me off with pining sickness, Isai. xxxviii. 12.

יָתֵר יִדּוּ וְיִבְצָעֵנִי *Yattear yadoe vevatsaengnee*. That he would let loose his hand, and cut me off, Job vi. 9.

And some are of opinion, that, בַּצֵּעַ in Judges v. 19. does not signify *gain* but a piece and so translate it, They took not a piece of money; i. e. a specie of money.

וְיִבְצָעֵם בְּרָאשׁ כָּלֶם *Uvetfaangm*

angm beroesh cullum. And cut them in the heads of all of them, Amos ix. 1.

בצע Batfang. *Cha.*

1st. To part, or break in pieces.

בצע יתה בציעו *Betsang yatha bitsungeen. Thou shalt part or divide it in pieces. Targ. Onk. Levit. ii. 6.*

בוצע Beotseang. *Talm.* To divide. *Berachoeth. fol. lxvi. 1. and xlvii. 1. and Gitteen. fol. lix. 2.*

It also denotes arbitration. *San. fol. vi. 2.*

בצעים and **בצע** Bitseang, and Betsangeem. In *Talm.* and *Rab.* Heb. denote pools, or ponds of standing water. *San. fol. xcvi. 1. Shevungoeth. fol. xvi. 1. and Kimchi, on Judg. iv. 11.*

בץ Batfats, whence **בצא** Bitfa. *Cha.* Mire. The same as **בצה** in Hebrew.

And **ביצת**. Beatsfath In *Talm.* Hebrew, denotes loom, clay, &c. And likewise eggs; or more properly, any thing made in the form thereof. *Betfa. fol. xv. 1. Shab. fol.*

lxxx. 2. Keleem. fol. xxviii. 8. and Parah. chap. v. fol. 58. &c.

בצבץ Bitsbeats. *Talm.* To go forth; also to spring out of the ground; also to break off, &c. *Perek Kama in Soeta. fol. xi. 2. Chulleen. fol. xlvi. 2. Kethub. fol. cxi. 2.*

בצבוץ Bitsbuts. *Talm.* Hemp or linen made of hemp. *Avoe-dang. Zara. fol. lxxv. 1. and Niddah. fol. lxx. 2.*

ביצית Beetseeth. In *Talm.* Hebrew denotes a boat or skiff. *Shab. fol. ci. 1. and Bava Bathra. fol. lxxiii. 1.*

בצק Batfak.

1st. Dough.

וְהַנְּשִׁים לִשְׂוֹת בֶּצֶק *Vehannasheem lishoeth batseak.* And the women knead their dough, *Jerm. vii. 18.*

Affix.

וַיִּשָּׂא הָעָם אֶת בֶּצֶקוֹ טָרֵם יְחִמָּץ *Vayissa hangam eth betsekoe terem yechemats.* And the people took, (or carried) *their dough* before it was leavened, *Exod. xii. 34.*

2d. To swell.

וְרָגַלְךָ לֹא בִצְקָה *Veraglecha*
Vol. I. 5 C loe

loe *vatsfekah*. Neither did thy feet *swell*, Deut. viii. 4.

וְרָגְלֵיהֶם לֹא בָצְקוּ Veragleahem loe *vatsfeku*. And their feet *swelled* not, Nehem. ix. 21.

בצק Batsak in *Talm.* He brew denotes *dough*. Mishna in Pesacheem. chap. fol. xlv.

And is used to denote the excrement under the nails, between the nails and the flesh. Mikvaoeth. chap. ix. fol. 133.

בצר Batseer.

1st. Vintage; also a grape gatherer.

כְּבוֹצֵר עַל סִלְסֻלוֹת Kevoe-tsfer al falseeloeth. *As a grape gatherer* into the baskets, Jerm vi. 9.

כִּי תִבְצֹר כַּרְמְךָ Kee thiv-soer carmecha. When thou *gatherest* the grapes of thy vineyard, Deut. xxiv. 21.

The noun.

וְהִשִּׁיג לָכֶם יֵישׁ אֶת בְּצִיר Ve-hisseeg lachem dayish eth *batsfeer*. And your *threshing* shall reach unto the *vintage*, Levit. xxvi. 5.

Construc.

מִבְצִיר אֲבִיעֹר Mivtseer e-

veengzer. Than the *vintage* of Abeezer, Judg. viii. 2.

In this example the ב is *rapha*, but ought to be with *dagash*. Kimchi on the roots.

And Kimchi and Aben Ezra think the following is of the same signification; i. e. to cut off, or pluck.

יִבְצֹר רוּחַ נְיָדִים Yivtsoer ruach negeedeem. He shall cut off the spirit of the princes, Psalm. lxxvi. 13.

2d. Strong, mighty, fenced, &c.

וְהָעָרִים בְּצֻרוֹת Veheangreem betsfuroeth. And the cities (are) *walled*, Numb. xiii. 28.

לְחֻמַּת נְחֹשֶׁת בְּצֻרָה Le-choemath nechoesath betsurah. A *fenced* brazen wall, Jerm. xv. 20.

וְאֵנִידָה לָּךְ גְּדֻלוֹת וּבְצֻרוֹת Veaggeedah lecha gedoeloeth uvetsfuroeth. And I will shew thee great and mighty (things) ibid. xxxiii. 3.

Piengl.

לְבַצֵּר הַחֻמָּה Levatseer hachomah. To *fortify* the wall, Isai. xxii. 10.

וְכִי תִבְצֹר מְרוֹם עֵזָה Vechee
thevatstsear meroem uzzah.
 And though *they should fortify*
 the height of her strength,
 Jer. li. 53.

The noun.

שׁוּבוּ לִבְצֻרוֹן אֲסִירֵי הַתִּקְוָה Shuvu *leveetsfaroen eserea hat-*
tikvah. Turn ye to the strong
 hold, ye prisoners of hope,
 Zech. ix. 12.

Another form.

עָרֵי מִבְצָר Area *mivtsar.*
Fenced cities, Numb. xxxi.
 36.

Plural.

הַבְּמִתְנִים אִם בְּמִבְצָרִים Hab-
bemacheneem im bemivtsa-
reem. Whether in tents, or
 in strong holds, *ibid.* xiii. 19.

Plural Fem.

וְלָכַד עִיר מִבְצָרוֹת Velachad
eengr mivtsfaroeth. And he
 shall take the fenced cities,
 Dan. xi. 15.

And the following is of the
 same signification:

כִּי יֵרֵד יַעַר הַבְּצִיר Kee ya-
rad yangar habbatseer. For
 the forest of the strong hold is
 come down, Zech. xi. 2. See
 Jarchi, Kimchi, and Abar-

banal, on Zech. also the Targ.
 of Jona.

3d. To restrain, withhold;
 also dearth, drought.

Niph.

וְעֵתָהּ לֹא יִבְצֹר מֵהֶם Ve-
angttah loe yibbatsear mea-
hem. And now nothing
 will be restrained from them,
 Gen. xi. 6.

וְלֹא יִבְצֹר מִמֶּךָּ מִזִּמְהָ Veloe
yibbatsear mimmecha mezim-
mah. And (that) no thought
 can be withholden from thee,
 Job xlii. 2,

וּבִשְׁנַת בְּצָרָתָא לֹא יִדְאָג Uvish-
nath batsoereth loe yidag.
 And he shall not be careful
 in he year of drought, Jer.
 xvii. 8.

Another form.

עַל דִּבְרֵי הַבְּצָרוֹת Al divrea
habbatstfaroeth. Concerning
 the dearth, Jer. 14. 1. or
 more properly, concerning
 the restraints: for when the
 rains are restrained, or with-
 holden, a dearth is generally
 the consequence. See Abar-
 banal, and Kimchi, on Jer.

And some think the fol-
 lowing of the same significa-
 tion

tion; and so take the ב *Beth* to be radical.

תַּעֲלִים לְעֵתוֹת בְּצָרָה *Tangleem leingttoeth batfsarah.* (Why) hidest thou thyself in times of *restraint*, Psal. x. 1. 4th. Gold.

וְשִׁית עַל עָפָר בְּצָרָה *Vesheeth al aphar batser.* Then shalt thou lay up *gold* as dust, Job xxii. 24.

וַיְהִי שְׁדֵי בְּצָרִיק *Vehaya shadday betfarecha.* Yea, the almighty shall be *thy gold*, *ibid.* verse 25. Kimchi in *Sepher Hasharasheem*, and *Aben Ezra*, on Job.

And R. Levi Ben Ger-shoem in his comment on Job, observes, that it is to form the superlative degree; to shew the abundance of gold.

בצר *Batfar. Cha.* To cut off, diminish, take away, &c.

וְתִבְצֹר מִלְתָּא *Vethivtsoer miltha.* And diminisheth speech, or prayer. Targ. Jerus. Job xv. 4.

וּמִנֵּה לֵית רִשּׁוֹ לִנְבֵּר לְבַצָּרָא *Umenneah leith resh ligvar levatfara.* Neither hath man

power to diminish, or take from it. *Talm. Jerus. Eccle. iii. 14.*

And in *Talm. Hebrew*, it denotes, to cut off, divide, &c. *Minachoeth. fol. xxxvii. 2.*

It also denotes a strong or fortified place. *Negangeem. chap. i. fol. 73. and chap. x. fol. 83.*

And בצורֶתָא *Betsurta. In Cha.* signifies drought, famine. Targ. Jona Jer. xvii. 8. *Hosea ii. 3. &c.*

And in Targ. of Jona. on Ezek. xli. 12. and 13. בצורֶתָא *Betsurta*, denotes the separate place; or as the commentators think, the upper rooms, or chamber.

בקק *Bakak.* To empty, make void, &c.

וּבִקְתִּי אֶת עֵצַת יְהוּדָה *Uvak koethee eth etfath yehudah.* And I will make void the counsel of Judah, Jer. xix. 7.

כִּי בִקְקוּם בְּקִיקִים *Kee veka-kum boekekeem.* For the emptiers have emptied them out, Nahum. ii. 2.

The first in this example is the plural.

Niph.

בָּקָא

Niph.

הִבּוּק הַבּוּק הָאָרֶץ *Hibboek tibboek* haarets. The land shall be utterly emptied: or according to the idiom of the Hebrew, emptied it shall be emptied, *Isai. xxiv. 3.*

וַיִּבְקַח רוּחַ מִצְרַיִם *Venavkah ruach mitfrayim*. And the spirit of Egypt shall be void, *ibid. xix. 3.*

Pieng.

וַיִּבְקְעוּ אֶת אֶרְצָהּ *Veevpekeku eth artfah*. And they shall empty her land, *Jer. li. 2.*

בָּקָא *Baka. Talm.* A specie of small flie; a gnat. *Shab. fol. lxxvii. 2. Succah. fol. xxvi. 1. and in Chulleen. fol. lviii. 2. in which it is בָּקָתָא.*

בָּקִי *Bakee. In Talm.* Hebrew, denotes a person that is experienced, or expert in any art or science. *San. chap. vii.*

בּוּקִיָּא *Bukya. Talm.* The name of a place. *Yevamoeth. fol. lxxxiv. 2.*

בָּקִיּוֹן *Bakeyoen.* Is used by the Talmudists to denote a place set apart for play, sport, &c. *Avoedang Zara. fol. xviii.*

בּוּקִינּוּם. See in **בּוּק**.

בָּקַע

בָּקַלְסָה *Bakalfah. Rab.* A cudgel, or staff. *Berefheeth Rabba. fect. xxxviii.*

בָּקַע *Bakang.*

1st. To cleave, break through, divide, &c.

Preter.

בָּקַעַת יָם וַיַּעֲבִירֵם *Bakang yam vayyaengveeream.* He divided the sea, and caused them to pass over, *Psal. lxxviii. 13.*

וַיִּבְקַעַתָּהּ לָהֶם כָּל בָּתָּהָּ *Uvavkangta lahem cal katheaph.* And thou didst rend all their shoulder, *Ezek. xxix. 7.*

וַיִּבְקַע אֱלֹהִים אֶת הַמַּכְתֵּשׁ
וַיִּבְקַע אֶת הַמַּכְתֵּשׁ *Vayivkang eloeheem eth hammachteash esher ballechee.* And God clave an hollow place that (was) in the jaw, *Judg. xv. 19.*

וַיִּבְקְעוּ שְׁלֹשֶׁת הַגִּבּוֹרִים בְּמַחְנֵה פְּלִשְׁתִּים *Vayivkeung sheloeth haggibboereem bemacheneah pelishteem.* And the three mighty men brake through the host of the Philistines, *II. Sam. xxiii. 16.*

עַל בָּקָעַם הָרֹת הַגִּלְעָד *Al bikangm haroeth hagillangd.* Because they have ript up the women with child of Gilead, *Amos. i. 13.*

Pieng.

בקע

Pieng.

בַּצִּוְרוֹת יֵאָרִים בִּקְעָה Batfu-roeth yeoereem bikkeaang. *He cleaveth out rivers among the rocks, Job. xxviii. 10.*

וְרֵדָה סְעָרוֹת תִּבְקַע Veruach seangroeth tevakkeaang. *And a stormy wind shall rent (it) Ezek. xiii. 11.*

Puang.

בְּמִבּוֹאֵי עִיר מִבְּקָעָה Kim-voea eer mevukkangab. *As they enter into a city, where in is made a breach, ibid. xxvi. 10.*

Hiph.

לְהִבְקִיעַ אֶל מֶלֶךְ אֱדוֹם Le-havkeeang el melech edocm. *To break through unto the king of Edom, II. Kings iii. 26.*

Huph.

הִבְקָעָה הָעִיר Havkeang hangeer. *The city was broke up, Jer. xxxix. 2.*

Niph.

וַיִּבְקַע הָר הַיְיִתִּים מִחֲצִיֹּו Venivkang har hazzetheem meachetsyoe miztacha veyaminah. *And the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, Zech. xiv. 4.*

בקע

נִבְקָעוּ כָּל-מַעֲיָנוֹת תְּהוֹם רַבָּה Nivkeung cal mangyenoeth tēhoem rabba. *Were all the fountains of the great deep broken up, Gen. vii. 11.*

אִזְ יִבְקַע כַּשְׁחַר אֹרֶךְ Az yib-bakang kashchar oerecha. *Then shall thy light break forth as the morning, Isai. lviii. 8.*

Hith.

וְהִנֵּה הַתִּבְקָעָה Vehinneah hithbakkaung. *And behold, they be rent, Josh. ix. 13.*

וְהַעֲמִיקִים יִתְבְּקָעוּ Vehaeng-makeem yithbakkaung. *And the vallies shall be cleft, Micah i. 4.*

The noun.

וְהַבַּיִת הַקָּטָן יִבְקָעוּ Vebabayith hakkatoen bekeeeengm. *And the little house with clefts, Amos vi. 11.*

וְאֵת בְּקִיעֵי עִיר דָּוִד Veath bekeeeang eer david. *And the breaches of the city of David, Isai. xxii. 9.*

And from hence is,

2d. בִּקְעָה Bekang. *A piece of money, in value half a shekel; as being split, or cleft in two.*

וִיקָה

בקע

וַיִּקַּח הָאִישׁ נָזֶם זָהָב בְּקַע
 Vayyikkach haeeft ne-
 zem zahav *bekang* mishkaloe.
 And the man took a golden
 ear-ring, of *half a shekel*
 weight, Gen. xxiv. 22.

בְּקַע לַגִּלְגֹּלֶת מַחֲצִית הַשֶּׁקֶל
Bekang laggulgoeeth mache-
 tseeth hafhekel. *A bekab* for
 every man, (that is) half a
 shekel, Exod. xxxviii. 26.

3d. A valley, or plain.
 וַיִּמְצְאוּ בְּקָעָה בְּאֶרֶץ שִׁנָּר
 Vayimtfeu *vikang* beerets
 shinangr. And they found a
 plain in the land of Shinar,
 Gen. xi. 2.

וַיֵּצְאוּ בְּבָקְעָה וַיִּבְהָר
 Yoetfe-
 eem *babikang* uvahar. That
 spring out of the valley and the
 hill, Deut. viii. 7.

וְהָרָבִים לְבָקְעָה
Veharcha-
feem levikang. And the rough
 (or high) places be a plain,
 Isai. xl. 4.

בִּקְעָה *Bekang. Cha.*
 1st. To split, or cleave as
 in the Hebrew. Targ. Jona.
 I. Sam. ii. 14. And Targ.
 Jeruf. Lament. i. 16.

It is of the same significa-
 tion in *Talm.* Hebrew. Moed.

בקר

Katoen. fol. viii. 2. And Ke-
 leem. chap. xiii. and 29.

2d. A valley, or plain, as
 in the Hebrew; but with ת
thau and א *aleph* postfixed to
 the three radicals.

It is of the same significa-
 tion in *Talm.* Hebrew: In
 which it is generally written
 as in the Hebrew. Ta-
 haroeth. chap. vi. fol. cxvii.
 Pefacheem. fol. x. 1. Bava
 Bathra. fol. lxi. 2. and Shab.
 fol. 14.

בִּקְרָה *Bakar.*

1st. To search, seek, &c.
 Pieng.

וְדַרְשְׁתִּי אֶת צֹאֲנֵי וּבְקַרְתִּים
 Vedarashtee eth tfoene *uvik-*
karteem. And I will search
 my sheep and seek them out,
 Ezek xxxiv. 11.

לֹא יִבְקֹר הַכֹּהֵן לְיֶשַׁע הַצֹּהָב
 Loe *yevakkear* haccoehean la-
 feangar hatsahoey. The priest
 shall not seek for yellow hair,
 Levit. xiii. 36.

וּלְבִקֵּר בְּהִיכְלוֹ
Ulevakkear
beheachaloe. And to enquire
 in his temple, Psalm. xxvii.

4.

The noun.

בְּבִקְרָה

בקר

בְּבִקְרַת רֹעֵה עֶדְרוֹ *Kevak-karath roengeh edroe. As a shepherd seeketh out his flock, Ezek. xxxiv. 12.*

2d. Morning: for then, as Kimchi observes, we have light, to enquire or search, after any thing.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד *Vayehee erev vayehee voeker yoem echad. And it was evening, and it was morning one day, Gen. i. 5.*

הַמִּיָּמִיד צִוִּיתָ בֹּקֶר *Hammiy-ymecha tsevvetha boeker. Hast thou commanded the morning since thy days? Job. xxxviii. 12.*

3d. An ox; a general name for black cattle.

חֲמִשָּׁה בָּקָר יִשְׁלַם *Chemish-ah vakar yeshalleam. He shall restore five oxen, Exod. xxii. 1.*

This, though plural in the English, is singular in the Hebrew.

Plural.

אִם יִחְרוֹשׁ בַּבְּקָרִים *Im yacheroesh babbekareem. Will (one) plow (there) with oxen, Amos vi. 12.*

בקר

כִּי בִקְרָאֲנִי *Kee voekear anoechee. But I (was) an herdsman.*

And hence,

4th. A scourging.

בִּקְרַת תְּהִיָּה *Bikboereth tee-heyeh. She shall be scourged, Levit. xix. 20.*

The scourging was called *בקר* from *בקר*, because, it was inflicted with a bull's pizzle. See Aben Ezra, Kimchi, Abarbanal, &c.

But Jarchi is of opinion, that it also signifies to enquire, examine, &c. i. e. the Judges shall examine whether her freedom hath been given her, (in which case they would have incurred the punishment of death) and if not, then she is to be scourged.

בֹּקֶר *Bakar. Cha. To enquire, seek, search, &c. the same as in the Hebrew.*

And in *Talm.* and *Rab.* Hebrew it also denotes to visit. Chulleen. fol. ix. 1.

It also denotes oxen in the *Cha.* the same as in the Hebrew. And is of the same signification in *Talm.* Hebrew

in

In which. בקרות Bakruth, denotes, a stall, or stable for cattle. Moed Katoen. fol. xii. 1.

And בקורת Bikkoereth. In Talm. Hebrew denotes scourging. Kereethuth. fol. xi. 1.

הבקר Hevkear. Talm. A freedom, or communion of goods, &c. Talm. Jeruf. Shekalleem. chap. 1.

בקרות | Bikkaruth. Cha. Lightness, pride, &c.

וּבְּקִרְיָהוֹן וּבְּקִרְוָהוֹן Be-shikreahoen uvevakkaruthhoen. By their lyes, and by their lightness. Targ. Jona. Jerm. xxiii. 32.

אֲנִי יָדַעְנָא יֵת בְּקִרְוָתְךָ Ena yadangna yath bakranuthbach. I know thy pride. Targ. Jona. I. Sam. xvii. 28.

בקש Bakash. To seek, require, desire, &c.

Piengl.

כִּי בִקֵּשׁ לְהַדְדִּיךָ מֵעַל ה' אֱלֹהֶיךָ Kee [bikkeash lehaddeechecha meeangl adonay elochecha. Because he hath sought to thrust thee away from the Lord thy God. Deut. xiii. 10.

בִּקֵּשׁ ה' לוֹ אִישׁ כְּלָבּוֹ Bik-

keash adonay loe eesh kilva-voe. The Lord hath sought him a man after his own heart I. Sam. xiii. 14.

בִּקֵּשְׁתִּיהוּ וְלֹא מָצָאתִיהוּ Bik-kashteehu veloe metfatheehu. I sought him, but could not find him, Solom. Song. v. 6.

And in Kal. the ק, is generally with sheva.

מִיָּדִי תִבְקֶשֶׁנָּה Miyadeete-vakshenna. Of my hand didst thou require it; Gen. xxxi. 39.

Puang.

וַיִּבְקֹשׁ הַדָּבָר Vayvukkash haddavar. And inquisition was made of the matter, Esth. ii. 23.

וְתִבְקֶשׁ וְלֹא תִמָּצֵא עוֹד לְעֹלָם Uthevuksh veloe thimmatsee oed leenglam. And (though) thou be sought for, yet shalt thou never be found again, Ezek. xxvi. 21.

The noun.

וְלַעֲשׂוֹת אֶת בִּקְשָׁתִי Vela-engsoeth eth bakkasbathee. And to perform my request, Esth. v. 8.

It is of the same signification in Rab. Hebrew: i. e. Vol. I. 5 D 2

a request or petition. Jarchi. Ifai. xxvi. 19. &c.

בַּקְתָּ Bakta. *Talm.* A cottage, or little house: generally applied to a narrow, or confined place adjoining to another. Yevamoeth. fol. lxxxiv 1. Menachoeth. fol. xxiv. 2. and Kethub. fol. liv. 1. and fol. ciii. 1.

This is the contracted form, from **בֵּי עֲקָתָא** Be akta Shab. fol. lxxvi. 2. And which signifies, according to the Gloss. a small room, of not more than four cubits square, and three high; and also denotes a narrow place in the vicinity of a greater.

בַּר Bar.

1st. A son.

מִה-בְּרִי וּמִה-בֶּרֶךְ בִּטְנִי Mah-beree umah-bar bitnee. What, *my son*? and what *the son* of my womb. Prov. xxxi. 2.

2d. Corn.

נִשְׂאת בָּר וְלֶחֶם וּמָזוֹן Noe-soeth bar velechem umazoen. Laden with *corn* and bread, and meat, Gen. xlv. 13.

יְהִי פֶסֶת בָּר בְּאֶרֶץ Yehee

phiffath bar baarets. There shall be an handful of *corn* in the earth, Psal. lxxii. 16.

And Kimchi observes, that it was his father's opinion, that the following is of the same signification.

בֵּי אֵין אֶלֶפִים אֹבֹט בָּר Beean elapheem eavus bar. Where no oxen (are) no *corn* is in the crib, Prov. xiv. 4. Kimchi in Sepher Hashharasheem. Although it is the general opinion, that it signifies *clean*. See in **בָּרָר**.

יִרְבּוּ בָּבָר Yirbu vabbar. They grow up *with corn*, Job xxxix. 4.

And some think, it denotes *without*; i. e. they grow up *without*, or *abroad*: and which seems to agree with the latter part of the verse. Kimchi in Sepher Hashharasheem, and R. Levi Ben Gersheom on Job.

בַּר Bar. *Cha.*

1st. A son, and which answers to **בַּר** and **בְּרִי** in the Hebrew. And wherever **בֵּן** occurs in the Hebrew, it is **בַּר** in *Cha*. See in radix **בֵּן**.

2d.

2d. Besides, &c.

בַּר מִטְּפָלָא *Bar mittaphla*
Besides (the) children. Targ.
 Onk. Exod. xii. 37.
 אֶרֶא לֵית בַּר מִנְּךָ *Erea leath*
bar minnach. For (there is)
 none *beside* thee. Targ. Jona.
 I. Sam. ii. 2.

It also denotes *more*, in the
Cha. though the Hebrew
 word from whence it is
 translated, does not in a strict
 sense, signify the same.

בַּר מִנֵּי *Var minnee*. *More*
zhan me. Targ. Jerus. Eccle.
 ii. 25.

3d. Without, abroad, &c.
 also to go forth.

וַאֲפִיקֵיתִיהָ לְבָרָא *Veappeak*
yathea levara. And he
 brought him forth *abroad*, or
without. Targ. Onk. Gen.
 xv. 5.

לֵמָּה אַתָּה קָאִים בְּבָרָא *Lemah*
att kaem bevara. Wherefore
 standest thou *without*. Targ.
 Onk. ibid. xxiv. 31.

וְאַתָּה מְתַקֵּן יְהִי לְךָ מִבָּרָא
 לְמִשְׁרִיתִי *Vaethar methakkan*
yehey lach mibbara lemasht-
reetha. And thou shalt have
 a place prepared *without* the

camp. Targ. Onk. Deut. xxiii.
 12.

וְהָיָה בְּמִיתְבָּךְ לְבָרָא *Vehee*
bemeathevach levara. And
 it shall be when thou wilt
 ease thyself *abroad*. Targ.
 Onk. ibid. verse, 13.

It is of the same significa-
 tion in *Talm*. Hebrew, Yoe-
 ma. fol. lxxii. 2.

4th. A field, or wood, &c.
 חַיִּית בָּרָא *Cheavath bara*.
 The beasts of *the field*, Dan.
 ii. 38.

בִּדְתָאָא דִּי בָרָא *Bedittha*
dee vara. In the tender
 grass of *the field*. ibid. iv. 12.

וְתוֹר בָּרָא *Vethoer bar*. And
 the ox of *the wood*. Targ.
 Jerus. Psal. l. 10.

It is of the same significa-
 tion in *Talm*. and *Rab*. He-
 brew. Peah. chap. viii. and
 Jarchi. Psal. l. 10.

Note. Wherever the He-
 brew word for field occurs in
 scripture, i. e. שָׂדֶה. It is for
 the most part translated, in
 the *Cha*. חֲקָלָא, for which see
 the radix חָקַל.

בִּירְתָא *Beretha*. *Talm*.

5 D 2 Without

Without, also a street. Bava. Bathra. fol. xl. 2.

בריתא Beraytha. In *Talm.* Hebrew, denotes a doctrine, or tradition, constant and indisputable.

ברותא Berutha. *Talm.* Strange, foreign, &c. It also sometimes denotes error. Bava Bathra. fol. ci. 2. Menachoth. fol. lxviii. 2. and Bava Metzia. fol. ix. 1. and lxxii. 2.

בריוני Baryoenea. In *Talm.* and *Rab.* Hebrew, denotes a lewd and knavish person. Gitteen. fol. lvi. 1. San. fol. xxxvii. 1. Vayikra Rabba. sect. xxx. and Yalkut. fol. xxxiv. 1.

ברר Barar. To purify, make clean, select, chuse, &c.

וּשְׁמַר הַבְּרִיּוֹתִים Ushmar habberureem. And the rest (that were) chosen. I. Chron. xvi. 41.

וְדַעַת שְׂפָתַי בְּרוּר מִלָּל Vedangath sephathay barur millealu. And my lips shall utter knowledge clearly, Job xxxiii. 3.

וּבְרֹתֵי מִכְסֵּי הַמִּדְרִים וְהַפְּלִשִּׁים

בִּי Uvarocthee mickem hammoeredem vehappoesheng-eem bee. And I will purge out from among you the rebels, and them that transgress against me, Ezek. xx. 38.

וְלִבּוֹר אֶת כָּל זֶה Velavur eth cal zeh. And to declare all this. Eccle. ix. 1.

Pieng.

וְלִבְרֵר וְלִבְרֵר Ulevarear velalbean. And to purge, and to make (them) white, Dan. xi. 35.

Hiph.

לֹא לִזְרוֹת וְלֹא לְהִבָּר Loe lizroeth veloe lehavar. Not to fan, nor to cleanse, Jer. iv. 11.

Hith.

יִתְבַּרְרוּ וְיִתְלַבְּנוּ Yitbbareru veyithlabnu. They shall be purified, and shall be made white, Dan. xii. 10.

עִם נָבֵר תִּתְבַּר Im navar tittavar. With the pure, thou wilt shew thyself pure. II. Sam. xxii. 27.

The true form of this, is **תִּתְבַּר**, as in Psal. xviii. 27.

And niph. is **נָבֵר**, ibid.

וְבָרִי

הִבְּרֹו נְשֵׂאֵי כְּלֵי ה' *Hibbaru*
noeseea kelea adonay. *Be ye*
clean that bear the vessels of
the Lord, Isai. lii, 11,

Adj.

וַיְבֹרֵהֵנִי בְּעֵינֶיךָ *Uvar ha-*
yeethee veeangnecha. And
I was *clean* in thine eyes, Job
xi. 4.

וַיִּבֶר לִבִּי *Uvar leavav.* And
a pure heart, Psal. xxiv. 4.

לְבָרֵי לֵבָב *Levarea leavav.*
To such as are of a clean heart,
ibid. lxxiii. 1.

And the following when
clearly understood, will ap-
pear to be of the same fig-
nification.

נַשְׁקוּ בֶר פֶּן יֵאָנָפֶה *Nashku var*
pen yeenaph. Arm yourselves
with a pure heart, lest he be
angry; i. e. the armour with
which ye ought to arm your-
selves, is a pure heart, lest he
be angry, and ye perish from
the way; i. e. the way of re-
pentance. This agrees with
the preceding verse: nay, I
may say with the whole Psalm.
Note, נַשְׁקוּ is from the root
נָשַׁק. which see.

בָּרָה כַּחמָה *Barah cacham-*

mah. Clear as the sun, So-
lom. Song. vi, 10,

The noun.

כָּבֹר יְדֵי יוֹשִׁיבָיו *Kevoer ya-*
day yasheev lee. Accord-
ding to the cleanness of my
hands hath he recompensed
me, II. Sam. xxii. 21.

And hence, **בֹּרֵית** *Boereeth.*
Soap: because, it is used to
wash and cleanse with.

וְתִרְבִּי לָךְ בֹּרֵית *Vetharbee*
lach *boereeth.* And take thee
much soap. Jerm. ii. 22.

וּכְבֹּרֵית מְכַבְּסִים *Uchevoe-*
reeth mechabseem. And like
fuller's soap, Malach, iii. 2.

בָּרָא *Bara.*

1st. To create,

בְּרֵאשִׁית בָּרָא אֱלֹהִים *Bere-*
asheeth *Bara* eloeheem. In
the beginning God created,
Gen. i. 1.

בְּיוֹם בָּרָא אֱלֹהִים אָדָם *Bey-*
oem *beroe* eloeheem adam. In
the day that God created man,
Gen. v. 1.

Niph.

וַיֵּצֵא נֶבְרָא יְהִלְלֵיהֶם *Veangm*
nivra yahallel yah. And the
people which shall be created,
shall

shall praise the Lord, Psalm. cii. 18.

וַיִּבְרָא בְּיוֹם הַבְּרָאָה Beyoem *hibbaream*. In the day when they were created, Gen. v. 2.

מִיּוֹם הַבְּרָאָה Miyyoem *hibbareach*. From the day that thou wast created, Ezek xxviii. 15.

Note. The word ברא in its primary sense, signifies, a creation; i. e. the act of giving existence to a thing which had no pre-existent matter. Or as the Rabbins express it, a producing of something from nothing; i. e. which had no pre-existence. In which sense it stands contradistinguished from יצירה Yetseerah, which signifies to form one thing out of another. Maimonides, Kimchi, and Abarbanal.

It is used figuratively to denote,

1st. To cut down.

Pieng.

וַיִּבְרָא לָךְ שָׁם בְּאֶרֶץ הַפְּרִי Uveareatha lecha sham beerets happerezzee. And cut down for thyself there in the land of the Perizzites, Josh. xvii. 15.

וַיִּבְרָא אוֹתָהֶן בְּחַרְבוֹתָם Uvarea oethehean becharvoetham. And shall cut them down with their swords, Ezek. xxiii. 47.

2d. To choose.

וַיַּדְבֵּר בְּרֹאשׁ דֶּרֶךְ עִיר בְּרָא Veyad barea beroesh dereh eengr barea. And choose thou a place, at the head of the way to the city choose (it). ibid. xxi. 19.

3d. Fat, plentuous, &c.

וַעֲגִלּוֹן אִישׁ בְּרֹא מֵאֵד Veegloen eesh baree meoed. And Eglon (was) a very fat man, Judg. iii. 17.

עֶשְׂרֵה בָקָר בְּרָאִים Efarah vakar verceem. Ten fat oxen, I. Kings iv. 21.

וּבֶשֶׁר הַבְּרִיאָה יֹאכַל Uvesar habbereeah yoechal. But he shall eat the flesh of the fat, Zech. xi. 16.

וּבְרִיאַת בָּשָׂר Uvereeoeth barfar. And fat fleshed, Gen. xli. 2.

וְשִׁפְטִי בֵין שֶׁה בְּרִיָּה וּבֵין שֶׁה Veshphattee bean seh viryah uvean seh razah. And I will judge between the fat lamb,

כרא

lamb, and between the lean lamb. Ezek. xxxiv. 20.

This ought to be written **כרא** with א (the same as the other examples); but being formed after the manner of those whose third radical is ה, in which, it is common to exchange the third radicals, (called *lamed hapangul*,) for each other.

כרא וּמֵאֶחָלוֹ Umaechaloe *bereeah*. And his or their meat *plenteous*, Habak. i. 16.

Hiph.

לְהַבְרִיאֲכֶם מֵרֵאשִׁית פֶּל מִנְחַת יִשְׂרָאֵל לְעַמִּי *Lehavreechem meareasheeth cal minchath yisraeal leangmee*. To make yourselves fat with the chiefest of all the offerings of Israel my people, I. Sam. ii. 29.

כרא Bara. *Cha*. To create, the same as in the Hebrew.

It also denotes to cut down. Targ. Jona. Isai. xl. 20.

In *Talm.* and *Rab.* Hebrew it signifies to create: also to cut down, &c. Chulleen. fol. xliii. 2. and Succa, fol. xlv. 2.

ברא

בריא Biryā. And **בריתא** Baryatha. Is used in the Targ. of Jona. on Ezek. to denote the *living creatures*.

בריא Baree, and **בריאות** Bereeuth. In *Talm.* Hebrew denotes health, force, strength, &c. also fat. Kethub fol. lx. 2. Niddah. fol. xlvij. 2.

It also occurs in the Jerus. Targ. on Eccle. x. 6. where it denotes healthy, or strong, &c.

בריה Biryah. in *Talm.* and *Rab.* Hebrew denotes a creature: also creation. Mikwa-oeth. chap. vii. and Medrash. in Psalm. x. 2.

ברא Barag. In *Talm.* Hebrew denotes fame, praise, commendation, &c. San. chap. xi. fol. xcviij. 1. And the Moesaph Huangreech reads **ברקא**. See in **ברק**.

ברגן Bargan. *Talm. Rab.* A cottage, or lodge; an arbour, &c. Eruveem fol. xxi. 1. Vayikra Rabbā. sect. vii. **בורגר** Burgar. *Rab.* A husbandman. Beresheeth Rabbā. sect. xxxvi. and Yalkut Gen. ix. 20.

ברר Barad.

1st. Hail.

Kal.

וברר ברית הער Uvarad

beredeth hayangar. *When it shall hail*, coming down the forest Isai. xxxii. 19. i. e. When it hails it shall come down in the forest, so as not to hurt the fruits of the earth, Aben Ezra. Though Jarchi is of a different opinion.

ברר כבד מאד Barad. ea-
vead meoed. A very grievous hail, Exod. ix. 18.

2d. Grifled.

ובררים Uveruddeem. *And grifled*. Gen. xxxi. 10.

סוסים בררים אמצים Suseem
beruddeem emutfeem. *Grifled* and bay horses. Zech. vi. 3.

These, as some think, were spotted with red; and others take it to be an ash colour. See **אמץ**.

ברר Barad. *Cha*. Hail. The same as in the Hebrew.

בררל Bardal. In *Rab*. Hebrew, denotes a staff, or cudgel; also blows: though some think it denotes a brothel.

ברדלס Bardeleas. A basifilisk. Metfia. fol. xv. 2. Perek Kama Denazeekken. fol. xvi. and Bava Metfia. Perek Hafaechear. fol. xciii.

And, according to the Gloss. It is the first seven years masculine: and is then called **צבוע** Tsevuang; at which time it becomes feminine, and is then called **נפרוא** Niphreza: and is also more dangerous, than in its former state.

ברדניקוס Bardeneekoes in *Talm*. Hebrew, denotes a person of a higher stature than the rest of mankind. Bera-choeth. fol. lviii. 2. See farther in **דרן**.

בורדס Bardas in *Talm*. Hebrew, denotes the dysentery, Nedareem. fol. xli.

And, according to the Gloss. it is a disorder in the bowels, accompanied with a looseness wherein very ill humours are discharged, attended with blood.

ברדוק Bardook. To shoot through, stretch forward. Targ. Jerus. Exod. xxxvi.

33.

ברדיקט

ברדיקט Bardaykat. *Talm.*

A specie of money, or coin.

Menachoth. fol. xxix. 1.

בורדקאי Burdekaey. In

Talm. Hebrew, according to

Jarchi, denotes a baker. Pe-

facheem. fol. xl. 2.

ברה Barah. Meat, food ;

also to eat bread ; i. e. to take

a small matter of food, not a

regular meal.

וְלֹא בָרָה אִתָּם לֶחֶם Veleoe

varah ittam lachem. Neither

did he eat bread with them,

II. Sam. xii. 17.

וְאָבְרָה מִיָּדָה Veevreh miy-

yadah. That I may eat at

her hand, *ibid.* xiii. 6.

The noun.

וַיִּתְּנוּ בְּבָרֹתַי רֹאשׁ Vayitnu

bevaruthee roesh. And they

gave me gall in my meat,

Psal. lxix. 22.

Another form of the noun.

וַעֲשֵׂה לִּי חֲבִירָה Vaengse loe

habbiryah. And dress him

meat, II. Sam. xiii. 7.

Hiph.

וַיָּבֹא כָל הָעָם לֶחֶם לְהַכְרֹת אֶת דָּוִד וַיַּיְיָ

Vayyavoe chal hangam le-

havroeth eth David. And

when all the people came to

cause David to eat meat, *ibid.*

iii. 35.

2d. A little way ; a small

piece of ground.

וַיְהִי עוֹד כְּבִרַת הָאָרֶץ לְבֹנָא

Vayehee oed *ki vrath*

haarets lavoe ephratha. And

there was but a little way to

come to Ephrath, Gen. xxxv.

16. This explanation agrees

with that of Jarchi. But

Kimchi observes, that the כ is

not radical, but is used by

way of similitude ; and ex-

plains it to signify, as much

ground as a person may go

over from morning till meal

time. See Kimchi in *Sepher*

Hashharasheem.

And Kimchi has also ar-

ranged the following under

this root, and which signifies

to choose.

בְּרוּ לָכֶם אִישׁ Beru lachem

eesh. Choose you a man for

you, I. Sam. xvii. 8.

For בְּרִי, see in רוה.

ברה Barah. Cha. Meat.

To eat bread, &c. the same

as in the Hebrew, but with

some small variation in the

form of the letters.

It is of the same signification in *Talm.* Hebrew. Moed Katoen, chap. iii.

ברו Bereaz. *Cha.* A bed, i. e. a plat of ground so called in gardening.

וְהָאֵרְוֵא דְּבִרְזָא Veha vereaz duvesha. And there was a bed of honey. Targ. Jona. I. Sam. xiv. 25.

It also signifies to fix, thrust through, pierce, &c. and has then generally א aleph prefixed to it, except the infinitive, which has מ mem. See Targ. Jona. Numb. xxv. viii. and I. Sam. xviii. 11. xix. 10. & xxvi. 8.

In *Talm.* Hebrew, it denotes, a sticking, or pricking. San. fol. lxxvi. 2.

ברזיה Birzeah, or **ברוי** Birzea. In *Talm.* Hebrew denotes, a hole, or hollow; also to perforate. Bava Bathra. fol. xcvi. 1. Shab. fol. cxxxix. 2. Avoedang Zara fol. lix. 2. and Metsia. fol. xl. 2.

ברזא Barza. In *Talm.* and *Rab.* Hebrew denotes the rein of a bridle. Hence that

Proverb among the ancient Jews.

נֶאֱחַ עֲנִיּוֹתָא לִיהוּדָאֵי כְּבִרְזָא Naeh e-neeyutha leehudaeay chevarza sumeka lefufeya chivvara. Adversity is as comely to a Jew, as a red rein to a white horse. Chagiga. fol. ix. 2.

ברזינא Barzeana. *Talm.* The name of a small liquid measure. And according to the Gloss. it was a very small cup which contained the eighth part of a reveengeth. Shab. fol. cix. 2.

ברזלא Barzela. *Cha* Iron.

אַרְעָא דִּי אֲבַנְהָא בְּרִזְלָא Arang dee avnaha varzela. A land whose stones (are) iron. Targ. Onk. Deut. viii. 9.

וּמְנֵי נְחָשָׁא וּבְרִזְלָא Umanea nechasha uvarzela. And vessels of brass and iron. Targ. Jona. Josh. vi. 19.

And Elias observes, that it is thus written in the Targums of Onk. and Jona. on the Pentateuch, and the Prophets. But in the Jerus. Targ. on on the Hagiographa: i. e. Psalm. Prov. and Job; as also

in Dan. it is פרולא with פ *pe* instead of ב *betb*. See in פרן.

On this observation of Elias, I must remark, that in the Targ. of Onk. Gen. iv. 22. and Lev. xxvi. 19. it is written with פ *pe*. And which I opine to be an error in the copy; for I have not the least doubt but that Elias was right in his remark.

More especially, as in the Targum of Onk. on Deut. iii. 11. the word is with ב. And which is allowed by all ought to be so; yet have I seen some editions (and they accounted pretty correct too) where it is with פ.

ברזילהא Barzeelaha. *Cha*. Governors, directors, &c.

ברזילהא על פום Al pum barzeelaha. According to the sentence, or order of *their* governors. Targ. Jerus. Solom. Song. i. 8.

וממנו ברזילהא Umemanan barzeleahoen. And appoint *their* governors. Targ. Jerus. Eccle. x. 10.

ברזילהא Barzeeleah. In *Talm.* Hebrew, denotes, to

remove, stir, shake, &c. R. Solom. Jarchi. in Shab. fol. lxvi. 2.

There is another word of nearly the like form, for which see in ברו.

ברה Barach.

1st. To flee, run away, &c.

וידוד ברה ויפלט Vedavid barach vayyimmaleat. So David fled and escaped, I. Sam. xix. 18.

כף ברה הוא Kee voereach hu. That he fled (or was fleeing,) Gen. xxxi. 20.

ויברח יעקב שדה ארם Vayyevrach yaengkoef fedeah eram. And Jacob fled into the country of Syria, Hosea xii. 12.

Hiph.

Preter.

המה הבריהו את יושבי גת Heama hivreechu eth yosheveay gath. Who made the inhabitants of Gath to flee away; or according to the English translation, who drove away the inhabitants of Gath, I. Chron. viii. 13.

ואבריהו מעלי Vaavreechcabu meaanglay. I therefore

ברח

chased him from me, Nehem.
xiii. 28.

וַיִּבְרָחוּ אֶת כָּל הָעַמִּים *Vayav-*
recchu eth cal haengmakeem
And they put to flight all them
of the valleys, I. Chron. xii.
15.

Adj.

בְּרִיחָהּ עַד צוֹר *Bereecheha*
ad tfoeangr. Her fugitives
(shall flee) unto Zoar, Isai.
xv. 5.

Another form.

וְהוֹרַדְתִּי בְּרִיחִים כָּלָם *Ve-*
hoeradtee vareeccheem cullam.
And I have brought them all
down fugitives; I have brought
down all their nobles to be-
come fugitives, ibid. xliii. 14.
Kimchi. in Sepher Hashara-
sheem, and on Isai.

But Aben Ezra, and Abar-
banal are of opinion, that it
denotes *bars*, (as will be shewn
in the second signification)
and explain it, I have brought
down all their *bars*; i. e. have
made their gates and *bars* to
give way before the conquer-
or Cyrus.

See Aben Ezra, and Abar-
banal on Isai,

ברח

Another form of the adj,

וְאֵת כָּל מִבְּרָחוֹ בְּכָל אַנְפוֹי

Veeath cal mivrachav becha
egappav. And all his fugi-
tives with all his bands, E-
zek. xvii. 21.

2d. A bar: also to shoot
through.

לְבָרַח בְּתוֹךְ הַקָּרָשִׁים *Livra-*
each bethoech hakkarasheem.
To shoot through the boards,
Exod. xxxvi. 33.

Hiph. Participi.

מִבְּרַח מִן הַקֶּצֶה אֶל הַקֶּצֶה *Maureeach*
min hakkatfeh el
hakkatfeh. Shall shoot from
end to end, ibid. xxvi. 28.

The noun.

וְהַבְּרִיחַ הַתִּינֵן *Vehabberceach*
hatteechoen. And the middle
bar. ibid.

Plural.

וַעֲשִׂיתָ בְּרִיחִים *Veangfeetha*
vereeccheem. And thou shalt
make bars, ibid. verse, xxvi.

עַל לִיְתֵן נָחַשׁ בָּרַח *Al liv-*
yathan nachash bareeach.
On Leviathan the shooting-
serpent, Isai. xxvii. 1.

It is called ברח because it
shoots or extends in the sea
from end to end, as the com-
mentators

mentatorsexpress themselves, and is used metaphorically to denote the great and powerful kings. See Aben Ezra and Abarbanal on Isai. And Kimchi in Sepher Haharashem.

See farther in radix נחש.

ברח Barach. *Cha.* A goat.

Plur.

עִם בְּרָחִיָּא Im *barchaya*. With goats. Targ. Jerus. Psalm. lxvi. 15.

וְדָמָא דְּבָרְחִי Udemā *devarchea*. And the blood of goats Targ. Jerus. *ibid.* l. 13.

מִן עֶדְרָךְ בְּרָחִי Min *edrach barchea*. Out of thy folds *be-goats*. Targ. Jerus. *ibid.* verse, 9.

These and some few in the Targ. which passes for Jonathan's on the Pentateuch, are thus translated, for the Hebrew word עֲתוּדִים: but all the others of the same signification, are translated in *Chaldee*, גְּדִיא or גְּדִיָּין; for which see גְּדִיא and גְּדִיָּין.

It is of the same signification in *Talm.* Hebrew. Soeph

Gem. Perek. Shoel Adam. fol. clii. 1.

אַתָּא בְּרַחָא דְּמָרִי בֵּיתָא וְאָכְלָה לֵישָׁא Atha *varcha de-marea veatha veachlah leesha*. The goat (belonging to) the master of the house, came and eat up the pastry. Bava Kama. fol. xlvi. 1.

It also denotes in *Cha.* to drive away; in which sense it occurs once in Hith.

וְחֻכְמָתָא אֶתְבְּרַחַת מִנִּי Ve-chuchemetha *ithberachath minnee*. And is wisdom driven quite, or, fled from me? Targ. Jerus. Job. vi. 13.

This answers to the Hebrew word גְּרַחָה.

בִּרְטֵיָא Birteya. In *Talm.* Hebrew, denotes a spear, or lance; or as some say, a wimble. Shab. fol. cxlvi. 2. and San. fol. xxvii. ii.

ברך Berach.

1st. To bless.

וַיֹּאמֶר בּוֹא בְּרִיךְ ה' Vayomer boe *beruck Adonay*. And he said, come in *thou blessed* of the Lord, Gen. xxiv. 31.

בְּרִיךְ בְּנֵי לָהּ Baruch benee laadonay,

ברך

laadonay. *Blessed* (be thou) of the Lord my son, Judg. xvii. 2.

The noun.

בְּרָכָה בְּקֶרֶב הָאָרֶץ *Beracha* bekerev haarats. *A blessing* in the midst of the land, Isai. xix. 24.

Construc.

בִּרְכַּת ה' הִיא תַעֲשִׂיר *Bir-cath* Adonay hee taengsheer. *The blessing of the Lord, it maketh rich*, Prov. x. 22.

וַיֵּתֵן לְךָ אֶת בְּרַכַּת אַבְרָהָם *Veyitten* lecha eth *bircath* avraham. And give thee the blessing of Abraham, Gen. xxviii. 4.

Plural.

בְּרָכוֹת לְרֹאשׁ צִדִּיק *Berachoeith* leroesh tsaddeek. *Blessings* (are) upon the head of the just, Prov. x. 6.

Plu. Construc.

בִּרְכַּת שָׁמַיִם מֵעַל בִּרְכַּת תְּהוֹם *Birchoeth* shamayim meaengl *birchoeth* tehoem roevetsfeth tachath. *The blessings of heaven above, (the) blessings of the deep that lieth under*, Gen. xlix. 25.

Pieng. Preter.

ברך

וַיְבָרֶךְ אֶת אַבְרָהָם בְּכָל *Vaadonay berach* eth avraham baccoel. And the Lord had blessed Abraham in all things, ibid xxiv. 1.

וַיַּבְצֵעַ בִּרְךְ נָאִין ה' *Uvoetseang* beareach neeeats adonay. And hath blessed the covetous, (who) provoke the Lord, Psalm. x. 3.

וַיְבָרְכוּ בְךָ כָּל מִשְׁפַּחַת הָאָדָמָה *Venivrechu* vecha cal mishpechoeth haedamah. And in thee all the families of the earth shall be blessed, Gen. xxviii. 14.

Hith.

וַיְהִי בְרָכְךָ כָּל גּוֹי הָאָרֶץ *Vehithbarechuvezarengchacoel* goeyeay haarets. And in thy seed all the nations of the earth shall be blessed, ibid. xxii. 18.

It is used to denote blasphemy, a curse, &c.

בִּרְךָ נְבוֹת וּמֶלֶךְ *Berach* navoeth elocheem vamelech. Naboth did blaspheme God and the King, I. Kings xxi. 13.

It is used figuratively to denote a present.

קח-נא

ברך

קחנא את ברכתי אשר הבאת
Kach na eth *birchathee* e-
sher huvath lach. Take, I
pray thee, *my blessing*, that is
brought to thee, Gen. xxxi.

11.

It also denotes an agree-
ment, &c.

עשיתי אתי ברכה Esu ittee *ve-*
racha. Make an agreement
with me, Isai. xxxvi. 16.

i. e. If ye make an agree-
ment with me, it will be a *blef-*
sing to you ; as it will be the
means of saving you and your
families from destruction. See
Abarbanal on Isai.

It is also used to denote
a greeting, &c.

כי תמצא איש לא תברכנו
Kee thimtfa eesh loe *thevare-*
chennu. If thou meet any man
salute him not, II. Kings iv.
29.

It also denotes praise.

ברכוהו מלאכיו Barechu a-
donay malachav. *Bless* the
Lord, ye his angels ; i. e.
Praise the Lord, Psalm ciii.
20.

And so of a number of o-
thers.

ברך

2d. The knee : also to
kneel.

ויברך על ברכיו Vayivrach al
bircav. And kneeled down up-
on his knees, II. Chron. vi.

13.

נברכה לפני ה' עושנו Nivre-
cha liphnea adonay oeseanu.
Let us kneel before the Lord
our maker. Psalm ix. 5, 6.

Hiph.

ויברך הגמלים Vayavreach
haggemalleem. And he made
the camels to kneel down, Gen.
xxiv. 11.

The noun.

כי לי תכרע כל ברך Kee lee
tichrang cal berech. That
unto me every knee shall
bow, Isai. xlv. 23.

Dual.

ועל ברכים Veangl *bircayim*.
And on the knees, *ibid.* lxvi.
12.

Affix.

מברע על ברכיו Micheroe-
ang al bircav. From kneeling
on his knees, I. Kings viii.
54.

גרעו על ברכיהם Careung
al bircheahem. Bowed down
upon their knees, Judg. vii. 6.

In

ברך

In this example, the *ב* *capb*, is *rapha* according to the Masorah; also in Dan. vi. 11.

3d. A pool, or collection of water.

Fem.

הַבְּרֵכָה הָעֲלִיּוֹנָה *Havreacha* haenglyoenah. The upper pool, Isai. vii. 3.

Construc.

וְאֵל בְּרֵכַת הַמֶּלֶךְ *Veel bercechath* hammelech. And to the king's pool, Nehem. ii. 14.

Plural.

עָשִׂיתִי לִי בְּרֵכּוֹת מַיִם *Afee-thee lee bercachoeth* mayim. I made me pools of water, Eccle. ii. 6.

ברך *Barach. Cha.*

1st. To bless, the same as in the Hebrew, but with some small variation in the form.

2d. The knee, as in the Hebrew, in which the plu. affix, has *vau*, and final *nun* postfixed.

In *Talm.* Hebrew, it denotes, to bless. *Pesacheem*. fol. cv. 1. *Succa*. fol. xlvi. and *Meggillah*. fol. xxv. 1. &c. &c.

ברך

It also in *Rab. Hebrew*, denotes blasphemy. *R. David Kimchi*. II. Kings xviii. 37.

And בְּרִיכְתָּא *Bereachta*, in *Cha.* denotes a pool, or fish pond. *Targ. Jona*. II. Kings xviii. 17. and xx. 20. and *Targ. Jona*. Isai. xxii. 9. 11.

ברך *Barach. In Talm.*

Hebrew, denotes,

1st. To plant young vines. הַמְּבִרִיד אֶת הַנֶּפֶץ בָּאָרֶץ *Hammiwreech eth haggephen* baarets. *He that planteth* the vine in the earth, *Kelayim*. chap. vii. fol. 30.

2d. A coulter.

רְבִי מֵאִיר אֹמֵר כַּמְלֵא בֶרֶךְ *Rebbee* meayer oemer kimloe *veorach* hammachereeshah. *R. Meyer* says, as the depth, (or thicknes) of the coulter in the plowshare. *Taangneeth*. fol. xxvi. also in *Oehaloeth*. chap. xvii. &c.

ברִיכָה *Berechah. In Talm.*

Hebrew, denotes a brood of chickens or other fowl. *Perek Kama*, in *Betfa*. fol. x. and *Roesh Hashana*. fol. xv. 2.

בּוּרְכָא *Burcha*, and בּוּרְכְתָא

Burcha

Burcha. In *Talm.* Hebrew, denotes foolish, dull; also a foolish, false, or witless expression. Kethub. fol. lxiii. 2. Perek Kama, in Shevung-oeth, fol. xiv. 2. and Chulleen. fol. lxxxviii. 2.

מברכתא Mevarechta. *Talm.* The name of a place. fol. Eruveen. fol. xlvi. 2.

And some think it denotes a company, or troop.

מברכתא דיתה עברת בבאר Mevarechta hayethe oevereth bivear shevang. A company of merchants were passing Beersheba. Beresheeth Rabba. sect. lxxxv. Gloss.

בורכייר Burchayar. *Talm.* The skin or hide of a beast; or as some say, an apron used by handicraftsmen. Keleem. chap. xxvi.

And **בריכה** Berecha, and **נברכת** Nivrecheth. In *Talm.* Hebrew, denotes a pool, or pond. Moed Katoen fol. viii. 2. and Bava Bathra. chap. 2.

ברל Burla. *Cha.* An onyx.

ותסב ית תרתין אבני בורלא Vethiffav yath tartean avnea vurla. And thou shalt take

two onyx stones. Targ. Onk. Exod xxviii. 9.

It is thus, wherever it occurs in all the Targums, except in the Jerus. on Solom. Song. v. 14. where it is written, **ברלא**.

ברלד Burlad. *Rab.* A cudgelling. Yalkut. Exod. xiii.

ברם Baram, whence

ברומים ויבגני Uveginzea beroemeem. And in chests of rich apparel, Exek. xxvii. 24. And is not to be met with any more in scripture.

ברם Beram. *Cha.* But, nevertheless, yet, in truth, only, &c.

ברם אית' אלה בשמיא Beram eethay elah bishmaya. But there is a God in heaven, Dan. ii. 28.

ברם עקר שרשדי בארעא שבקי Beram ikkar sharsheeh be-arang shevuku. Nevertheless leave the stump of his root in the earth, ibid. iv. 12.

ברם כתבא אקרא למלכא Beram kethava ekrea lemalca. Yet I will read the writing to the king. ibid. v. 17.

It is to be met with in the
Vol. I. 5 F Targums

Targums of Onk. Jona. and Jeruf. where it is used in the various senses above mentioned.

ברמא Barma. *Rab.* Is supposed to denote a kind of shield. Medrash Eacha. chap. iii. 12.

ברן Baran. *Cha.* whence **בִּירְנָתָא** Beeranta. A palace.

בִּירְנָתָא Beshushan beeranta. In shushan the palace. Targ. Jeruf. Efsth. i. 2. Plural. Const.

וְתִשְׁחַץ בִּידְנִית יְרוּשָׁלַם Uthe sheatfea veerneyath yerusalem. And shall devour or destroy the palaces of Jerusalem. Targ. Jona. Jerm. xvii. 27.

Affix.

עַל בְּבִירְנֵיתָא Al bevirneyathana. Is entered into our palaces. Targ. Jona. ibid. ix. 21.

שְׁלוֹתָא בְּבִירְנֵיתָא Shalvetha beverneyathach. Tranquillity in thy palaces. Targ. Jeruf. Psalm. cxxii. 7.

בוּרְנֵי Burnea. *Cha.* A gal-lant ship.

וּבוּרְנֵי רַבְתָּא לֹא תַגְזִיחַ Uvurenea rabtha la thegoezin-

neah. Neither shall a great ship pass thereby. Targ. Jona. Isai. xxxiii. 21.

It denotes the same in *Talm.* Hebrew. Yoema. fol. lxxvii. 2. and Reafh. Gem. Deroesh. Hashana. fol. xxiii. 1.

ברנטין Beranteen. *Rab.* A kettle. Megilath Eacha. chap. i. 9. and Yalkut. fol. vii. 1.

ברנקיא Barnakaya. See in **לבר**.

ברס Beras. *Cha.* To bray, and occurs but once, and that in Job.

דְּהַפְשָׁר דְּמַבְרִיס מְרוּדָא עֲלֵי Haephshar demavrees maroeda elavvea dithah. Is it possible the wild ass should bray when he hath grass, Targ. Jeruf. Job vi. 5.

בורסי Burfee. *Talm.* A tanner. Kethub. lxxvii. 1.

And **בורסקי** Burfeka. In *Talm.* Hebrew, denotes a tanner's workshop, or tann-yard.

לֹא לִמְרַחֵץ וְלֹא לְבוֹרְסָא Loe lemarchats, veloe leburseka. Not into a bath, nor into a tanner's shop, or yard. Mishna Shab. chap. i. fol. 9. also

also in Bava Bathra. fol. xxv. 1.

ברס. See in כרס.

ברסין Barfeen. *Talm.* A kind of linnen vestment. *Ke-layim.* chap. last.

בורסיף Burseeph. In *Talm.* Hebrew, denotes the name of a place near Babylon; and some say a tower: and some say it denotes Babylon itself; and some think it is compounded of two words, and signifies a cistern or well void of water. *San.* fol. cix. 1. *Gloss.* *Succa.* fol. xxxiv. 1. and *Beresheeth Rabba.* sect. xxxviii. fol. 44. where it says read not בורסיף, but בולסיף; as being nearer בלל the etymon.

מבורץ Mevoerats. In *Talm.* Hebrew, denotes to heap up, &c. *Menachoeth.* fol. xi. and *Yoemoe.* fol. xlvii. 1.

And בירציה Birtseah, denotes the inclining of a hog'shead (or other vessel) on one side, so that the liquor may run out. *Avoedang Zara.* fol. lix. 2.

And with א aleph prefixed, it denotes the bottom, &c. *Avoedang Zara.* fol. lxxiv. 2.

ברק Barak.

1st. Lightning; also the glittering, or flashing of light from any bright body, &c.

ברק ויהם Barak vayahoem. *Lightning,* and discomfitted them, *II. Sam.* xxii. 15.

ברק וימין האש יוצא ברק Umin haeash yoetsea varak. And out of the fire went forth lightning, *Ezek.* i. 15.

Plural.

הציתו ברקים תבל Heaeruv rakeem teayal. *The lightnings* lightned the world, *Psalms.* lxxvii. 19.

למשך יהיה לה ברק מרטה Lemangan heyeah lah barak moeratah. It is furbished that it may glitter, *Ezek.* xxi. 10.

אם שנותי ברק חרבי Im shanoethee berak charbee. When I whet my glittering sword, *Deut.* xxxii. 41.

לנגה ברק חניתך Lenoegah berak cheneethecha. At the shining of thy glittering sword, *Habak.* iii. 11.

2d. A carbuncle: a precious stone of the ruby kind, of a rich blood red colour.

פטרדה וברקת Pitda uware-keth.

ברק

keth. A topaz and a carbuncle, Exod. xxviii. 17.

3d. Briers.

וְאֵת הַבְּרָקִים Veeth *bab-barkaneem.* And with the briers, Judg. viii. 7.

ברק Barak. *Cha.*

1st. Lightning : also a glittering : as in the Hebrew.

2d. A carbuncle. And,

3d. Briers.

And in *Talm.* Hebrew, **ברק** Barak, And **ברקאי** Barkea, denote glittering, &c. Menachoeth. fol. c. and Yoema. chap. 3.

בורק Boereak. *Talm.* White.

יין בורק Yayeen kushsee yayeen *boereak.* Æthiopic wine, and *white* wine. Bava Bathra. fol. xcvi. 1.

And some read **בודק** Boe-deak with **ד** *daleth*, and which signifies to *search*, on account of the strength of its quality, say they, in *searching* every part of the body.

בורקא Burka, and **ברקית** Barkeeth, in *Talm.* Hebrew, denote a distemper in the eyes, wherein the blood vessels appear of a bloody colour, or as if *sprinkled* with blood, cal-

ברר

led in English, blood shot, or blood shotten. Shab. fol. lxxviii. 1. Gitteen. fol. lxi. 1. and Bava. Metfia. fol. lxxviii. 2.

ברקא Barka, *Talm.* denotes,

1st. Hair. Gitteen. fol. lxi. 1. and Avoedang. Zara. xxviii. 2.

2d. Brave, fine, commendable, &c. San. in Chelek. fol. xcv. and some read **בארנ**,

And **ברקום** Barkum, in *Talm.* Hebrew, denotes an ass colt. Beresheet Rabba. sect. xcvi. fol. cx. 3.

ברקין Barkeen. *Rab.* Breeches or drawers. Yelamdenu, Gen. iii. 22.

And the Jerus. Targ. on Levit. vi. 3. reads, **אברסקין** Avraskeem. And that which passes for Jona, **אברקסין** Avarkefeen.

ברר Barar. *Cha.* Pure, clear, the same as in the Hebrew : which see.

And in *Talm.* Hebrew, it denotes, clear, perspicuous, manifest, &c. also to clear, or purge, &c. San. fol. vii. 2. Soeta, fol. vii. 2.

בוריתא

בוֹרֵיתָא *Boereetha. Cha.*
Soap. Targ. Jona. Jerm. ii.
 22.

It is of the same signification in *Talm.* Hebrew. *Niddah. chap. ix.*

בַּרְבֵּרִיָּא *Barbereeah. Cha.*
Barbary. Targ. Jeruf. Gen.
 x. 3.

ברר *Bareeree, Cabbalistical,* from whence

שְׁבִירִי *Shavreeree. A de-*

בריר vice used by the Cab-

בִּיר *balifts,* in order to

יר prevent, or cure the

יר virtago, or sore eyes;

י and which seems to

be grounded on the Chaldee

paraphraft having translated

blindness, **שְׁבִירִיָּא**. See *Targ.*

Onk. Gen. xix. 11. And

which say the Cabbalifts is

the name of the devil that

presides over vertigos, or sore

eyes; and which being writ-

ten in the manner above

shewn, the distemper is said

to decreafe, as the form of

the name does.

It is noticed in the *Talm.*

Gem Perek Ervea Pesa-

sheem. fol. cxii. and Perek

Kama in Avoedang Zara. fol.
 xii.

ברש *Barash. The fir.*

בְּרוֹשׁ תִּדְהָר *Beroesh tidhar.*

The fir tree, (and) the pine,

Ifai. xli. 19.

תַּחַת הַנֶּעֱצוּ יַעֲלֶה בְּרוֹשׁ

Tachath hanaengtuts yaeng-

leh veroesh. Instead of the

thorn, shall come up the fir-

tree, ibid. lv. 13.

Plu.

גַּם בְּרוֹשִׁים שָׂמְחוּ לָךְ *Gam*

beroesheem samechu lach. Yea,

the fir trees rejoice at thee,

ibid, xiv. 8.

Affix.

וְאַכְרַת קוֹמַת אֲרָזִיו מִבְּחָר

Veechroeth koemath

erazav mivchar beroeshav.

And I will cut down his tall

cedars, (and) *his* choice *fir*

trees. ibid, xxxvii. 24.

ברת *Barath, from*

whence, **בְּרִית** *Bereeth. A*

covenant.

וַיֹּאמֶר אֱלֹהִים וְאֵת הַבְּרִית

Vayoemer eloeheem zoeth

oeth habbereeth. And God

said this (is) the token of *the*

covenant, Gen. ix. 12.

לָכֵה נִכְרֶתָה בְּרִית *Lecha*

nichretha

nichretha vereeth. Come let us make a covenant, ibid. xxxi. 44.

וְבְרִית שְׁלוֹמִי לֹא תִמּוּשׁ Uve-reeb sheloemee loe thamut. Neither shall the covenant of my peace be removed, Isai. liv. 10.

And some think that the ת *thau*, is substituted for ה *he*, which is the third radical; as שְׁבִית, from שָׁבָה : and that it properly signifies to cut, or divide; because they cut or divided something through which they passed; as we find in Jer. xxxiv. 18. “ Which have not performed the words of the covenant which they had made before me, the calf which they cut in twain, and passed between the parts thereof.” Intimating thereby, that whoever did not stand to the agreement, should be so cut in pieces.

2d. Fir-tree, as in the preceding root, and occurs but once.

רְהִיטְנוּ בְּרוֹתֵינוּ Raheetenu beroetheem. Our rafters of fir, or fir-tree, Solom. Song i. 17.

ברת Barath. Cha. The fir-tree. And which answers to the Hebrew word, whether it be written with ש *shin*, or ת *thau*.

בְּרֵאתֵי בֵּית מְדוּרָה Vera-theah veath medoerah. The fir-trees (are) her dwelling-house. Targ. Jerus. Psal. civ. 17.

And in the Jerus. Targ. on Solom. Song. i. 17. it is בְּרֵיתִי. And in the Targ of Jona. on I. Kings vi. 5. בִּירְזוֹ. And in Targ. Jona. Isai. xli. 19. בִּרְזָן.

It is of the same signification in Talm. Hebrew. Roesh. Hashanah. fol. xxiii. 1. and Bava Bathra Perek Hamoecheah eth Haspheenah. fol. lxxx.

בֹּרְתִידָא Burtida. Rab. A specie of chair, a light vehicle somewhat like a horse litter. Medrash Sheer Hashereem. chap. iv. 8.

בשל Bashal. To dress, or cook meat; it also denotes, the ripening of fruits, as being then dressed and fit for eating. It is also used to denote

note

בשל

note roasting as well as boiling ; but the proper meaning of the word as used in the Hebrew, denotes any thing boiled or sodden in water.

Adj.

וּלְקַח הַכֹּהֵן אֶת הַזֵּרֶעַ בִּשְׁלָה

Velakach haccoehean eth hazzeroeang *beshealab*. And the priest shall take *the sodden* shoulder, Numb. vi. 29.

Pieng.

וּבִכְלֵי הַבֶּקָר בִּשְׁלֵם הַבֶּשָׂר

Uvichlee habbakar *bisblam* habbasar. And with the instruments of the oxen *he boiled them* the flesh, I. Kings xix. 21.

וּבִשְׁלַתְּ אֶת בְּשָׂרוֹ בְּמָקוֹם קֹדֶשׁ

Uvishalta eth befaroe bemak-oem kadoesh. *And thou shalt seeth* his flesh in the holy place, Exod. xxix. 31.

וּבִשְׁלַתְּ וְאָכַלְתָּ Uvishalte ve-achalta. *And thou shalt roast* and eat (it.) Deut. xvi. 7.

Puangl.

אֲשֶׁר תִּבְשַׁל בּוֹ יִשָּׁבֵר

tevushal boe yishavear. Where-
in it is *sodden*, shall be broken, Levit. vi. 21.

וְאִם בְּכָלִי נִחְשַׁת בִּשְׁלָה Ve-

בשל

im bichlee nechoesh *bushalah*. And if it be *sodden* in a brazen pot. *ibid*.

Plural. Fem.

וּמִבְשָׁלוֹת עָשְׂוּ מִתַּחַת הַמִּזְרוֹת
Umevashloeth afuy mit-
tachoeth hatteeroeth saveev.
And boiling places were made under the rows round about, Ezek. xlvi. 23.

שִׁילְחוּ מִגֹּל בִּי בִשָּׁל קָצִיר
Shilchu magaal kee *vashal* katfeer
Put ye in the *fickle*, for the harvest is *ripe*, Joel. iii. 13.

Hiph.

תִּבְשְׁלוּ אֲשֵׁכְלוֹתֶיהָ עֲנָבִים
Hivsheelu ashkeloetheha ena-
veem. The clusters thereof brought forth *ripe* grapes, Gen. xl. 10.

בִּשָּׁל Bashal. *Cha*. To boil or dress meat ; also the ripening of fruit, the same as in the Hebrew.

It is of the same signification in *Talm.* and *Rab.* Hebrew ; in the latter of which, it also denotes digestion. R. David Kimchi. I. Kings xix. 8.

בוּשְׁלָה Bushla. In *Talm.* Hebrew, denotes a hide, or skin

בשם

skin not properly impregnated with bark; i. e. imperfectly wrought. Shab. fol. lxxix. 1.

בשם Boesam. Spice.

And is used as a general term to denote the rich aromatic herbs, plants, and gums, used in the compound of the anointing oil; also used as a term for spice in general.

בשם וקנה Ukeneah voesem.

And of sweet calamus, or spice reed. Exod. xxx. 23.

See in **בסם**.

לא בא בבשם הזה עוד לרב

Loe va cabboesem hahu oed laroev. There came no more such abundance of spice as these, I. Kings x. 10.

Affix.

אֲרִיתִי מוֹרִי עִם בְּשָׁמִי Aree-

thee moeree im besamee. I have gathered my myrrh with my spice, Solom. Song. v. 1.

Plural.

בְּשָׁמִים לְשֶׁמֶן הַמִּשְׁחָה Besa-

mecm leshemen hammishcha. Spices for (the) anointing oil, Exod. xxv. 6.

It is of the same significa-

בשם

tion in *Talm.* Hebrew. Menachoth. fol. lxxxvii. 1.

בשן Bafhan or בית שאן Beth sheoen. The name of a place, Megillah. fol. xxiv. 2.

בשם Bafhas. To tread, or press upon, and occurs but once in scripture.

לָכֵן יַעֲזוּ בּוֹשְׁשֵׁכֶם עַל דָּל Lachean yangan boeshaschem al dal. Forasmuch therefore as your treading (is) upon the poor. Amos v. 11.

בִּשְׁקַר Bashkar. Cha. To enquire, search, &c.

הֲלֹא אֱלֹהִים יִבְשֹׁקֶר דָּא Hela elaha yevashkar da. Shall not God search this out. Targ. Jerus. Psalm. xli. 22.

It also denotes investigation.

Plural.

מִבְּשִׁקְרֵי עָבָא Mevashekera-nea ava. The investigations of the clouds. Targ. Jerus. Job. xxxvii. 16.

בשקר Bashkar. In *Talm.* Hebrew, denotes not known; not enquired into, or examined. Eruveen. fol. xix. 1. and Yevamoeth. fol. i. 122.

בשר Bafar.

בשר

1st. *Flesh*: and is used to denote mankind in general.

כִּי הִשְׁחִית כָּל בָּשָׂר Kee bish-cheeth cal *basar*. For all *flesh* hath corrupted, Gen. vi. 12.

וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קֹדְשׁוֹ Vevareach cal *basar* sheam kadshe. And let all *flesh* bless his holy name, Psal. cxlv. 21.

These, besides a number of others, are used in a general sense, to denote all mankind.

בֵּין הָעַרְבִים תֹּאכְלוּ בָשָׂר בין האַנְגְּרַבַּיִם תֹּאכְלוּ *vasar*. At even ye shall eat *flesh*, Exod. xvi. 12.

כִּי תֹאמַר נַפְשִׁי לֹאכֵל בָּשָׂר כי תֹאמַר נַפְשִׁי לֹאכֵל *basar*. Because thy soul longeth to eat *flesh*, Deut. xii. 20.

Constr.

בָּשָׂר בְּנֵיךְ *Besar* banecha. The *flesh* of thy sons, *ibid.* xxviii. 53.

Plural.

חַיִּי בָשָׂרִים לֵב מַרְפֵּא Chay-yeay *vesareem* leav marpea. A soul and heart (is) the life of the *flesh*, Prov. xiv. 30.

בשר

It is used figuratively to denote persons of the same family or kindred.

אֶחָד עִצְמִי וּבָשָׂרִי אַתָּה Ach atsmee *uvefaree* attah. Surely thou (art) my bone, and my *flesh*, Gen. xxix. 14.

וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם Umib-sarecha loe ththanglam. And that thou hide not thyself from thine own *flesh*, Isai. lviii. 7.

It is also used figuratively to denote the privy parts.

Masc.

גִּדְלֵי בָשָׂר Gidlea *vasar*. Great of *flesh*, Ezek. xvi. 26.

אִשָּׁר בָּשָׂר חֲמוּרִים בָּשָׂרֵם Esher *besar* chemoereem *besaram*. Whose *flesh* (is as) the *flesh* of asses, *ibid.* xxiii. 20.

אִישׁ כִּי יִהְיֶה זָב מִבְשָׂרוֹ Eesh kee yeheyeh zav *mibsaroe*. When a man hath a running issue out of his *flesh*, Levit. xv. 2.

Fem.

דָּם יִהְיֶה זֹבָה בְּבִשְׂרָהּ Dam yeeheyeh zoevah *bivсарah*. (And) her issue in her *flesh* be blood, *ibid.* xix.

2d. To bring, or declare news
Vol. I. 5 G

or tidings: also a messenger or bringer of tidings.

Pieng.

אַרור הָאִישׁ אֲשֶׁר בִּשַׁר אֶת אָבִי
Arur haefsh esher *bissar* eth
avee. Cursed (be) the man
who brought tidings to my fa-
ther, Jerm. xx. 15.

רַגְלֵי מְבַשֵּׂר Ragleay *mevas-*
fear. The feet of him that
bringeth tidings, Isai. lii. 7.

וַיַּעַן הַמְּבַשֵּׂר וַיֹּאמֶר Vayyang-
an *hamevasfear* vayyoemer.
And the messenger answered
and said, I. Sam. iv. 17.

Fem.

מְבַשֶּׁרֶת צִיּוֹן *Mevassereth*
tsfeeyoen. O Zion that bring-
est good tidings, Isai. xl. 9.

The noun.

בִּשְׁוֹרָה בְּפִי *Besferah* ve-
pheev. (There is) tidings in
his mouth, II. Sam. xviii.
25.

בָּשָׂר *Cha*. Flesh.

אֲכָלִי בָּשָׂר שָׁנִיא *Echulee be-*
sar saggee. Devour much
flesh Dan. vii. 5.

See in בסר.

In *Talm.* Hebrew, it de-
notes *flesh*. Perek Kama in
Oehaloeth. fol. xlv. and Ke-
thub. fol. lxi. 1.

בֶּשֶׂשׁ *Bashash. Cha*. Any
kind of food. See the Targ.
on Job vi. 6. and in the Mish-
na, it is לפתן *Laphtan*; and
in *Rab.* Hebrew it is also בֶּשֶׂשׁ.
And the Baangl Haangruch
mentions, that in the land of
Israel, they take butter, eggs,
and pepper, and boil it to-
gether in a pot; and such
dressed food, is called בֶּשֶׂשׁ.

בַּת *Bath*. A liquid mea-
sure, called a *bath*; and which
contained seven gallons, two
quarts, and about half a pint
wine measure; or about one
thousand, seven hundred, for-
ty-seven and one-half solid
inches, English measure. It is
the same as the *ephah*, (and
which was the tenth part of
the *homer*) as may be seen in
Ezek. xlv. 11.

הָאִיפָה וְהַבַּת תִּכּוֹן אֶחָד יְהוּדָה
לִישָׂאת מַעֲשֵׂר הַחֹמֶר הַבַּת
וְעִשְׂרֵית הַחֹמֶר הָאִיפָה *Haea-*
phah vehabbath toechen echad
yeeheyeh laseath maengfer ha-
choemer *habbath*, vaengfeerith
hachoemer haeaphah. The
ephah and the *bath* shall be
of one measure, that the *bath*
may

may contain the tenth part of an homer, and the ephah the tenth part of an homer. Again.

יחזק השמן הבת השמן מעשר
הבת מן הכר עשרת הבתים
חמר כי עשרת הבתים חמר
Vechoek hashtemen, *habbath*
hashtemen, maengfar *habbath*
min haccoer efereth *habbat-*
teem choemer, kee efereth *hab-*
bateem choemer. Concerning
the ordinance of the oil, *the*
bath of oil, (ye shall offer)
the tenth part of a *bath* out
of a cor, (which is) an ho-
mer of ten *baths*, for ten *baths*
(are) an homer, *ibid.* verse
14.

Hence it is clear, that the *bath* and *ephah* were the same; but with this distinction, that the former was a liquid measure, and the latter a dry one. See in אף.

2d. Waste, desolate.

ואשיתיהו בָּתָּה Vaesheethe-
hu *vathab*. And I will lay
it waste, *Ifai.* v. 6.

Plural.

בְּנַחְלֵי הַבְּתוֹת Benachela
habbattoeth. In the desolate
vallies, *ibid.* vii. 19.

In *Cha*. It donoes a *bath*, a
in the Hebrew; and which in
the singular, is written בִּיתָא,
and in the plural בִּתְיָן. See
Ezra vii. 22. and *Targ.*
Jona. vii. 26. *Ifai.* v. 10. and
Ezek. xlv. 10.

Bath. *Talm.* A time.

היה כותבה בבת אחת Hay-
ath coethevah *bevath* achath.
He wrote it at one time, or at
once. *Yosma.* fol. xxxviii.
2.

בתל Bathal. A virgin.

בְּתוּלָה וְאִישׁ לֹא יָדָעָה *Betbu-*
lab veesh loe yedaangah. A
virgin and no man had known
her, *Gen.* xxiv. 16.

Plur.

בְּמִזְבֵּחַ הַבְּתוּלוֹת Kemoehar
habbethuloeth. According to
the dowry of the virgins, *Ex-*
od. xxii. 16.

Construct.

וְאֵלֶּה בְּתוּלֵי בָתִּי *Veecaleh*
bethuleay vittee. And yet
these (are the tokens of) my
daughter's virginity, *Deut.*
xxii. 17.

Affix.

וְאֶכְבֶּה עַל בְּתוּלִי *Veevkeh*
al bethulay. And bewail my
virginity, *Judg.* xi. 37.

בתק

It is used figuratively, to denote kingdoms not brought into subjection.

It is of the same signification in *Chal.* but with some small variation in the form.

It is also of the same signification in *Talm.* and *Rab.* Hebrew: in which it is also used figuratively to denote any thing not used. &c. Oethaloeth. fol. lxix. Nidda. fol. viii. 2. Nazeer. fol. lxv. 1. and Beresheeth Rabba. sect. lx.

בתולה Bethula. In Astronomy, denotes *virgo*, one of the twelve signs of the Zodiac, which the sun enters in August.

בתן Bathan. In the Jerus. Targ. signifies *Bafhan*; i. e. a place so called, Pſal. lxviii. 22. &c.

בתק Bathak, To thrust. Pieng.

ובתקוד בחרבותם Uvitkuch becharvoethem. And *they shall thrust thee through with their swords*, Ezek. xvi. 40.

בתר Bathar. To divide, &c. also a piece, &c.

בתר

ואת הצפר לא בתר Veeth hatſippoer loe *vathar*. But the birds divided he not, Gen. xv. 10.

Pieng.

ויבתר אתם בתקוד Vayevat-tear oetham battavach. And he divided them in the midst. ibid.

The noun.

על ההר בתר Al harea *vathar*. On the mountains of *division* or separation. Solom. Song. ii. 17.

Plural. Construc.

בין בתרי העגל Bean *bithree* haeangel. Between the parts of the calf, Jerm. xxxiv. 19.

בתר Bathar. *Chu*. After, afterwards, &c.

ויהא נח בתר טופא Vaheya noeach *bathar* tuphana. And Noah lived *after* the flood. Targ. Onk. Gen. ix. 28.

ויהא מבתר כן Vahevah mibbathar kean. And it came to pass *after* this. Targ. Jona. II. Sam. xv. 1.

גברא בתרא Gavra *vaith-raah*. The latter husband. Targ. Onk. Deut. xxiv. 3.

And

בלעד

And in some of the Targums, בותרא *Buthra*, denotes a bunch, or cluster of grapes.

Of such as have FOUR RADICALS.

ברלח Bedoelach. A precious stone; translated in English *bdellium*; and which some take to be a pearl, and others a diamond.

שם הבדלח *Sham habbedoelach*. There (is) the *bdellium*, Gen. ii. 12.

בלעד Bilangd. A declinable adverb. Besides, except, &c.¶

בלעדי *Bilangday*. Besides me; i. e. Besides me there is another interpreter; i. e. God, Gen. xli. 16.

בלעדי רק אשר אכלו הנערים *Bilangday rak esher achelu hanangreem*. Save only that which the young men have eaten, Gen. xiv. 24.

ובלעדך *Uvilangdech*. And without thee, *ibid.* verse, 44.

And with מ *men* prefixed.

מבלעדי אינך *Mibbalengdea*

בקבוק

eesheach. Beside thine husband, Numb. v. 20.

בלעיל. See in **בל**.

בעבע. See in **בעה**.

And **בעליל**. See in **עלל**.

בקבוק *Bakbuk*. A bottle.

וקנית בקבוק יוצר חרש *Ve-kaneetha bakbuk yoetsfar charash*. And buy thee a potter's earthen bottle. Jer. xix. 1.

It is conjectured by some, that it is so called, on account of the sound which the liquor makes in the neck, in meeting with the air. See *Kimchi* in *Sepher Hasharahem*.

ברבר *Barbar*. Whence **וברברים אבוסים** *Uvarbu-reem evuseem*. And fatted fowl, I. Kings iv. 23.

What sort of fowl they were, is not mentioned; but it is the prevailing opinion among the commentators, that they were *capons*. But according to the Rabbins, they were a specie of bird, so called, on account of their coming from **ברבריא**; i. e. *Barbary*.

ברזל

ברזל

ברזל Barzel. Iron.

וְאִם בְּרִזְלֵי הַבְּרִיָּה Veim
bichlee *vazel* hiccahu. And
if he smite him with an *iron*
instrument, Numb. xxxv.

16.

בְּשֶׁשֶׁט בְּרִזְלֵי Besheavet bar-

zel. With a rod of *iron*,
Psalm ix.

וְתַחַת הָאֲבָנִים בְּרִזְלֵי Vetha-
chath haevaneem *barzel*. And
for, or instead of stones, *iron*,
Isai. lx. 17.

נשלמתי אות הבית

בעזרת הענה בכל עת

Hebrew-English Dictionary.

GIMEL, ג

IS the third letter in the Hebrew alphabet. It is one of the radical letters, and is in number three. It answers in found to the English g, hard, as before *a, o, u, l*.

It is used as an abbreviation by the Jewish writers, in a number of instances; some of which, I shall notice:

ג" stands for gemeeloeth chesadeem. Beneficence. ג" for gimel yameem. Three days. ג" for gimel peangmeem. Three times. ג" for gimel reveengeeth. Three fourths, &c. &c.

גג

גג Gag. The roof, or top of a house: also the highest part, surface, or superficies of a thing.

גג בצפור בודד על גג As a sparrow (or bird) alone upon the *house top*, Psal. cii. 8.

גג הערכות לה על-הגג Which she had laid in order upon the *roof*, Josh. ii. 6.

Constr.

גג על-גג בית המלך And he walked upon the *roof* of the king's house, II. Sam. xi. 2.

Affix

נאה

Affix.

וַעֲשִׂיתָ מַעֲקֶה לְגִנְדִּי And thou shalt make a battlement *to thy roof*, Deut. xxii. 8.

וְאֵת גִּבּוֹ And *his top*; or, the *top thereof*, Exod. xxx. 3.

These are masc.

Plu. Fem.

יְדֵי בַחֲצִיר גִּבּוֹת Let them be as the *grasses (upon) the house tops*, Psal. cxxix. 6.

נָאָה Gaah. Excellence, loftiness, pride, triumph, &c. Also to rise or lift up, as plants do in growth, &c.

אֲשִׁירָה לַיהוָה כִּי־נָאָה נָאָה I will sing unto the Lord, for he hath *triumphed gloriously*; or *triumph he hath triumphed*, Exod. xv. 1.

כִּי נָאוּ הַמַּיִם For the waters were *risen*, Ezek. xlvii. 5.

וְהִנָּאָה גִּמָּה בְּלֹא בָצָה Can the rush *grow (or rise) up* without mire? Job viii. 11.

וְהִנָּאָה בִּשְׁחַל תִּצְוֹדֵנִי For it *increaseth*; thou huntest me as a fierce lion, *ibid.* x. 16.

עַל כָּל גִּנָּאָה וָרֵם Upon every (one that is) *proud and lofty*, *Isai.* ii. 12.

נאה

וְרָאָה כָּל גִּנָּאָה וְהִשְׁפִּילָהּ And behold every one (that is *proud*, and abase him. Job xl. 6.

Plu.

בֵּית גִּנָּאִים יִסָּחֵה The Lord will destroy *the house of the proud*; or of those that are proud, Prov. xv. 25.

Const.

שָׁמַעְנוּ גִּנְאוֹן מוֹאָב We have heard of *the pride of Moab*, *Isai.* xvi. 6.

And with the third radical drop.

הוּא גִּנָּאָה He (is) *very proud*. *Ibid.*

The noun.

גִּנְאוֹן וְנָאָה Pride and *arrogancy*, Prov. viii. 13.

Note. The first, is fem.

And with ו vau substituted for the third radical ה.

גִּנְאוֹה אֲפִיקֵי מִגְנֵי His scales as shields are his *pride*. i. e. the great strength of his scales, which serve him as shields, are his pride, Job. xli. 6.

וּמַשְׁלֵם עַל־יָתֵר עֲשֵׂה גִנְאוֹה And plentifully rewardeth *the proud*

נאה

proud doer, Psalm xxxi. 24.

Const.

נָאוֹת אָדָם תַּשְׁפִּילֵנוּ *The pride of a man shall bring him low.* Prov. xxix. 23.

Another form, wherein the ו *vau* (as third radical) is quiescent.

ה' מָלַךְ נָאוֹת לְבָשׁ *The Lord hath reigned, (or reigneth) he is clothed with majesty.* Ibid. xciii. 1.

הוּי עֲטָרַת נָאוֹת שְׂכָרִי אֶפְרַיִם *Woe to the crown of pride, the drunkards of Ephraim,* Isai. xxviii. 1.

דְּבָרוֹ בְּנָאוֹת *They speak with pride, or proudly,* Psal. xvii. 10.

Plural affix.

בְּיוֹם נָאוֹנֶיךָ *In the days of thy pride,* Ezek. xvi. 56.

This, as Kimchi observes, is plural, in order to express the several forms of pride, which they were guilty of during their prosperity.

Another form, in which the third radical is changed to י *yod*, and additional נ *nun*.

הִבַּח לְנִיאִיוֹנִים *With the contempt of the proud,* Psal. cxxiii. 4.

נאה

This, is after the form of עליונים *elyoeneem*, except the change in the vowels, on account of the guttural letter; and is compounded of two words, viz. יונים and לנאי. This form occurs but once in scripture.

There is another form where the second radical is changed to ו *vau*. For which see גוה.

נאה *Geaah. Cha. Excellence, loftiness, &c.* as in the Hebrew; but with a great difference in its form.

Preter.

אֵרִי אֶתְנָאָה עַל־גִּוְתֵנָּיָא *For he hath triumphed over the lofty.* Targ. Onk. Exod. xv. 1.

Future.

הֲאִפְשֵׁר דְּאֶתְנָאִי נִוְמָא *Is it possible the rush can rise up?* Jerus. Targ. Job, viii. 11.

The following example, according to the idiom of the *Cha.* may be termed, Plur.

דְּמִתְנָאֵן לְחָדָא *For they are excessively proud,* Targ. Jo. na. Isai. xvi. 6.

Adj.

חֲמִי כָּל בְּיוֹתָא *Look on every*

every proud one, or lofty. Targ. Jerus. Job xl. 7.

The following, according to Elias, is the Plur. form. See, Methurgaman.

עַל כָּל גִּוְתָנִיָּא On all that are proud. Targ. Jona. Ifai. ii. 12.

Another form of the Plur.

וְקָטַל מַלְכֵי גִוְתָנִיָּא And he slew proud or lofty kings. Targ. Jerus. Psal. cxxxvi. 18.

And in the Targ. of Jona. on Ezek. xvi. 49. it is written with א, instead of י. גִּוְתָנִיָּא.

And, in Dan. it is גִּוְיָה.

וְדֵי מַהֲלֵכֵי גִוְיָה And those that walk in pride, Dan. iv. 34.

גִּוְתָא Excellent. Targ. Jona. Ezek. xxviii. 13.

גִּאוֹן Gaoen, Excellent. A title, given to some of the eminent Rabbins, who succeeded the אֲמורָאִים (as רַב Rav Shereera Gaoen, or רַב סַעֲדִיָּה גִּאוֹן Rav Sangadyah gaoen), and who flourished after the finishing of the Talmud: for so says

Maimonides in his preface to יֵד הַדּוּקָה All the wise men that flourished, or rose up, after the finishing of the Talmud; and built, or laboured therein; and who got a name through their wisdom, are what are called גִּאוֹנִים Gaoeneem.

And Elias observes, that he had been informed, that, the reason of their being so called, was, on account of their great knowledge in the Talmud: and which being contained in sixty מַסְכֹּת, answers to the word גִּאוֹן; for according to the numerical form of the letters, it is in number sixty. See Elias in Tishbee.

גִּאֵל Gaal.

1st. To redeem, vindicate, set free, avenge, &c. as also a kinsman: and who is so called, for two reasons. First, for to him belongeth the right of redemption. Levit. xxv. 25. and Ruth. ii. 20. Secondly, as the revenger of the blood of the kinsman slain. See Numb. xxxv. 19, 21, &c. and Deut. xix. 6, 12.

Preter.

Preter.

כִּי־נָאֵל ה' יַעֲקֹב For the
Lord hath redeemed Jacob,
Isai. xliv. 23.

נָאֵל לְךָ אֶתָּה אֶת נַאֲלָתִי
Redeem thou to thyself my
(right of) redemption, Judg
iv. 6.

Affix.

וּבָא נָאֵלִי הַקָּרֵב אֵלָיו And
(if) any of his kin which is
near unto him come, Levit.
xxv. 25.

מִנְאֵלֵינוּ הוּא He is (one) of
our next kinsmen, Ruth ii.
20.

Niph.

אִם הִשְׁיִיחַ יָדוֹ וְנָאֵל Or if
he be able (he) may redeem
himself. Levit. xxv. 49.

וְאִם לֹא יִנָּאֵל And if it be
not redeemed. ibid. xxv. 30.

The noun.

כִּי לְךָ מִשְׁפַּט הַנֶּאֱלָה לְקִנּוֹת
For the right of the redemp-
tion (is) thine to buy it,
Jerm. xxxii. 7.

2d. To pollute, or defile.

Pieng.

בַּמָּה נִאֲלָנוּךְ Wherein
have we polluted thee, Ma-
lach, i. 7.

Puang. particip.

לֶחֶם מְנָאֵל Polluted bread;
ibid.

Niph. particip.

הוּא מוֹרָאָה וְנִנְאָלָה Woe to
her that is filthy and polluted.
Zephan. iii. 1.

וַיִּנְאָלוּ מִן הַכֹּהֲנָה (There-
fore) were they as polluted put
from the priesthood, Ezra.
ii. 62.

כִּי כַפֵּיכֶם נִנְאָלוּ בַדָּם For
your hands are defiled with
blood, Isai. lix. 3.

This is composed of puang.
and niph.

נִנְאָלִי הַכֹּהֲנָה The defiled of
the priesthood, Nehem. xiii.
29.

This is the adj. and is for-
med according to the form of
הַתָּאֲמִי צְבִיָּה See, Kimchi in
Sepher Hasharasheem, and
Aben Ezra, on Nehem.

Hiph. Futur.

וְכָל מְלִבוּשֵׁי אֲנָאֲלָתִי And
I will stain all my raiment,
Isai. lxiii. 3.

In this example, the נ is
substituted for the ה con-
jugative; as the proper form
Vol. II. B is

is, הנאלתי. See Kimchi, and Aben Ezra, on Ifai.

Hith.

אֲשֶׁר יִתְנַאֵל בְּפֶתֶבּוֹ הַמֶּלֶךְ
That *he would* not defile himself with the portion of the King's meat, Dan. i. 8.

Kal.

יִנְאָלְהוּ הַשֶּׁדַּי וְצִלְמוֹת
Let darkness and the shadow of death stain it, Job iii. 5. Or as some interpret it, *Let his kindred* be darkness and the shadow of death. But I am of opinion, that the first explanation, is preferable.

נאל Gaal.

Cha. 1st. To revenge.

נֶאֱלַד דָּמָא The revenger of blood. Targ. Onk. Numb. xxxv. 19.

But when the word נאל occurs in Hebrew, as signifying redemption, it is in Cha. פֶּרֶק. for which see פרק.

2d. Filth.

Const.

יְתֵּן הַנְּאִילֹת בְּנֵת צִיּוֹן The filth of the daughters of Zion.

Targ. Jona. Ifai. iv. 4.

נאלק Gœalk, In *Talmudical* Hebrew, denotes, a sack,

bag or budget ; and is generally written with ו vau.

הָבוּ לִי נוֹאֲלִי Give me a sack. Taangneeth, fol. xxiii. col. 2. See also Perek Kama. fol. xx. and Shab. fol. cliv 2.

נאם Gaam, from whence נאמו and which, in *Talm.* Heb. according to the Gloss. denotes to feed, or swallow, Chullin. fol. cxi. 1.

גב Gav. High place ; also the back, a bunch, &c.

זֶה גֵּב הַמִּזְבֵּחַ And this (shall be) the higher place of the altar, Ezek. xliii. 13.

Affix.

עַל-גִּבִּי חָרְשׁוּ חֲרָשִׁים The plowers plowed upon my back, Psal. cxxix. 3.

בְּבִנוֹתֶיךָ גִּבֶּד In that thou buildest thine eminent place, Ezek. xvi. 31.

וְנִבְיָהֶן וְנִבְיָהֶן לָהֶם As for their rings, they were so high ; i. e. their orbicular circle was of a prodigious height, Ezek. i. 18.

וְנִבְיָהֶם And their naves, I. Kings vii. 33.

גבן

או גבן Or *crook-backt*, Levit. xxi. 20.

In this example the *nun* is additional.

הר גבננים A high hill, or high topt hill; or, more properly, the hill of several tops, heads, or brows, Psal. lxxviii. 17.

ואת גבת עיניו And his eye brows, Levit. xiv. 9.

גב Gav. *Cha.* High, lofty, also a ring, &c. as in the Hebrew.

גב Gav, in the Jerusf. Targ. denotes *with*; as **גבך** *with thee*, or to thee. See Elias in Methurgaman.

And in Talmudical Hebrew, it denotes the *back*.

מי שיש לו שני גבין He that hath two *backs*. Nidda. fol. xxiv. col. 2.

It also denotes the exterior part.

אין מטמאין מגביו Do not receive pollution *on their backs*, i. e. on their exterior. Keleem. chap. ii. fol. vii. and chap. xxv. fol. 37.

גבא Geve. A pit, or marsh. And is the contrary

of the preceding root; as that is *convex*; and this, *concave*.

ולחשוף מים מגבא Or to take water (withal) out of a pit, Isai. xxx. 14.

Affix.

וגבאיו And his marshes; or the marshes thereof, Ezek. xlvii. 11.

It is of the same signification in Talmudical Heb. and in the plur. is written **גבאים** Mikvaeoth. chap. i.

גבא Geve. *Cha.* whence **גבו** To receive, take away, choose, to exact &c.

Imper.

וגבו לכו ידעתא And choose unto you knowledge. Targ. Jerusf. Prov. viii. 10.

גבו סולאנא Take away the dross. Targ. Jerusf. ibid. xxv. 4.

ויגבון מניה מאה סלעין דכסף And they shall exact from him an hundred shekels of silver. Targ. Onk. Deut. xxii. 19.

It is of the same signification in Rab. Heb.

Choeshen Hamishpat. sect. xcvi. xcix.

גבאי Gabbaay. *Talm.* A collector, or treasurer. Bava Kama. fol. xciv. 1. and Bava Metzia. fol. xxxviii. 1.

מגבייתא Magbeatha, *Gha.* A tax, or tribute.

וּרְמָא מִגְבִּיתָא עַל עַמָּא דְאַרְעָא And he imposed a tribute on the people of the land. Targ Jona. II Kings xxiii. 33.

גבב Gavav. *Gha.* To gather, &c.

Particip.

וַאֲשֶׁכְּחוּ גִבְרָא פִדְמִגְבֵּב אֲעִי And they found a man that gathered sticks. Targ. Onk. Numb. xv. 32.

וְהָא תַמּוּן אֶתְתָּא אֶרְמִלְתָּא אֲעִי And behold, there (was) a widow woman gathering of sticks. Targ. Jona. I. Kings xvi. 10.

וּכְנָבֵר דְמִגְבֵּב וִרְדִּין And as a man that gathereth lilies. Targ. Jerus. Sol. Song. vi. 1.

Futur.

וַיִּגְבְּבוּ לְהוּן תִּבְנָא And let (them) gather themselves straw. Targ. Onk. Exod. v.

It is of the same signification in *Talm.* Hebrew, as,

הַמִּגְבֵּב מִן הַחֲצֵר וּמִדְלִיק He that gathereth (stubble) from the court, or entry, and kindleth (a fire) Betza. Perek Hameavee. fol. lxxvi. and Sheveengeeth. chap. ix.

It also denotes, to *seek*, or *search for diligently*.

עַד מָתִי אַתָּה מִגְבֵּב דְּבָרִים וּמָבִיא עֲלֵינוּ How long, or till when, wilt thou search out words, and bring (them) against us, Yoema. fol. lxxvi.

It also denotes *stubble*.

בִּירָה שֶׁהִסִּיקוּהָ בִקֶּשׂ אוּ בִנְבָא A furnace, or hearth, that hath been heated with straw, or *stubble*. Shab. chap. iii. fol. 36.

It also denotes *fleece*.

וּסְתַמִּינְהוּ בִנְבֵי דַעֲמָא And hid him in the fleeces of wool. Gitteen. fol. lxviii. 1. Berachoeth. fol. viii. 1. and ix. 2. Bava. Bathra. fol. lxxiv. 1. and San. fol. cx. 1.

And in the Jerus. Targ. **נִיב** which some have arranged under this root, in the *Chaldee*, denotes

גבה

denotes, height, eminence, &c.

עַל גִּיב רָמָתָא Upon the highest places. Targ. Jerus. Prov. ix. 3.

גָּבַהּ Gavaḥ, High, tall ; also haughty, proud, &c.

Preter.

לֹא-גָבַהּ לִבִּי My heart is (or was) not *haughty*, Psalm cxxxi. 1.

עָלֶינוּ גָּבַהּ קָמָתוֹ There-fore his height *was exalted*, Ezek. xxxi. 5.

In this example, the א is instead of ה.

וַיִּגְבֶּה מִכָּל הָעָם And he *was higher* than any of the people, 1. Sam. x. 23.

וַיִּגְבֶּה ה' צְבָאוֹת בַּמִּשְׁפָּט But the Lord of hosts *shall be exalted* in judgment, Isai. v. 16. By the exemplary punishment which he shall inflict on the wicked, will he be exalted in judgment ; i. e. his justice will be more fully perceived and known then, than at present.

וַתִּגְבְּהֵינָה וַתַּעֲשִׂינָה תוֹעֵבָה And they *were haughty* לפני

גבה

and committed abomination before me, Ezek. xvi. 50.

Adj.

הִשְׁפַּלְתִּי עֵץ גָּבַהּ I have brought down the high tree, Ezek. xvii. 24.

Plur.

וְעֵינֵי גִבְהִים תִּשְׁפַּלֶּנָּה And the eyes of the *lofty* shall be humbled, Isai. v. 15.

Fem.

אַל-תִּרְבוּ תִדְבְּרוּ גִבְהָהּ נְבוּחָה Talk no more so *exceeding proud*, 1. Sam. ii. 3.

Another form.

תוֹעֵבַת ה' כָּל-גִּבְהַת-לֵב Every one (that is) *proud in heart* (is) an abomination unto the Lord, Prov. xvi. 5.

גִּבְהַת-עֵינַיִם An high look, Psalm ci. 5.

טוֹב אָרְד־רוּחַ מִגִּבְהַת רוּחַ The patient in spirit (is) better than the *proud in spirit*, Eccle. viii. 8.

The noun.

עֵינֵי גִבְהוֹת אָדָם שֶׁפֶל The *lofty* looks of man shall be humbled, Isai. ii. 11.

Another form.

הֲלֹא אֱלֹהֵי גִבְהַת שָׁמַיִם Is not God

God (in) *the height* of heaven? Job xxii. 12.

וּלְפָנַי כְּשֵׁלֹן גְּבִה רֹחַ And *an haughty spirit* before a fall, Prov. xvi. 18.

Affix.

וַיֵּרָא בְּגִבְהוֹ And he appeared *in his height*, Ezek. xix. 11.

גְּבִהֵי שָׁמַיִם מַה תַּפְעֵל (It is) *as high* (as) heaven, what canst thou do? Job xi. 8.

This example, is plural according to the *idiom* of the Hebrew. See Kimchi in Sepher Haffhorasheem.

Another form.

וְאֶל־גְּבִהַּ קוֹמָתוֹ And to the height of his stature, I. Sam. xvi. 7.

Hiph.

הִגְבַּהְתִּי עֵץ שָׁפֵל I have exalted the low tree, Ezek. xvii. 24.

מִגְבִּיהַּ פֶּתָחוֹ מְבַקֵּשׁ־שָׁבֶר *He that exalteth* his gate, seeketh destruction, Prov. xvii. 19.

אִם תִּגְבֶּה כְּעֹשֶׁר Though thou exalt (thyself) as the eagle, Obad. i. 4-

הַמְגַבִּיהַּ לְשֵׁבֶת Who

dwelleth *on high*, Psalm cxiii. 5.

In this example the 'jod is redundant. See, the Grammar, page 18, note, 2d.

It denotes the same in some parts of the Targums; particularly in the Jerus. on Psalm. cxxxi. 1. Eccle. i. 12 and Job xxxv 5.

It likewise denotes the same in Talmudical, and Rab. Hebrew, Soeta, fol. v. 1. and Kimchi on Isai. ii. 9. and Psalm xviii. 28.

גִּבְעָאֵחַ Gibbeaach. Bald on the fore part of the head.

גִּבְחָ הוּא He (is) *forehead bald*, Levit. xiii. 41.

Fem.

אוּ בִּגְבַחַתּוֹ Or *in the bald forehead*, ibid iv. 2.

Affix.

אוּ בִּגְבַחַתּוֹ Or *in his bald forehead*, ibid.

In Talmudical Hebrew, it denotes a person much above the common stature.

גַּבְבֵּא, whence,

גַּבְיָטֵמוֹן Gavyateemoen.

Rab. An exactor of tribute.

גָּבַל Gaval.

גבול

1st. A limit, bound, border, or land mark.

לֹא תִסֵּי גְבוּל רֵעֶךָ Thou shalt not remove thy neighbour's *landmark*, Deut. xix. 14.

וַיְהִי גְבוּל הַכְּנַעֲנִי And the *border* of the Canaanite was, Gen. x. 19.

Fem.

וּגְבוּלָהּ אֶל-שְׂפָתָהּ And her *border* by the edge therefore, Ezek. xliii. 13.

Plur.

שֹׁד וְשָׂפָר בְּגְבוּלֶיךָ Waft-ing nor destruc-tion *within thy borders*, Isai. lx. 18.

The verb.

אֲשֶׁר גְּבָלוּ רִאשֹׁנִים Which they of old time *have limited*, or *set bounds to*, Deut. xix. 14.

וַיִּדְרֹךְ יִגְבַּל אֹתוֹ לִפְּאֵת קְדָמָה And Jordan *shall bound* it on the east side. Josh. xviii. 20.

וְגַם חֲמַת הַגְּבֹל בָּהּ And Hamath also *shall border* thereby, Zech. ix. 2.

Hiph.

וְהִגְבַּלְתָּ אֶת הָעָם סָבִיב And thou shalt *set bounds* unto the

גבול

people round about, Exod. xix. 12.

הִגְבַּל אֶת-הָהָר Set *bounds* about the mount, ibid. xxiii.

מִגְבֻּלֹת תַּעֲשֶׂה אֹתָם At the *borders* or *end* shalt thou make them, Exod. xxviii. 14.

שְׁרָשֶׁת גְּבֻלָּתָם Chains at the *ends* or *borders*, Ibid. xxii.

2d. The name of a people, or the land inhabited by them.

גְּבַל וְעַמּוֹן Geval and am-mon, Psalm lxxxiii. 7.

וְהָאָרֶץ הַגְּבֻלִיתִי And the land of the *Givlites*, Joshua. xiii. 5.

These, were so called, as some conjecture, from their living upon the confines of Lebanon, and so, were *borderers* between *Israel* and *Syria*.

3d. Stone squarers; and are so called from their working with a line and measure, in forming the sides, and angles of a square.

וְהַגְּבָלִים And the *stone squarers*, I. Kings v. 18.

And Kimchi observes, that the

the following denotes the same.

זְקֵנֵי גָבֵל The antients of *Geval*, i. e. the most expert of them, Ezek. xxvii. 9.

In Talmudical Hebrew, it denotes first, borders, or bounds, as in the Hebrew.

ובגבולין כדי שתאחוז האור And in the borders, that it may lay hold of the fire. Shab. chap. i. Sect. 11:

אין אומרים שם המפורש בגבולין (Must) not pronounce the tetragrammaton, or ineffable name (of God) in the borders. Yoema. fol. lxix.

5. And which, according to the Glos. is explained, thus, כל חוץ לעזרה קרי גבולין All without the court (of the temple) is called *the borders*.

And some explain it thus.

כל ארץ ישראל קרוי גבולין לבד מירושלים All the land of Israel, is called *borders* except Jerusalem.

גבל Gabbeal, in Talmudical Hebrew, denotes to mix, knead, &c.

שמן זית מן המובחר בין לגבל Oil of olives is the

choicest, whether it be to knead or mix, (or as some explain it, to soak) or whether to fumigate. Shab. Soeph. Gem. Perek. Bame Madlee-keen. fol. xxiii. col. 1.

גביל Geveel, *Talm.* Meat, food, fodder, &c.

גביל לתורי Food or fodder for the oxen. Bava. Metfia. fol. lxix 1.

גבל Gabbal, also denotes a baker or cook.

גבלית Gavleeth. In *Talm.* Hebrew denotes *granaries*. Oehaloeth. chap. xiv. fol. lxiii.

And מוגבל Mugbal, denotes, certain, and determinate; generally applied to time.

And in the Jerus. Targ. Mount Seir is called טורא הנבלא The mount of *Gaval*. Targ. Jerus. Gen. xiv. 6.

גבן Gavan, from whence a גבינה Geveenah. Cheese.

וְכִנְבִּינָה תִּקְפִּיאֵנִי And curdled me like cheese, Job x. 10.

גבן Gibbean. *Cha.* 1st. Crookbackt, as in the Hebrew,

גבן

Hebrew: but is generally written with ' yod, viz. גִּבִּין Targ. Onk. Levit. xxi. 20.

2d. The eye-brows.

וַיֵּת גְּבִינֵי עֵינוֹהִי And his eye-brows. Targ. Onk. ibid. xiv. 9.

3d. The eye-lids.

Affix.

וְנִמְתָּא לְגְבִינֶיךָ Nor flumber to thine eye-lids Targ. Jeruf. Prov. vi. 4.

Fem.

וְלֹא תִשְׂרֹגְנֶנְךָ בְּגְבִינֶתָּהָ Neither let her allure thee with her eye-lids. Targ. Jeruf. ibid. xxv.

גבן Gibbean, in *Talm.* Hebrew, also denotes to curdle: and מגבן Megabbean, a curdler, or maker of cheefe. Shab. fol. xcv. 1.

גְּבִינִי Geveenee, the proper name of a man, Yoema. fol. xx. 2.

גֻּבְנָא Guvna. *Cha.* Cheefe.

Plur.

וַיֵּת עֶסֶר גֻּבְנִין דְּחִלְבָּא הָאֵלֶּין And these ten milk cheeſes. Targ. Jona. I. Sam. xvii. 18.

גבע

And, according to the Targ. which paſſes for Jonathan's on Gen. xliv. 2.

אוֹגֵבִין Oegeveen, denotes a cup or bowl.

גִּבְסָא See, in גפס.

גִּבְעָא Gevang.

1st. A hill; an eminence, ſomething leſs than a mountain.

יֹשְׁבֵימָא בְּגִבְעָא בְּנִימִן Abode in the hill of Benjamin, I. Sam. xiii. 16.

And the fem. is, גִּבְעָה.

Conſt.

אֶל-גִּבְעַת הָעֶרְלוֹת At the bill of the foreſkins, Joſh. v. 3.

וְשָׂאוֹל עָלָה אֶל בֵּיתוֹ גִּבְעַת שָׂאוֹל And Saul went up to his houſe on the bill of Saul. I. Sam. xv. 34.

Plur.

וְלִפְנֵי גִבְעוֹת חוֹלְלָתָא Or waſt thou created before the hills. Job xv. 7.

Plur. Conſt.

וּמִמֶּנְךָ גִּבְעוֹת עוֹלָם And for the precious things of the ever-laſting hills, Deut. xxxiii. 15.

Affix.

גִּבְעוֹתֶיךָ Thy hills, Ezek. xxxv. 8.

2d. A bonnet, or tiara worn by the priests.

Fem. Plur.

וְהַבְשֵׁת לָהֶם מִנִּבְעוֹת And bind or put *the bonnets* on them, Exod. xxxix. 9.

וְאֵת פְּאָרֵי הַמִּנְבַּעַת יָשׁ And the goodly *bonnets* (of) fine linen, Ibid. xxxix. 28.

3d. A Cup, or vessel to drink out of. For Kimchi observes, that it is made in a different form from a cup, which is called כּוֹס *a cup*, as both are mentioned in one sentence, as will be observed in the examples.

Const. and affix.

וְאֵת נִבְיַעִי נִבְיַע הַכֶּסֶף And *my cup*, the silver *cup*; or more properly, according to the idiom of the Hebrew, *the cup of silver*, Gen. xlv. 2.

וַיִּמְצָא הַנִּבְיַע בְּאַמְתַּחַת בְּנִימִן And *the cup* was found in Benjamin's sack. Ibid. xii.

Plur.

שְׁלֹשָׁה נִבְיָעִים Three *bowls*, Exod. xxv. 33.

נִבְעִים מְלֵאִים יַיִן וְכוֹסוֹת *Pots* full of wine, and cups, Jer. xxxv. 5.

Affix.

נִבְיָעָה *Her cups*, Exod. xxv. 31.

And some have arranged the following under this root.

וְהַפְשַׁתָּה נִבְעֵל And the flax (was) *bolled*, Exod. ix. 31.

נִבְעָה *Gevang, Cha.* a hill, an eminence, as in the Hebrew.

נִבְעוּל *Gavoengl, Cha.* a Stalk.

Plur.

נִבְעוּלִין *Stalks*, Targ. Onk. Exod. ix. 31.

It denotes the same in Talmudical Hebrew. Parah, chap. xi. fol. 106. and Yoema, fol. xiv.

נִבֵּר *Gavar*; first, to prevail, be strong, or mighty.

Preter.

נִבֵּר חֲסֵדוֹ עַל יְרֵאָיו (So) *bath* his mercy *prevailed* toward them that fear him, Psalm ciii. 11.

וְהַמַּיִם נִבְרוּ מְאֹד מְאֹד עַל הָאָרֶץ And the waters *prevailed* exceedingly upon the earth, Gen. vii. 19.

נִבְרוּ עַל בְּרִכַּת הוֹרִי *Have* *prevailed* above the blessings of my

my progenitors. Ibid. xlix. 26.

מִאֲרִיּוֹת גָּבְרוּ They were stronger than lions, II. Sam. i. 23.

This is pointed with *tsere*, on account of the end of the sentence.

כִּי יִהְיֶה גָּבַר בְּאֶחָיו For Judah prevailed above his brethren, 1 Chron. v. 2.

כִּי לֹא בִכְחַ יִגְבַּר אִישׁ For not by strength shall man prevail, I. Sam. ii. 9.

נָם גָּבְרוּ חֵיל Yea, are mighty in power, Job xxi. 7.

Pieng.

וְגִבַּרְתָּ אֶת בֵּית יְהוּדָה And I will strengthen the house of Judah, Zech. x. 6.

וְגִבַּרְתִּים בָּהּ And I will strengthen them by the Lord. Ibid. xii.

וְחִילִים יִגְבַּר Then must be put to more strength, or must prevail, &c. Eccle. x. 10.

Hiph.

וְהִגְבִּיר בְּרִית לְרַבִּים And he will strengthen the covenant with many, Dan. ix. 27.

לְלִשְׁנֵנוּ נִגְבִּיר With our

tongues will we prevail, Psalm xii. 5.

Hith.

וְאַל שִׂדֵי יִתְגַּבֵּר And strengtheneth himself against the Almighty, Job xv. 25.

וּפִשְׁעֵיהֶם כִּי יִתְגַּבְּרוּ And their transgressions, that they have prevailed, Ibid. xxxvi. 9.

The Noun Fem.

וַיֹּאמֶר אֵין קוֹל עֲנֹת גְּבוּרָה And he said, (it is) not the voice (of them) that shout for strength, or mastery, Exod. xxxii. 18.

עֲצָה וְגְבוּרָה לְמִלְחָמָה Counsel and strength for war, Isai. xxxvi. 5.

Const.

לֹא בְּגְבוּרַת הַסּוּס יִחְפֹּץ He delighteth not in the strength of the horse, Psalm cxlvii. 10.

Plur.

מִי יִמְלֹל גְּבוּרֹתָהּ Who can utter the mighty acts of the Lord! Ibid. cvi. 2.

Affix.

וְדַעוּ קְרוֹבִים גְּבוּרָתִי And ye (that are) near acknowledge my might, Isai. xxxiii. 13.

אֵיהָ קִנְיָתָךְ וְגְבוּרָתְךָ Where

(is) thy zeal and thy strength.
Ibid. lxiii. 15.

הַלְלוּהוּ בְּגִבּוּרָתוֹ Praise him
for his mighty acts, Psalm cl.
2.

Adject.

הוּא הֵחָל לְהוֹיֹת גִּבּוֹר בְּאָרֶץ
He began to be a mighty one in
the earth, Gen. x. 8.

Plur.

כִּי גִבּוֹרִים הֵמָּה That they
(be) mighty men, II. Sam. xvii.
8.

Conf.

גִּבּוֹרֵי חַיִּל Mighty men of
valour, I. Chron. v. 24.

Another form of the adjective,
and which denotes lord-
ship, dominion, &c.

יְהִי גִבִּיר לְאַחֶיךָ Be Lord
over thy brethren, Gen. xxvii.
29.

הִנֵּה גִבִּיר שָׁמַתִּיו לְךָ Behold,
I have made him thy Lord.
Ibid. xxxvii.

Fem.

אָמַר לַמֶּלֶךְ וּלְגִבִּירָהּ הַשְׁפִּילוּ
שָׁבוּ Say unto the king, and
to the queen, Humble your-
selves, sit down, Jer. xiii.
18.

וּבְנֵי הַגִּבִּירָה And the chil-

dren of the queen, 2 Kings x.
13.

וַתֹּאמְרִי לְעוֹלָם אֶהְיֶה גִבִּרָתִי
And thou saidst, I shall be a
lady for ever, Isai. xlvii. 7.

Conf.

גִּבִּרַת מַמְלָכוֹת The lady of
kingdoms. Ibid. v.

Affix.

מִפְּנֵי שָׂרֵי גִבִּרָתִי אֲנֹכִי בִּרְחַת
I flee from the face of my mis-
tresses Sarai, Gen. xvi. 8.

שׁוּבִי אֶל גִּבִּרְתֶּךָ Return to
thy mistress. Ibid. ix.

וְגִבֵּר And a man is called, גִּבֵּר.
Gever, as being the stronger
sex; as also having power and
might over the rest of the crea-
tion.

לֹא יִהְיֶה כְּלִי-גִבֵּר עַל אִשָּׁה
The woman shall not wear
that which pertaineth to a
man, Deut. xxii. 5.

רַחֵם רַחֲמָתַיִם לְרֹאשׁ גִּבֵּר To
every man a damsel or two,
Judg. v. 30.

Plur.

אֶת הַגִּבִּרִּים וְאֶת הַנְּשִׁים
(Even) the men and the wo-
men, Jer. xliii. 6.

Another form.

עִם-גִּבֵּר תָּמִים תִּתְּמָם With
an

an upright man thou wilt shew thyself upright, Psalm xviii. 26.

And in II. Sam. xxii. 26. it is written גִּבּוֹר

It denotes the same in the *Chaldee*, as in the Hebrew, except the verbs: for which see תִּקֶּה. As also in Talmudical Hebrew, Berachoeth. fol. xiii. 1. Metfia. fol. xlv. 1. and Bechoeroeth. fol. xlv. 2.

And גִּבְרָאִי in the *Chal.* denotes *Giants*. Targ. Onk. Gen. xv. 20.

And in Rabbinical Hebrew, גַּבְרִית Gavraneeth, denotes a *strong woman*.

גֶּבֶר Gever, in *Talm.* Hebrew, denotes a *cock*, the male of the species of domestic fowls; and is so called, on account of its remarkable courage and gallantry.

פַּעֲמִים שְׂדוּא בֹא מִקְרִיאת הגבר Sometimes that he came from the (time) of the crowing of the cock. Perek Kama, Yoema. fol. xx. 1. and 2.

And גִּבּוּרָה Gevurah, is used by the *Rabbinical* and

Cabbalistical writers, as an epithet to denote the Supreme Being, as descriptive of his omnipotence.

שָׂכַךְ נֹאמַר לוֹ מִפִּי הַגְּבוּרָה For so was it delivered to him from the mouth of God. Kimchi on Joshua, vii. 25. and Shab. fol. lxxxvii. 1.

And Maimonides in Moreh Nevuchem, uses הַתְּגַבְּבוּרָה Hithgabbeeruth, to denote temerity, audacity, &c.

גִּבְשׁ Gavash. A kind of a gem, called a pearl. R. Levi Ben Gershoem on Job.

וְגִבְשֵׁי לֹא יִזְכָּר And pearls shall not be mentioned, Job xxviii. 18.

And the following seems to be derived from this root, on account of its near resemblance to the colour of the pearl.

אֲבֵנֵי אֶלְגָּבִישׁ תִּפְלֹנֶה Great hail-stones shall fall, Ezek. xiii. 11.

גִּבַּשׁ Gavash, *Cha.* To gather.

Partici.

וְגִבְשָׁה בְּחֶצְרָא מִיכָלָּה And gathereth her food in the summer

summer. Targ. Jerus. Prov. vi. 8.

גבשושית Gavshusheeth, in *Talm.* and *Rab.* Hebrew, denotes an eminence; a small mount raised of earth. Shab. fol. lxxiii. 2. and clii. 1. See also Kimchi on Joshua, viii. 33.

And in the Jerus. Targ. Sol. Song. iv. 1. and vi. 5. it is written, גַּלְשׁוּשִׁיתָא with ל lamed, instead of ב beth. But in the same Targ. on Eccle. xii. 5. it is with ב beth.

גבת Gavath, *Talm.* whence גובתא Guvtha, a pipe or reed.

בנובתא דנחשא With a brass pipe. Shab. fol. lxvi. 2. and cxlvi. Yoema. fol. lxxxiv. 1. Yevamoeth, fol. lxxv. 2. Chulleen. fol. lviii. 2. and Berach. fol. xviii. 2.

גגמי Gagam, whence גוגמא Gugmea, *Talm.* a kind of unripe kernels, said to be found in leguminous plants. Hoera-yoeth. fol. xiii. 1.

גד Gad Coriander seed.

וְהוּא כְּזֵרְעֵי־גַד And it (was)

like coriander seed, Exod. xvi. 31.

גדר Gad, a troop.

גַּד גְּדוּר יִגְדּוּנִי Gad, a troop shall over come him, Gen. xlix. 19.

But R. Solomon Jarchi observes, that יִגְדּוּנִי also signifies a troop, and explains it thus: Gad, a troop (from whom) troops shall proceed. See Jarchi on the place.

יְגוּדוּ עַל נַפְשׁ צַדִּיק They gather themselves together against the soul of the righteous, Psalm xciv. 21.

וְתֹאמַר לְאָה בְּנָד And Leah said, a troop cometh, Gen. xxx. 11.

But the generality of commentators are of opinion, that נד denotes the sign or planet of good fortune; and that the meaning of Leah was, that, although the good fortune of bearing more children had for some time departed from her, yet was it now returned to her. See Abarbanel, Jarchi, and Aben Ezra.

הָעֶרְכִּים לִנְד שְׁלָחוֹ That prepare

pare a table *for that troop*, or that prepare a table *for that planet*, i. e. Jupiter; and which, with astrologers, is stiled, the *greater fortune*, as being of a kind and temperate nature; so, that they are said to have prepared a table for their idol, which they worshipped under the name of Jupiter, as expecting thereby good fortune. See Jarchi, and Kimchi, on Isai.

And R. Moses Cohen observes, that גַּד Gad denotes the planet *Jupiter*, as so called in Arabic.

Plur.

וְאַרְם יָצְאוּ גִדּוֹתֵיהֶם And the Syrians had gone out (in) *troops*, 2 Kings v. 2.

Const.

וַיִּשְׁלַח ה' בּוֹאֵת גִּדּוֹתַי בְּשָׂדִים And the Lord sent against him *troops* of the Chaldees, 2 Kings xxiv. 2.

Affix.

יָחַד יָבֹאוּ גִדּוֹתָיו His *troops* come together, Job xix. 12.

Hith.

וּבֵית זִוְנָה יִתְגַּדְּדוּ And *assembled themselves by troops*

in the harlot's house, Jer. v. 7.

עַתָּה תִּתְגַּדְּדִי בֵּית גִּדּוֹדִי Now *gather thyself in troops* thou daughter of *troops*, Micah v. 1.

2d. To cut with a sharp instrument, &c.

Plur.

עַל כָּל יָדַיִם גִּדְּדָתָּ Upon all hands *cuttings*, Jer. xlvi. 37.

Hith.

לֹא תִתְגַּדְּדוּ Ye *shall not cut yourselves*, Deut. xiv. 1.

עַד מָתַי תִּתְגַּדְּדִי How long wilt thou *cut thyself*, Jer. xlvii. 5.

וַיִּתְגַּדְּדוּ כַּמִּשְׁפָּטֹת And *cut themselves* after their manner, 1 Kings xviii. 28.

Partici.

וּמִתְגַּדְּדִים And *having cut themselves*, Jer. xli. 5.

It is used figuratively, to denote furrows, as being *cut* by the plough into narrow channels, or hollows.

נָחַת גִּדּוֹתֶיהָ Thou *settlest the furrows thereof*, Psalm lxxv. 11.

גִּדָּא and גִּדָּא in Rabbinical

nical Hebrew, denotes for-
tune.

גדב Gadav, whence.

גִּדְבָרִין Gidbareen, *Cha.*

Stewards, or officers of the
household.

וְגִדְבָרֵינוּ דִּי מִמֶּנּוּ עַל מִזְבְּחֵנוּ
And Stewards that
were appointed over the pro-
vision of my house. *Targ.*
Jerus. Eccle. ii. 7.

גִּדְבָרַיָּא Gedavraya, *Cha.*
Treasurers, *Dan. iii. 2.*

גדג Gadag, whence.

גִּדְעֻד Gedeegud. *Talm.*
Rab. A cage, or inclosure
for wild beasts. *Shab. fol.*
cvii. and *Yelamdenu*, on
Numb. xxxi. 2.

גִּדְגָנִיּוֹת Gudgadaneeyoeth
Talm. Cherries. Berachoeth.
fol. lvii. 2.

And some say, it denotes
coriander seed; and according
to the *Aruch*, it is a specie of
herb, of which the camels are
fond of eating.

גִּדּוּ Goedu, in *Chaldee*,
denotes to *hew down*, *Dan.*
iv. 11.

And **גִּדְד** Gadead, in *Rab.*
Hebrew, denotes to *cut down*,

&c. *Beresheeth Rabba. Sect.*
lxxi.

גִּדְדִּין Gedudeen, *Cha.*
rough, or rugged.

וּבֵית גִּדְדִּין לְבִקְעָה And the
rough places plain. *Targ.*
Jona. Ifai. xl. 4.

מִגְדֵּי גְבְרִיָּא From the
roughness, or pride of men,
Targ. Jerus. Psalm xxxi. 21.

And **גִּדּוּד** in *Talm.* He-
brew, denotes *roughness*; also
a small hill. *Eruveen. fol.*
xciii. 2. and *Gitten. fol. xv.*
2. It also denotes a border,
or extremity.

And **גִּדְדִּיּוֹת** Gedudee-
yoeth, in *Talm.* Hebrew, ac-
cording to the *Gloss.* denotes
broken walls.

הֵיוּ שָׁם גִּדְדִּיּוֹת גְּבוּדוֹת י'
טַפְחִים If there be there
broken walls ten palms high.
Eruveen, chap. v. fol. liii.

And *R. Judah* explains it
thus :

מַחֲצוֹת שֶׁאֵין עֲלֵיהֶן תְּקֵרָה
Walls, (or partitions) with-
out the timber work, or frame
of the building.

גִּדְהָ Gadah, whence.

1st. **גִּדִּי** Gedee, a kid,

אֲנֹכִי אֶשְׁלַח גְּדֵי עִיִּים I will
send (thee) a *kid* of the goats,
Gen. xxxviii. 17.

Plur.

אֶחָד נִשְׂאוּ שְׁלֹשָׁה גְּדִיִּים One
carrying three *kids*. I. Sam.
x. 3.

Conf.

וְקַח לִי מִשָּׁם שְׁנֵי גְּדִיִּי עִיִּים
מִבָּיִם And fetch me from
thence two good *kids* of the
goats, Gen. xxvii. 9.

וְרָעִי אֶת גְּדֵי תֵיבָה And feed
thy kids, Solm. Song. i. 8.

Plur. Affix.

2d. A bank.

וְהִירְדּוֹ מָלֵא עַל כָּל גְּדֻתָיו כָּל
יְמֵי קָצִיר For Jordan over
floweth all *his banks* all the
time of harvest, Joshu. iii. 15.

וְהָלַךְ עַל כָּל גְּדֻתָיו And he
shall go over all *his banks*. Ifai.
viii. 7.

גְּדִיָּא Gadya, *Cha*, a *kid*,
as in the Hebrew.

גְּדִי Gedee, in Astronomy
denotes Capricorn; the tenth
sign of the Zodiac.

גְּדִיאָן Gadyan, *Talm*, a
specie of Locust. Chulleen,
fol. lxxv. 1.

גָּדַל Gadai, 1st. To grow;

to be great; to promote;
educate; also eldership, &c.

וַיִּגְדַּל הַיֶּלֶד And the child
grew, Gen. xxi. 8.

מַה גְּדֻלוֹ מַעֲשֵׂיךָ ה' How
great are thy works O Lord!
Psalm. xcii. 6.

ה' אֱלֹהֵי גְדֻלַּת מָאֹד O Lord
my God, *thou art very great*.
Psalm. civ. 1.

כַּאֲשֶׁר גְּדָלָה נַפְשִׁיךָ As thy
life *was much set by*, i, e, was
of great value. I. Sam. xxvi.
24.

וַיִּגְדַּל הַמֶּלֶךְ שְׁלֹמֹה מִכָּל מַלְכֵי
הָאָרֶץ And king Solomon
passed all the kings of the
earth. II. Chron. ix. 22.

רַק הַבֵּסֵא אֶגְדַּל מִמֶּנִּי Only
in the throne *I will be greater*
than thee. Gen. xli. 40.

Pieng.

גָּדַל הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ אֶת הָמָן
King Ahasuerus *did promote*
Haman. Esth. iii. 1.

הַיּוֹם הַזֶּה אֶחֱלֶה גְּדֻלָּה This
day will I begin *to magnify the*
Joshu. iii. 7.

Hiph.

הַגָּדִיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי
The Lord *bath done great*
Vol. II. D *things*

things for them, (or for those,) Pfalm; cxxvi. 3.

וַעֲפִיר הָעִיִּים הַגָּדִיל עַד מְאֹד
And the he goat waxed
very great. Dan. viii. 8.

וַתִּרְבִּי וַתִּגְדַּל And thou
hast increased and waxen great
Ezek. xvi. 7.

Hith.

וְהִתְגַּדַּלְתִּי And I will mag-
nify myself, Ibid. xxxviii. 23.

And with Kibbutz.

הַלְלוּהוּ בְּרַב גְּדֻלּוֹ Praise
him according to his excellent
greatness, Pfalm. cl. 2.

Another form.

לָךְ ה' הַגְּדֻלָּה Thine, O
Lord, (is) the greatness, I.
Chron. xxix. 11.

Another form.

בְּגִדְלִי זְרוּעַת יָדַי כְּאֶבֶן By
the greatness of thine arm they
shall be still as a stone. Exod.
xv. 16.

Affix.

בָּנִים גְּדֻלְתִּי I have brought
up children, Ifai. i. 2.

Plur. 1,

וּשְׁלֹשָׁה הַגְּדֻלִּים And the
three eldest, or according to
the idiom of the Hebrew, the

three great ones. I. Sam. xvi.
15.

Const.

אֶת גְּדֻלֵּי הָעִיר With the
great men of the city. II.
Kings. x. 6.

גְּדֻלֵּי בָשָׂר Great of flesh.
Ezek. xvi. 26.

Puang Partici.

מִגְדָּלִים בְּנֻעֵיהֶם Grown
up in their youth, Pfalm,
cxliv. 12.

2d. A tower.

וַיִּבֶן מִגְדָּל בְּתוֹכֹו And he
built a tower in the midst of it,
Ifai. v. 2,

אֶתֶּן אֶת הַמִּגְדָּל הַזֶּה I
will break down this tower.
Judg. viii. 9.

Const.

וְאֶת מִגְדָּל פְּנוּאֵל נָתַן And
he beat down the tower of
Penuel, Ibid 17.

Another form with Choe-
lom.

מִמִּגְדָּל סַיֵּנָה From the
tower of Sayene, Ezek. xxix,
10

Plur.

בְּנֻפֵּל מִגְדָּלִים When the
towers fall. Ifai. xxx. 25.

Fem, Affix.

וּמִגְדֵּלְתֵּיךְ יִתֵּץ *And thy*
towers he shall break down.
 Ezek. xxvi. 9.

מִגְדֵּלוֹת מְרֻקָּהִים *Sweet*
flowers; or according to the
 idiom of the Hebrew, as *towers*
 (made) of sweet flowers,
 Solm. Song. v. 13.

3d. A Fringe, or wreath.
 Plur.

גְּדִלִים תַּעֲשֶׂה לָּךְ *Fringes*
 shalt thou make thee. Deut.
 xxii. 12.

גְּדִלִים מַעֲשֵׂה שְׂרָשָׁרוֹת
Wreaths of chain work, I.
 King, vii. 17.

גָּדַל *Gadal, Cha*; denotes
 great; magnificent &c. As in
 the Hebrew; and occurs but
 once; and that, in the Jerus.
 Targ, on Psalm. civ. 1. For
 the other signification of the
 Hebrew word גָּדַל in the
 sense of to grow, be great,
 magnify, &c. Whether verb,
 or noun is, in *Chaldee*, רָבָא
 and סָגָא. for which see the
 proper Roots.

2d. a *tower*, and which is
 written מִגְדֵּלָא

3d. A *cord, wreath* &c.
 וְאַסְרוּהוּ בְּתַרְמִיזֵי גְּדִילֵי חֹדְתִּיזִי

And they bound him with
two new cords, Targ, Jona.
 Judg. xv. 13.

וְנָתַתִּי יָת תַּרְמִיזֵי גְּדִילֵי זָהָב
And thou shalt put the two
wreathen (chains) of Gold,
 Targ Onk, Exod. xxviii. 24.

And גָּדִיל and גְּדִלִים in
 Talmudical Hebrew denotes
 the same. See Yevamoeth,
 fol. v. 1. and Menachoeth, fol.
 xxxix. 2.

And, גֹּדֵל is used by the
 Talmudists, to denote the
Thumb, Vide, Kethubboeth,
 fol. v. 2. and Menachoeth,
 fol. xi. 1.

It also in Talmudical He-
 brew denotes the same, as in
 the first *sense* in the Hebrew.

ר' גְּדַלְיָה בֶּן הַנָּאוֹן דּוֹן יוֹסֵף
 יְחִיָּא נֹלַד בְּאִמּוּלָה בְּאִשְׁלִיָּא:
 וּמִשְׁפַּחְתּוֹ בֶּא מְלִיסְבוּנָה כְּמוֹ
 שְׁנַת ה' אַלְפִּים רַמ"ב

Rabbi Gedaliah, son of the
 excellent Don Joseph Yecha-
 ya, was born in *Imola*, in
 Italy, (about the year 1500.)
 But his family came from
 Lisbon about the year 5242
 (of the creation) He was
 descended from a most ancient
 and

and noble family ; who could carry up their genealogy as high as David ; as he himself expresses it, in שלשלת הקבלה Shalsheth Hakkabala, fol. xxix. 1. And which I shall give in his own words.

בימי רב שרירא גאון הנ"ל • והוא בשנת ד' אלפים תשינ"ו לבריאה היה איש אחד חכם גבור ועשיר משועי יהודה ובאולי מזרע מלכי בית דוד נאהב מאד ממלך פורטוגאל : והדרין לו המלך נ"י מקומות : ושם אוניש ופריאליא ואלדיאשה דוש ניגרש : ושם האיש היהודי היה הרב דון יחיא ן יעיש • ושימהו המלך אדון לביתו ומושל בכל קנינו : רק הכסא של מלך אטנריקו גדול ממנו • ולפי מה שראיתי בקרוניקי אטנריקו הראשון היה מלך גוטי בספרד בימי קוסטנטינו מחזיק אמונתם וס"ל סלויסטרו אפיפיור רומה • וזה אטנריקו היה בן בנו מאטנריקו הראשון ומזה השך התחילו זרעו ודורותיו שבאו אחריו להקרא ממשפחת יחיא • בימיו היה נמצא ספר היחס ממשפחתו שהיתה מגזע ישי • ונאבד אחר כך לרב הגזרות ושלטולים וגרושים שנולדו בגלילות ההם :

In the days of Rab Sherira Geoen above mentioned (in

Shalsh. Hakk.) and which was in the year 4656 of the creation, there was a man, wise, powerful, and rich, (one) of the nobles of Judah, and, perhaps, of the seed of the kings of the house of David ; who was greatly beloved by the king of Portugal ; and the king gave him in fee three towns ; and their names were Onis, Prialia, Aldiafa dus Nigras : and the name of this man of Judah was, Rabbi Don Yechaya, Aben Yangeefh. And the king constituted him lord over his household, and governor over all his possessions, save only in the throne was king Attanriki superior to him. And according to what I have seen in the chronicles, Attanriki the first was king of the Goths, in the time of Constantinus, who was stedfast in their faith (i. e. the Christian) and St. Silvester was Pope of Rome. And this Attanriki (I am now speaking of) was the grandson of Attanriki the first

first. And it was from this nobleman that his descendants took the family name of *Yechaya*; and in his time, there yet existed the pure genealogy of the family, as descended from the stock of Jesse (i. e. David) but which was afterwards lost, owing to the various troubles, depredations, and banishments, which succeeded in these coasts (countries.)

And I must now take this opportunity to observe, that this is the reason the reader will find the account of the lives of some of the most eminent Rabbins, so very concise; owing to the scantiness of the materials and proper documents that I have been able, after the most diligent search, to collect; and which is the necessary consequence of the many persecutions that the Jews have suffered in all parts of their dispersion; when they were not only plundered of their property, but great numbers of their books and public records were wantonly burnt and destroyed, especially in Spain and Portugal; these persecutions were the principal cause that obliged a great number of the most eminently learned men of the Jewish nation, to wander in a kind of exile, from place to place, as may be observed of the person I am at present speaking of, by the date of the different places where his works were composed: and as will be shewn hereafter, in the life of the learned Don Isaac Abarbanal.

But to return from this digression; after the death of this nobleman, his descendants were found in Portugal, and some little time in Spain, till the ninth generation, generally in great favor with their sovereigns; but their greatest bane and destruction, and which obliged them at last to leave these Kingdoms was, the great bigotry of the kings of Spain and Portugal to the Romish church; an instance of which, I shall give in the words of the author, and was the cause of the family's removal into Italy.

השר דון יוסף היה השני והוא
 דור תשעי ליון יחייא : והוא אב
 אבותינו והיה נמצא אז בליסבונה
 ויאהב אותו המלך וישמחו לו
 ליועץ : אחרי הימים מת דון
 אלפונסו המלך ויקם במקומו דון
 יואן אשר אהבהו גם הוא ויניח ויהיה
 במקומו מהיועצים : ויהי היום
 ויקראהו המלך ויאמר לו הנה
 מרוב אהבתי אותך בחרתי
 להטיב אליך ולכל ישראל אתך
 וזה בהציל את נפשכם מדינה
 של גהינם : ולכן רוצה אני
 שתמיר אתה וכל בני ביתך :
 וידעתי שכל ישראל שבמלכותי
 יעשו כמותך כי אותך ראיתי
 שר וגדול עליהם . ויען השר לא
 כן יעשה : ככתוב באורך בספר
 דברי הימים מתולדות בני
 יחייא : סוף דבר בראות השר
 כי כלתה אליו הרעה מאת
 המלך : גם בהיות כי לא לקחו
 עצרתו קהלות פורטוגאל ע"ד
 גרוש קסטיליא כאשר תראה
 במקומו . בחר לצאת הוא ובני
 בירתו מגלילות ספרד ולבא
 באטליא .

The prince Don Joseph was the second (son of Don David.) And he was the ninth generation (in a lineal descent) of Abben Yechaya. And he was the father of our father : (i.e. grandfather) and he did then reside in Lisbon, and was greatly beloved by the

king, who constituted him his counsellor. Some time after, Don Alphonso the king died, and was succeeded by Don John, by whom he was also beloved, and he continued him in his post of counsellor. And it chanced one day that the king called him, and said unto him, behold, from the great love I have unto thee, I have desired to do thee, and all thy brethren of Israel, good : and that is, in delivering your souls from Gehinnam, (Hell;) and therefore, my will is, that you and all your household do change, (your religion) and I know that all Israel, which are in my kingdom, will do like thee ; for I see that thou art a prince, and great (lord) over them. But this prince answered, that he would not do so, as written at large in the book of the chronicles of the generations of the sons of Yechaya. In fine, when the prince (Joseph Yechaya) saw that there was evil determined against him from (or of) the king

king, and also that the congregation in Portugal did not take his advice, concerning the expulsion (of the Jews) from the kingdom of Castile, as may be observed in its proper place. He chose to take his family, and retire from the regions of Spain entirely, and go into Italy, as above mentioned.

His works (of R. Gedaliah) are numerous; and which I shall give in his own words, and in the order he relates them himself, in speaking to his son Joseph, in Shalsheleth Hakkabala, fol. 53. i.

הראשון נקרא פירוש אבות ל"ן יחייא ויש בו כמה וכמה פשטים שקבלתי מאבותי והשם יתברך נתן לי לשון למודים והתחלתי בהורותי קודם שנשאתי אשה באימולה. The first is called, an exposition of the fathers (or ancestors) of *Aben Yechaya*; and in which there are various literal expositions, which I received from my ancestors; and the blessed God having endowed

me with a learned tongue, I began it in my youth, before I espoused a wife, in Imola.

השני נקרא ספר יחייא והו' זר' מונתי בו להודיע שלשלת הקבלה מתורת משה מ'מ'ר'ע'ה עד היום והתחלתי'הו על שם יוסף בני ברוניה שנת ש"ט: The

second is called the book of *Yechaya*. And this is it; (i. e. *Shalsheleth Hakkabala*) in which my intention is to make known the chain of tradition of the law of Moses, from the time of Moses our master, on whom be peace, till the present time; and I began it on thy name, (i. e. his son Joseph) in Ravenna, A. M. 5309.

השלישי נקרא ספר הדרשות דרשתי ברבים בכמה מקומות באיטליאה והתחלתי לכתבם על ספר בשנת ש"יב על שם ר' משה בני וביום הזה הם סד ק"פ:

The third is called the book of *Orations*; (being such) as I delivered in public, in several places in Italy. And I began to write them in a book, in the year 312, on the name of my son Rabbi Moses;

ses ; and at this day their number is, 180.

הרביעי נקרא ספר דברי הימים לתולדות בני יחייא וכוונתי להודיע שלשלת זרענו מתחיל מדרן יחייא הראשון בשנת די אלפים תרצ"ו עד היום אשר חדשתיהו ומלאתיהו יותר ממה שהיה כתוב ביד זקנינו. וזה לפי שמצאתי חרושים ביד קרוביני העומדים בשלונקי וקושטמנינו וכתבתים בו עם הקדמה יפה לחבור שלא היה מאו. והתחלתיהו על שם רבי יהודה בני שנת ש"ו בריונה:

The fourth is called the book of the Chronicles of the generations of the children (or posterity) of Yechaya. And my intention therein is, to make known the chain of our race. It begins from Don Yechaya the first, in the year four thousand six hundred and fifty-six, till this day that I have brought it forth, and with more exactness than it was written (when) it was in the hands of our ancestors : and this (I was the better-enabled to do) as I found several new (things) that were in the hands of our

kinsmen, that were settled in Theffalonica and Constanti-nople : all which I have writ-ten therein, with a preface proper to the connexion, as was not heretofore. And I began it on the name of my son Rabbi Jehudah, in the year 316, Christian 1556, in Ravenna.

החמישי נקרא משלי שלמה וכוונתי בו לתת פתרון לכל מיני החלומות. והתחלתיהו באימולה על שם רבי שלמה בני שנת ש"ו

The fifth is called the Pro-verbs of Solomon. And my intention therein is, to give an interpretation to all sorts of dreams. And I began it in Imolia, on the name of my son Rabbi Solomon, in the year 317, Christ. 1557.

הששי הוא ספר שבו פרשתי כל המלות זרות הנמצאות במחזור ספרדי. והתחלתיהו על שם רבי דוד בני שנת ש"ב בקורניולה

The sixth is a book, wherein I have explained all the strange words in the *Mache-zoer*, (i. e. the festival prayer book) of the Spanish (Jews). And I began it in Cudinoela, on the name of my son Rabbi

David,

David, Anno 322, Chrif. 1562.

השביעי נקרא ספר חנוך וכוונתי לתת טעם ופתרון לכל מיני שרמושי הידים והפנים מבני אדם. והתחלתיהו בפיסארו על שם בני רבי חנוך שנת ש'ל:

The seventh is called the Book of Enoch. And my intention (in it is) to assign a reason and interpretation of all the lines in the hands and faces of mankind. And I began it in Pifauri, on the name of my son Rabbi Chanoech, An. 330, Chrif. 1570.

השמיני נקרא ספר גדליה וכוונתי בו לדרוש פסוקים הרבה שבתורה שבכתב ומאמרים שבתורה שעל פה עם פשטים יפים וצחים. והתחלתיהו על שם רבי גדליה בנך. ועל שם כל יוצאי חלצי אשר בשמי יכונה. והתחלתיהו בפיסארו שנת ש'ליה

The eighth, is called the Book of Gedaliah. And my intention in it was, to explain a great number of verses in the Written Law; and (also) several predications (or precepts) in the Oral Law, with very fair and clear literal explanations; and I dedicated

it to the name of R. Gedaliah thy son; and to all those that descend from my loins, which shall be named after my name. And I began it in Pifuari, An. 335, Chrif. 1575.

התשעי נקרא ספר בית אמונה וכוונתי בו להראות מעלת התורה ומעלת מוריעה. והתחלתיהו שנת ש'ליו באליסנדריא על שם רבי גדליה בן מרת קמילה בתי:

The ninth, is called the Book of the House of Faith.

And my intention therein is, to point out the excellence of the Law (of Moses) and the excellence of our master Moses, on whom be peace. And I began it An. 336, Chrif. 1576, in Alexandria (Italy) to the name of Rabbi Gedaliah, the son of the lady Camilla, my daughter.

העשירי נקרא ספר הר סיני וכוונתי בו לפרש חלוקי הדברות שיש בפרשת יתרו. וקדושים. ואתחנן. ולבסוף אני עושה חלוק המצוות הנחונות להויה חוצה לארץ עם דרך נאות ויפה. והתחלתיהו באליסנדריא. אדר ש'ליו על שם רבי משה בן מרת קמילה בתי:

The tenth, is called the Book of Mount Sinai. And my intention therein was, to explain the variations in the commandments, or laws, as delivered in the section (called) *Yithra*, and the section *Kedoesheem*, and the section *Vaetbhannun* (i. e. Exod. xx. Levit. xix. and Deut. v.) and at the end of it, I have shewn the distinction of the precepts in use without the Land of Promise, in a clear and beautiful manner. And I began it in Alexandria (Italy) in the month Adar, Anno 337. Chrisf. 1577, to the name of Rabbi Moses, son of the lady Camilla, my daughter.

האחד עשר נקרא עין המינין.
וכונתי בו לפרש מעם מיני
ישראל. והכופר ועיזא על עין
הרע. והתחלתיהו על שם רבי
משה גדליה בן ר' יהודה בני
בקסטילימו שנת שליו:

The eleventh, is called the Eye of the Heretics. And my intention therein is, to explain the reason of the heresies of Israel, and the derider, (a Jew,) and idolator's

bad intention, (or will.) And I began it on the name of R. Moses Gedaliah, son of R. Jehudah, my son, in Castelletto, Anno 337, Chrisf. 1577.

השנים עשר נקרא ספר המשכיל
וכונתי בו ויכוח ופלפול בין יצר
הטוב ויצר הרע על עסקי
התשובה ודינים על מצות ראש
השנה וצום כפור. והתחלתיהו
בקיירי שנת שליו על שם רבי
משה בנד:

The twelfth, is called the Book of Intelligence. And my intention therein, a disputation and question, between the good spirit and the evil spirit, on the occasions of penitence; and the rites and precepts relative to the (Festivals) Beginning of the Year, and the Fast of Expiation. And I began it in Cherii, Anno 338, Chrisf. 1578, on the name of thy son Rabbi Moses.

השלשה עשר נקרא ספר הללויה.
וכונתי בו לפרש בדבור רחב מן
ברוך שאמר עד סוף שמונה
עשרה. והתחלתיהו בקיירי על
שם החכם רבי מנחם סיני שנת
שליו:

The

The thirteenth, is called the Book of Praise the Lord. And my intention therein is, to explain in a most copious manner, from the beginning of "Blessed is he that said, to the end of the eighteen (Prayers.)" And I began it in Cherii, Anno, 338. Chrisf. 1578, on the name of the wife Rabbi Menacheam, Sinai.

הארבעה עשר נקרא ספר נח וכוונתי בו לפרש ברכת יעקב שנתן לבניו וחיתתו וחיתת יוסף עם למוד. ענייני הספר ובכיה ונחמה. והתחלתיו באליסנדריא שנת של"ח' על שם רבי נח בן ר' יהודה בני :

The fourteenth, is called the Book of Noah. In which my intention was to explain the blessing which Jacob gave to his sons ; and his life, and the life of Joseph : with instructions on the subjects, of wailing, weeping, and comforting. And I began it in Alexandria, (Italy,) Anno. 338, Chrisf. 1578. on the name of R. Noah, son of R. Jehudah my son.

החמשה עשר נקרא ספר האשורים : וכוונתי בו לפרש כל

מזמור אשרי תמימי דרך : והתחלתיו שנת של"ט בקסטיליו על שם ר' דוד בן רבי

The fifteenth, יהודה בני : is called the Book of Beatitude. And my intention therein was, to explain the whole Psalm, (which begins) Blessed (are) the perfect in the way, (i. e. the 119th) and I began it Anno. 339, Chrisf. 1579. in Castelletto, on the name of R. David, son of R. Jehudah my son.

הששה עשר נקרא ספר תוכחות מוסר : וכוונתי בו להביא בקצור רוב המחברים שדברו על דרכי התשובה ואחריו חברתי וידוי יפה מאד : והתחלתיו על שמי שנת שימא בכפר פומה :

The sixteenth, is called the Book of interpretation of discipline ; and my intention therein was, to adduce briefly, the greater part of the Authors, that have written on the ways of Repentance ; after which, I have composed a very fair form of confession of sins. And I began it, on my name, Anno 341, Chrisf. 1581, in the village of Poma.

השבעה עשר נקרא ספר הלמודים וכוונתי בו לפרש הרבה אנדות ומדרשים קשים ורחוקים מפשטם

מפשטם אשר מצאתים בספר עין
ישראל וספרים אחרים .
והתחלתיהו בפומא שנת שימא
על שם הנאונים אא חקניזציל :

The seventeenth, is called
the Book of the Teachers; and
my intention therein was, to
explain a great number of
epistles, allegorical, difficult,
and remote from the literal,
which I met with in the Book
Ean Israel, (the eye of Israel,)
and other books. And I
began it in Poma, Anno. 341,
Chrif. 1581. on the name of
the sublime (my) Lord, my
father, and my ancestors,
bleffed be their memory.

השמנה עשר נקרא ספר דרכי
נועם וכוונתי בו הדרך הטוב
שצריך לאדם להחזיק כל ימי חייו
למען יזכה אל האושר האחרון .
ונכנס בזה כיד דרושים על פרשיות
התורה . והתחלתיהו בפומא

The eighteenth, שנת שימא
is called the Book of pleasant
ways; and my intention there-
in was, (to shew) the good
way that is necessary for man
to lay hold of and strengthen
himself in all the days of his
life ; that he may thereby
merit the ultimate beatitude.
And there are included in this,

24 Orations on Sections of
the Pentateuch. And I began
it in Poma, Anno. 342,
Chrif. 1582.

התשעה עשר נקרא ספר
הפרשיות וכוונתי בו לתת מעם
אל כל הפרשיות שבתורה שהם
תרס"ט. למה זאת פתוחה וזאת
סתומה . וכן לתת מעם למה
נסמכו זו לזו . והתחלתיהו
באליס נדריאה כסלו שימא

The 19th, is called the Book of
Sections, (of the Pentateuch)
and my intention therein was,
to give a reason for all the
Sections in the law, which
are 669. Why this is open,
and the other clofed ; and also
to assign a reason, why (thus
arranged) in relation to each
other. And I began it in
Alexandria, (Italy) in the
month Kiflov, Anno, 343,
Chrif. 1583.

העשרים נקרא מועד קמן וכוונתי
בו לדרוש בכל מועד שבשנה
איזה דרושים קמנים מתועלת
הקהל מענייני דיומא ויהתחלתיהו
באליס נדריאה שנת שימא על
שם דוד בן החכם ר' יוסף בני
אשר כל אלה החבורים ביגיע
כפי חברתים לא שלותי ולא
שקמתי יומם ולילה עד שקשרה
נפשי באהבתם מאד ;

The

The twentieth, is called the small Festival; and my intention therein, to deliver on every festival in the year, some small oration, for the utility of the congregation, on the subject matter of the day: and I began it in Alexandria, (Italy) Anno, 348, Chris. 1588, on the name of David son to the learned R. Joseph my son. All which compositions, I composed with the labour of my hands, (only) I neither ceased nor rested, day or night, for was my heart knit unto them, with an extraordinary delight.

העשרים ואחד נקרא עץ חיים .
וכונתי בו להשיב אל כל מיני
ספקות אשר יוכל האיש לשאול
על עסקי תחיית המתים .
והתחלתיהו שנת שימיו על שם
חננאל בן ר' יהודה בני :

The twenty first, is called the Tree of Life; and my intention therein was, to answer all the doubts, which man might be induced to ask concerning the resurrection of the dead. And I began it, Anno, 346, Chris. 1586, on the name of Chenaneal son of R. Jehuda my son.

As to the literary character of this writer, I cannot say much, as I have not seen the greater part of his works above mentioned; consequently, am not competent to decide thereon: however, I must acknowledge, that he does not bear the character among the learned Jews of a correct writer, or an exact Historian.

ר' גדליה בן שלמה איש פולין .
המכונה זלמן ליפשיץ במלכות
פולין :

Rabbi Gedaliah, the son of Solomon, a man of Poland, furnamed, Zalmon Lipsheeph in the kingdom of Poland, was born A. M. 5351. He was the author of the following work; and which, he composed in his twenty-sixth year: it is called, ספר
ועץ שתול the Book of the
והוא ביאור על
ספר עקרים שהבר"ר יוסף אלבו.
וכמו שחלקי האילן הם עקר"ם
שרש"ים ענפ"ים ועל"ן . כן בספר
הזה . יש בו עקרים . שהבר"ר
יוסף אלבו . ושרשים הם ביאור
או פירוש של זה המחבר ר'
גדליה על העקרים . וענפים הם
דברים

דברים הנוספים ממקראי קדש .
וממדרשי חכמים הקדמונים .
עלין . הם מראה מקום על
הפסוקים והמדרשים הבאים בזה
הספר :

And it is a commentary on the book of Fundamental points (of the Law of Moses) composed by Rabbi Joseph Alboe. And, as the parts of the tree, are divided into Fundamental, Root, Branches, and Leaves ; so, is there in this book ; for there are in it the Fundamentals, which were composed by R. Joseph Alboe. And the Roots ; these are the comments of this Author R. Gedaliah on the fundamentals : and the Branches ; are the different passages or expositions from parts of scripture ; and the orations of the ancient sages : and the Leaves ; are the pointings to the place of the citations of the verses, (from scripture) and the orations in this book.

It is written in a candid and clear style : and was Printed in venice, A. M. 5378, Chriſt. 1617.

גדם Gadam, *Talm, Maimed.*

גדם משתי ידיו *Maimed* in both his hands, *Taangneeth.* fol. xxi. 1.

עדים גדמים Wineſſes that are a *maimed* (in their hands.) *San. Perek Nigmar Haddeen.* fol. xlv. 2.

גדום *Giddum, Talm,* denotes a *piece*, or *fragment*, (of bread, &c.) *Bresheeth Rabba, Sect. xxxiii.*

And the *Aruch* reads גרדומי for which see גרד

גדן or גרדון *Cha*, denotes a bucket or pitcher of water, for which see נגר as the proper root.

גדין *Gadeen, Cha*, diviners : or more properly, the instruments of divination : for so are the Hebrew words יקסמים בידם And *instruments of divination* in their hands, translated in the *Targum* which passes for Jonathan's on the Law, viz.

גדין דקסמין חתימין But in the *Jerus, Targ*, it is written, ואגדין And in some editions, it is written, ומגדין

גדע

גִּדְנָפָא Gedanpha, *Cha.*

a border or wreath; a circumference; shutting in; &c.

וְתַעֲבֵד לֶיהָ גִּדְנָפָא And

thou shalt make unto it a border, Targ. Onk. Exod. xxv. 25.

וְגִדְנָפָא מִקַּף לָהּ And the bor-

der round about it, Ezek. xliii. 13.

Plur.

וְגִדְנָפִין בֵּין שְׁלִיבֵיא And (the)

borders (were) between the ledges, 1 Kings vii. 18.

It denotes the same in Talmudical Hebrew. Succah, chap. i. fol. xx. and Avoe-dang Zara, fol. lxxvi. 2.

גָּדַע Gadang. To cut down.

Kal.

גָּדַע בְּחֵרֵי-אָף He hath cut

off in (his) fierce anger. Lament. ii. 3.

וְגִדְעֵתִי אֶת זְרֻעִי And I will

cut off thine arm, 1 Sam. ii. 31.

וְרֵמֵי הַקּוֹמָה גִּדְעִים And

those of high statute (shall be) hewn down, Ifai. x. 33.

Niph. Preter.

נִגְדַעְתָּ לְאָרְצִי Thou art cut

גדר

down to the ground. Ibid. xiv. 12.

וְנִגְדַעְתָּ קֶרֶן מוֹאָב The horn

of Moab is cut off. Jerem. xlviii. 25.

Future.

וְאֲשִׁירֵיהֶם תִּגְדְּעוּ And their

groves shall ye cut down. Deut. vii. 5.

וּבְרִיחֵי בְרֹזֶל אֲגַדֵּעַ And the

bars of iron will I cut asunder. Ifai. lxxv. 2.

Puang.

שְׁקָמִים גִּדְעֵי The fycamors

are cut down. Ibid. ix. 10.

גָּדַע Gadang. *Cha.* is used

once, to express the Hebrew word ויגלח, and be shaved.

וְגִדְעוּ יָת פְּלִגּוֹת דְּקִיחֵיהוֹן And

be shaved off, (or cut off) the one half of their beards. Targ.

Jona. II Sam. x. 14.

And in the Targum, which passes for Jonathan's, on the Law, it is used once, Numb. xxxiii. 4. in the sense of the Hebrew, to cut off.

גָּדַף Gadaph. To blas-

pheme, reproach, &c.

Piang.

אֶת מִי חִרְפָּתָ וְנִדְפָּתָ And

whom hast thou reproached, and

and hast thou blasphemed? Ifai. xxxvii. 23-

Particip.

אֶת ה' הוּא מְגַדֵּף The same *reproacheth* the Lord. Numb. xv. 30.

And Kimchi observes, that גְּדוּף and חֶרְפָּה Cherpah, *reproach*, and Gidduph, *blasphemy*, are of a like import. See Kimchi on the Roots, fol. xxii. 1.

Plur.

וְיִשְׂרָאֵל לְגְדוּפִים And Israel *to reproaches*. Ifai. xliii. 28.

Const.

וְגְדוּפֵי בְנֵי עַמּוֹן And the *reproaches* of the children of Ammon. Zephan. ii. 8.

Fem.

וְהִיְתָה חֶרְפָּה וְגְדוּפָה And it shall be a taunt *and reproach*. Ezek. v. 15.

Plur.

וּמִגְדַּפְתֶּם אֶל תִּחַתִּי And of *their revilings* be ye not afraid. Ifai. li. 7.

It is of the same signification in the Chaldee, as used in the Targums of Jona. on the Law; and the Jerus. on Psalms.

And in Talmudical and Rabbinical Hebrew, it denotes *blasphemy*, and is generally written מְגַדֵּף Kereethuth, fol. ii. Shab. fol. lxii. and lxxv. 1. Pefacheem, fol. lxxi. and xciii. and San. fol. xl.

גַּדְפָא Gadpha. *Cha.* The wing of a bird.

Plur. Carst.

עַל גְּדַפֵּי נְשָׁרִין On the wings of Eagles. Targ. Jona. Ifai. xl. 31.

Affix.

פָּרִיסוֹן גְּדַפֵּיהוֹן Stretching out their wings. Targ. Onk. Exod. xxv. 20.

And in *Talm.* Hebrew, גַּדְפָא Gadpha, denotes feathers. Chullen. fol. xlvi. 2.

גָּדָר Gadar. 1 st. To fence, or hedge in, &c.

גָּדָר דְּרָכִי וְלֹא אֵצָא He hath *hedged* (in) my way, that I cannot get out. Lament. iii. 7.

גָּדָר דְּרָכִי בְּנֹזִית He hath *inclosed* my ways with hewn stone. Ibid ix.

אֶרְחִי גָּדָר וְלֹא אֶעְבּוֹר He *bath*

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bath fenced up my way that I cannot pass, Job xix. 8.

וְגִדְרָתִי אֶת גִּדְרָהּ *And I will inclose her fence, (or wall) Hof. ii. v.*

וַתִּגְדְּרוּ גֶדֶר עַל בֵּית יִשְׂרָאֵל *And ye inclosed (not) a fence for the house of Israel, Ezek. xiii. 5.*

Plur. And which occurs but once in Scripture.

וְלִגְדָרִים *And to the masons, i. e. one that builds a wall in stone; and were employed in repairing the walls, or fences, of the court-yard of the Temple. See Jarchi, Kimchi, R. Levi Ben Geršhom, &c. on 2 Kings, xii. 13.*

And the noun, from whence the verb is derived.

גֶּדֶר מִזֶּה וְגֶדֶר מִזֶּה *A fence (being) on this side, and a fence on that side, Numb. xxii. 24.*

Affix.

פָּרַץ גֶּדֶר *Break down the fence thereof, Isai. x. 5.*

Plur. Affix.

לָמָּה פָּרַצְתָּ גִדְרֶיהָ *Why hast thou broken down her hedges, Psalm. lxxx. 13.*

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גדר

The noun fem.

וְיֹשְׁבֵי נִמְעִים וְגִדְרָהּ *And those that dwell amongst plants and hedges, 1 Chron. iv. 23.*

Another form of the fem.

בִּפְנֵי הַגְּדֵרֹת *Before the walls, Ezek. xlii. 12.*

It is thus translated in the English: but this is not the proper meaning of the word; for it is the opinion of the most eminent commentators, that it denotes a kind of steps (or stairs) in the form of a hedge, or fence. See Jarchi, Kimchi, and Abarbanal.

Plur.

וְהַתְּשׁוּמָה בַּגְּדֵרֹת *And run to and fro by the hedges, Jer. xlix. 3.*

הַחֹנִים בַּגְּדֵרֹת בַּיּוֹם קָרָה *Which camp in the hedges, in the cold days, Nahum, iii. 17.*

Affix.

פָּרַצְתָּ כָּל גִּדְרוֹתַי *Thou hast broken down all his hedges, Psalm. lxxxix. 41.*

2d. A fold, a sheep cot; a place, or stable, where sheep are housed; or inclosed.

F

Plur.

Plur.

וַיִּגְדַּרְתָּ לְצֹאֲנֶיךָ And folds
for your sheep, Numb. xxxii.

24.

וַיָּבֹא אֶל גְּדֵרוֹת הַצֹּאן And
he came to the sheep cots,
1 Sam. xxiv. 3.

גֵּדָר Gad. Cha. A fence,
or hedge. As in the Hebrew.

אֶתְרָא־דְּגֵדְרָא מְכָא וְגֵדְרָא

מְכָא A place (where there
was) a fence on this side, and
a fence on that side. Targ.
Onk. Numb. xxii. 24.

לָמָּה תִּקְפָּתָא גִידְרָא Why
hast thou thrown down her
hedges. Targ. Jerus. Psalm
lxxxviii. 13.

And sometimes the Heb.
word גֵּדָר is translated in Cha.
גִּידָא; for which see גֵּד.

And גֵּדָר in Talm. Hebrew,
denotes, first; to extol;
magnify, &c. generally used
in Hith.

כַּשֵּׁם שֶׁהוּא אֵינוֹ מִתְגַּדֵּר
בְּמִלְאכְתּוֹ כִּדְ אֲנִי אֵינוֹ מִתְגַּדֵּר
בְּמִלְאכְתּוֹ As well as he does
not magnify himself in his art,
so do I not magnify myself in
my art. Berachoth, fol.
xvii. 1.

כִּדְ שְׁלֵא יִתְגַּדְרוּ עַל הַצִּיּוֹר

That they may not lift them-
selves up above the congrega-
tion. Nedarin, fol. viii. 1.

אֵלֶּא מְקוֹם הִנִּיחוּ לוֹ אֲבוֹתָיו
לְהִתְגַּדֵּר בּוֹ אֲנִי מְקוֹם הִנִּיחוּ
לִי אֲבוֹתַי לְהִתְגַּדֵּר בּוֹ But (as)
his ancestors have left him a
place, or (an occasion) to ex-
tol himself; so also, have my
ancestors left me an occasion
to extol myself. Chulleen, fol.
vi. 2.

2d. A definition; as used
by Logicians, and Philoso-
phers.

Niph.

פְּעָמִים יִגְדַּר הָאָדָם Some-
times man is defined.

גֵּדָר הָאָדָם חַי הַמְּדַבֵּר
The definition of man, who is
an animal endowed with
speech.

3d. A gathering, or col-
lection.

עַד שִׁיגְדוֹר ג' גִּדְרוֹת Till he
collects three gatherings.
Bathra, fol. xxxvi. 2.

4th. A beast; and which
according to the Gloss. de-
notes, בְּהֵמָה דְּקָה a small
beast; i. e. sheep, &c.

גִּדְרוֹת אֵין לָהֶן חֻקָּה Sheep
have not possession. Berae-
choeth,

choeth, fol. lxxxiv. 1. and Bathra, fol. xxxvi. 1.

The meaning of this is, that sheep, and such like cattle, as run about in the streets. or open places, possession, does not prove the property in them; as the person that demands them may alledge, that they strayed into the other's premises, and that he detained them. See also Gitten, fol. xx. and Mamonides in הלכות טוען ונטען chap. x. sect. i. fol. cxx. 1.

גדרון. See גיד.

And גדרום See גדר.

גדש Gadash. Whence גדיש A stack of corn.

וְנֶאֱכַל גְּדִישׁ And a stack of corn (shall) be consumed, Exod. xxii. 6.

וַיִּבְעַר מִגְדִּישׁ וְעֵדֶי-קֶמֶה And burnt up both the stack, and also the standing corn, Judg. xv. 5.

Used figuratively, to denote the tomb.

וְעַל גְּדִישׁ יִשְׁקֹד And shall remain in the tomb, Job. xxi. 32.

This is a most beautiful

metaphor: and denotes, that as the corn is gathered together, so, is man gathered to the tomb.

Or, as Rav Haay has observed, that the tombs being made in a spiral form, resemble the stacks of corn.

גדש Gadash *Cha.* the same as in the Hebrew: but with this distinction, that, except in the Jerus. Targ. on Job v. 26. where it is written, גְּדִישָׁא in the singlur: it is in all the other parts of scripture translated in *Cha.* גְּדִישִׁין in the plural. See Targ. Onk. Exod. xxii. 6. and Targ. Jerus. Job. xxi. 32.

And in the Targ. of Jona. Judg. xv. 5. it is written, מִגְדִּישָׁא and which is, according to the Emphatic, form of the Chaldee.

And גודש Goedash, in Rab. Hebrew, denotes a heaped measure.

במקום שנהגו למחוק לא יגדש In a place where the custom is to scrape off (the measure) shall not heap the measure, Bava Bathra, fol. lxxxviii. 2.

כל המדות שהיו במקדש היו
 נגדשות All the measures, that
 were in the sanctuary were
heaped. Manachoeth, fol. xl.
 1. and Soeta fol. xxxiv. 1.
 Beresheeth Rabba, Sect. 22.
 Kimchi : Jarchi : and R. Levi
 Ben Gershoem, 1 Kings vii.
 26.

It is used in the same sense,
 in the Targ. which passes for
 Jona. Levit. xix. 35.

And in Rab. Hebrew, it
 is used to denote a *guide* : a
 sustainer. Bamidbar Rabba,
 Sect. 18.

גה Geah, *This* : and which
 occurs but once in scripture :
 and is the same as the *Hebrew*
 word **זֶה** *this*, for which it is
 used ; The **ג** *Gimel*, being
 substituted for the **ז** *Zain*,
 according the form of **אֶשְׁכַּחְנֹה**
 see Kimchi on the roots : and
 not as *Bate* hath erroneously
 conjectured, as belonging to
 the following root ; for the
 context will by no means ad-
 mit thereof.

יְהִי גֹבֹל אֲשֶׁר תִּתְּנָה לִי אֶת הָאָרֶץ

This (shall be) the border,
 whereby ye shall inherit the
 Land. Ezek. xlvii. 13.

Note, In the Targ. of Jona.
 on Ezek. it is rendered in the
 same sense, viz. **דִּין תְּהוּמָא**
This is the border.

We also meet with another
 expression of similar form in
 this Prophet, where the **ג** *Gimel*
 is written instead of **ז** *Zain*,
 viz. **לָבַג**, Ezek. xxv. 7. and
 which, according to the karee
 is read **לָבוּ**, see also Jarchi,
 Kimchi, and Abarbanal, on
 these passages, in Ezek.

גה Gah, whence **מְגִידָה**
 Maggeah, *Talm.* a corrector.

וְאִין מְגִידִין אוֹת אַחַת
 And (must) not correct
 (even) one letter, Perek, Veil-
 lu Megalcheen, fol. 18.

מוֹגָה Moegah, *Talm. Cor-
 rect*, Kethub, chap. ii. fol. 19.

גוּהָא Gaha, whence, **גוּהָא**
 Goeha, *Talm.* a commotion,
*trembling, or quaking of the
 earth.* Berachoeth, fol. lxi.

גוּהָא In *Talm.* Hebrew,
 also denotes a large cistern :
 and **בֵּר גוּהָא** a small cistern.
 Moengead Kaoen, fol. viii. 2.

גַּהֵה Gehah, to cure or
 heal, also medicine.

וְלֹא יִגְהֶה מִפֶּם מוֹר And he
 could

could not cure you of your wound, Hosea. v. 13.

לֵב שְׂמֵחַ יִיטֵיב נִהָה A merry heart doth good (like a) medicine, Prov. xvii. 22.

Or, more properly, will forward; or render *medicine* effectual: for as Kimchi observes, (in the name of his father) the cure is more likely to be performed, when the patient is chearful, than when melancholy.

נָהַט Gahat; whence נָהִיט *Talm.* And which, according to the Gloss. denotes, *to blot, or scratch out.* Berachoeth, fol. lviii.

And the Bangal Aruch writes it with ח *cheth*, נָחִיט, and says, it denotes *deficient*.

נִהָנָם Gahan; whence נִהָנָם Gehinnam, *Cha.* denotes, a place of torment for the wicked after death; the heat of which is excessive.

דָּמָא לְנוֹמְרִין דְּאִשָּׁא דְּנִהָנָם דִּבְרָא יְתֵהִי ה' בְּיוֹמָא תְּנִינָא לְבָרִית עֲלֵמָא (Which is) like the (burning) coals of fire of *Gebinnam*, which God created on the second day of the creation of the world. Targ.

Solom. Song, viii. 6. See also the Targ. on Eccles. viii. 10. iv. 15. and x. 11.

It denotes the same in *Talm.* and *Rab.* Hebrew. *Pesfaceem*, fol. liv. 1. and *Nedareem*, fol. xxxix. 2.

נִהָץ Gahats. *Talm.* To bleach, or whiten linnen.

אִפִּילוּ עָנִי שְׂבִישְׂרָאֵל בְּבִגְדֵי פֶשֶׁתַּן הַמְּנוּהָצִין Even a poor person in Israel (must appear) in linnen garments, *which have been bleached* (or whitened.) *Pesfaceem*, fol. cix. 1.

וְכֶשֶׁם שֶׁאֵבֵל אִסּוּר בְּכִיבּוּס בְּגָדִים כֹּךְ אִסּוּר לִלְבוֹשׁ כְּלִים לְבָנִים חֲדָשִׁים וּמְנוּהָצִין And as well as the mourner is prohibited from washing his garments, so is he prohibited from dressing himself in new white, *bleached* garments. Maimonides, in *Hilchoeth* אַבֵּל, chap. v. sect. iii.

And נִהָצֵץ denotes the same. *Taangneeth*, fol. xxix.

נִהָץ Gahats, in *Rab.* Hebrew, according to the Gloss. denotes, *to rejoice.* *Beresheth Raba*, sect. xxxix. fol. xliii. 1.

And

And some of the commentators are of opinion, that it is of the same signification as the preceding; and used as a figurative expression, to denote readiness, willingness, &c.

גהק Gehak; whence **גיהק** *Talm.* denotes, *to belch*. Berachoth, fol. xxv.

גהר Gahar. To expand the body at full length.

וַיִּגְהַר אֶרְצָה *And he cast himself down* (at full length) upon the earth, 1 Kings xviii. 42.

For Kimchi observes, he first cast himself on the earth, in order to pray for rain; and afterwards only stooped, and put his face between his knees. And in the same sense does Jarchi and Jonathan explain it. But R. Levi Ben Gershom, and Abarbanal, are of opinion, that he only bent down his head, in such a manner as to be able to put it between his knees.

וַיִּגְהַר עָלָיו *And stretched himself upon him*, 2 Kings iv. 34.

גיהר Gehar. *Cha.* used in the Targ. on Solom. Song, v. 14. to denote a precious stone; and which Buxtorf conjectures to be a jasper. But the Moesaph Aruch says it is pearl.

גוהרקא Goeharka, *Talm.* and denotes a magnificent seat; a throne: also a chariot, &c.

יָתִיב בְּגוֹהֲרֵקָא דְּרָהָבָא He sat in a throne, or seat, of gold. Gitten, fol. xxxi. 2.

לִבְר מְגוֹהֲרֵקִיָּה דְּרָבִי חִיָּיא Except the seat (or chariot) of Rab. Bechaya; Metfia, fol. lxxxv. 2. See also Taangneeth, fol. xx. 2. and Metfia lxxiii. 2.

גו Geav. 1st. The preposition *among*.

מִן גּוּ יְגוּרְשׁוּ They were driven forth from *among* (men.) Job xxx. 5.

2d. The back, or body.

וַיִּשְׁבֹּט לְגוֹ חֶסֶד לֵב And a rod (is) for the back of him that is void of understanding; Prov. x. 13.

Affix.

נָתַתִּי לְמַחֲסֵי I gave my

back.

back to the smiters, *Ifai. I. 6.*

כִּי הִשְׁלַכְתָּ אַחֲרַי גִּיד כָּל־חַטָּאֵי
For thou hast cast all my sins
behind *thy back*. *Ibid. xxxviii. 17.*

וַתְּשִׁימִי כְּאָרֶץ גִּיד And thou
hast laid *thy body* as the
ground. *Ibid. li. 23.*

And with dagash in the second radical.

וְאַתִּי הִשְׁלַכְתָּ אַחֲרַי גִּיד And
me hast thou cast behind *thy back*, *1 Kings xiv 9.*

וַתְּשִׁלֵּכִי אוֹתִי אַחֲרַי גִּיד And
cast me behind *thy back*, *Ezek. xxiii. 35.*

וַיִּשְׁלְכוּ אֶת תּוֹרֵתָד אַחֲרַי גִּיד
And they cast thy law be-
hind *their back*. *Nehem. ix. 26.*

And with ה Fem.

שָׁלַף וַיֵּצֵא מִגִּיד It is drawn,
and cometh *out of the body*,
Job xx. 25.

And some are of opinion,
that the ה is not fem. but ra-
dical, as belonging to the
root גוה; which see,

גו *Gav. Cha. 1st.* With-
in, in the midst, &c.

בְּגוֹ מִקְרָא *Within the city.*
Targ. Onk. Gen. xviii. 24.

בְּגוֹ יָמָא *In the midst of the*
sea. Targ. Onk. Exod. xiv. 19.

מִבְּיָו וּמִבְּרָא *Within and*
without. Targ. Onk. Gen. vi. 14.

And in Dan. it is written
with א *Aleph.*

לְגֹוא אֶתֹן נִירָא יְקָדְתָּא *Into*
the midst of the burning fiery
furnace, Dan. iii. 28.

רִיפִיל מְנַהוֹן לְגִידָא כָּל דִּי בְּגִידָא
יִסְתָּאב *Where into (any) of*
them falleth, whatsoever (is)
in it shall be unclean. Targ. Onk. Levit. ii. 33.

It also denotes the inwards;
the entrails: the inner part.

רְחִיבֵית גִּידָא That covereth
the entrails. Targ. Onk. Exod. xxix. 13.

And גִּידָא in *Targ. Onk. Levit. i. ix.* denotes the same.

וַיִּהְיֶיבֵית כְּרוּבִיא בְּגוֹ בֵּיתָא גִּידָא
And he set the cherubims
within the inner house. Targ. Jona. 1 Kings vi. 27.

In *Talm. and Rab. Hebrew*
גו denotes, *in the midst*; also
the interior part of any thing.
Kethuboeth, fol. xv. 1.

It likewise denotes some-
thing hidden, or secret.

דברים בגודע יוסף Joseph
knew *some secret*, or *hidden*
things, Kethub. fol. cxi. 1.

It also denotes some hidden
thing to which objection may
be made, on consideration, as
in the following example, in
Kedusheen xlv. 2.

גוב Words in the
midst. Gloss. *a secret*, worthy
of consideration, to which
objections may be made.

גוב Goev. 1st. Locusts.
וּמַפְסָרִיד כְּגֹב גֹבִי And thy
captains *as the grasshopper*;
i. e. locust, Nahum iii. 17.

וְהִנֵּה יוֹצֵר גֹבִי And behold
he formed *locusts*, Amos vii.
1.

כְּמַשֶּׁק גֹבִים שֶׁקֶק בּוֹ As *the*
running to and fro of *locusts*
shall he run upon them, Isai.
xxxiii. 4.

גוב Goev. Cha. 1st. Locusts,
as the preceding root in the
Heb. And is generally writ-
ten גובא.

גובא בְּתַחוּמָךְ Locusts into
thy coast, Targ. Onk. Exod.
x. 4. Also 12, 13, 14, &c.

2. A pit, or den.

וְרָמוּ יָתִידָהּ לְגֹבָא And cast

him *into the pit*, Targ. Onk.
Gen. xxxvii. 24.

Note the examples in the
Targ. of Onk. are pointed
with *shurick*, but in Dan.
some are with *choelam*, and
some with *kibbuts*.

יִתְרָמָא לְגֹב אֲרִיּוֹתָא He
shall be cast *in the den* of
lions, Dan. vi. 7.

וְרָמוּ לְגֹבָא דִּי אֲרִיּוֹתָא And
cast him *into the den* of lions.
Ibid. xvii.

גוב Goev, Talm. and Rab.
whence אגב Aggeev. And
which frequently occurs in
the Jeruf. Talmud; and ac-
cording to the Gloss. denotes
to answer.

ר' יוסי אמר לא אניבום R.
Josefa said *I will not answer*
them, Kedusheen, chap. ii.
fol. lxiii. 2.

הוא מגיב לי He answered
me, San. chap. ii. fol. xx. 4.
Beresheeth Rabba, sect. lxxx.
also Madrash Sheer. chap. iv.
verse 4.

גובא Goeva, Talm. A
fragment, scrap, &c.

וּנְפַק מִנִּיהּ גֹבִי גֹבִי And he
took from it *fragments*, frag-
ments;

ments; i. e. piecemeal. Shab. fol. cix. 2.

ושדי בתרתי גובי And he cast (it) out in two fragments, Shab. fol. clviii. 2. and Bava Kama, fol. xcvi. 1.

גוד Goed. To draw, &c. See גוד.

גוד Gud; whence גידה Gaydeah, *Talm.* to cut or tear afunder, San. fol. lxxvii. 2.

ואפילו ראדו מנויד And even if they saw him cut or torn afunder, Yevamoeth, fol. lxx. 2. and Gitteen, fol. lxx. 2.

גודא Guda, *Cha.* a wall, fence, or hedge.

היה גודא רעיעתה As a tottering wall, (or fence,) Targ. Jerus. Psalm. lxii. 4.

ותקיפו גודא דעלמא And they that break the fence of the world, Targ. Jerus. Ecclef. x. 8.

In *Talm.* and *Rab.* Hebrew it also denotes a wall, or partition. Taangneeth, fol. xxi. 1. and the beginning of Bava Bathra, also Medrash Koheleth, chap. x. 8.

גודא Guda, in *Talm.* He-
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brew, also denotes a plank or board; also a writing table. Chagiga, fol. li. 1. San. fol. vii. 1.

It also in *Talm.* *Heb.* denotes the bank of a river.

יתבי אנודא דנהרא (They) sat (on) the bank of the river, Shab. fol. cviii. 1. Taang. fol. xx. 2. and Yoema, fol. lxxvii. 2.

אנודא דנהר מלכא The bank of the king's river, Gitteen, fol. lxxiii. 1.

It is also written with י yod; גידא, Chullin, fol. lx. 1.

It also denotes a bottle, or vessel, to hold water.

משוינן ליה גודא ומלינן ביה מיא They gave (or procured) him a bottle, and filled it with water, Succah, fol. xlvi. 2.

גור Geavah, 1st. The body, whether of man or beast; alive or dead.

שלה יצא מגורו It is drawn and cometh out of the body, Job xx. 25.

This example, as I opine, belongs to this root, as mentioned in גו, consequently the ה is not fem. but radical;
G and,

and when *fem.* is written with ת *thau*; the third radical ה *he*, being changed to י *yod*, especially in Const.

וַיִּקְחוּ אֶת גְּוִית עָאִיל And they took *the body* of Saul, 1 Sam. xxxi. 12.

עֶדֶת דְּבוּרִים בְּגִוִּית הָאַרְיֵה A swarm of bees *in the carcase* of the lion, Judg. xiv. 8.

Affix.

וְגִוִּיתוֹ כְּתֵרֶשֶׁשׁ And *his body* (was) like the beryl, Dan. x. 6.

Plur.

וְאֶת גְּוִית בְּנָיו And *the bodies* of his sons, 1 Sam. xxxi. 12.

מָלֵא גְוִיּוֹת (He shall) fill (the places) *with dead bodies*, Psalm. cx. 6.

Note, of these two examples, the first, is חסר *chafar*; i. e. deficient in ו *vau*, according to the Masorah.

Affix.

בְּלִתִּי אִם גְּוִיתָנוּ Ought but *our bodies*, Gen. xlvii. 18.

גְּוִיתֵיהֶם *Their bodies*, Ezek. i. 23.

גְּוִיתֵיהֶם *Their bodies*. Ibid. ii.

2d. A lifting up, pride,

or elevation; nearly as נָאָה. The second radical א being changed to ו *vau*.

כִּי הִשְׁפִּילוּ וַתֵּאָמֶר גְּוִה When (men) are cast down, then thou shalt say, (there is) *lifting up*, Job xx. 29.

בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי מִפְּנֵי גְוִה My soul shall weep in secret places for (your) *pride*, Jer. xiii. 17.

וְגִוִּה מִגֶּבֶר יִכְסֶּה And hide *pride* from man, Job, xxx. 17.

גוה *Geavah, Cha.* is of the same signification, as the first sense in the *Heb.* viz. *body*.

And in *Talm. Heb.* it denotes, *a member*.

לְפָסוֹל אֶת הַגְּוִיָּה To render *the member* (of virility) profane. Eruveen, fol. xxix. 1. Kethub. fol. lxiv. 2. Kereethoeth, fol. xiii. and Mikvaoeth, chap. last, fol. cxxxiv. &c. &c.

רֹאשׁ הַגְּוִיָּה The head of *the member*; i. e. the *glans*. Nedarim, fol. xxxii. Keduſheen, fol. xxv. 1. and Negangeem, chap. vi.

גוז Goetz. To cut off;
take, or bring away.

כִּי נֹז הָיִשׁ וְנָעָפָה For it is
soon cut off, and we fly away,
Psalm. xc. 10.

This is pointed with ka-
mats, and is an *intransitive*
verb.

The following are *transi-*
tive.

וַיָּבִיאוּ שְׁלִימִים מִן הַיָּם And (he)
brought quails from the sea,
Numb. xi. 31.

Affix.

מִמֶּנִּי אֶמְצֵא אֶתָּה גֹזִי Thou
art *he that took me out of my*
mother's bowels, Psalm. lxxi.
6.

גֹּז Guz, Cha. To go, or
pass over, (a river).

וַיֵּזְבוּ יֶרְדֵּנָא קִדְמָא מַלְכָּא And
they went over Jordan before
the king, Targ. Jona. 2 Sam.
xix. 17.

Infin.

אֹרַח לִמְנוּ מִשִּׁיבְיָא A way
for the ransomed to pass over,
Targ. Jona. Isai. li. 10.

Affix. Future.

וְבוֹרֵנִי רַבְתָּא לָא תְנוּזְיָא
Neither shall (a) gallant ship
pass thereby, Targ. Jona.
Ibid. xxx. 21.

The noun.

Const.

בְּמִנְיֹת עֲבָרָאִי In the pass,
or (passage) of the brook,
Targ. Onk. Numb. xxi. 11.

לְמִנְיֹת מִכְמָשׁ To the pas-
sage of Michmash, Targ.
Jona. 1 Sem. xiii. 23.

Plur.

וּבֵין מִנְיֹתָא And between
the passages, Targ. Jona.
Ibid. xiv. 4.

בְּחִילְתָּא מִנְיֹתָא In the
valley of the passengers, Targ.
Jona. Ezek. xxix. 11.

גֻּזְאָה Gavzaah, Cha. an
officer; or, as some say, an
eunuch. For, although cas-
tration was strictly prohibited
from being performed by the
Jews; yet, had the kings of
Israel eunuchs in their hous-
hold; and which they pro-
cured from other nations.
See Kinchi, on 2 Kings. viii.
6.

לְגֻזְאָה חַד To an eunuch, or
officer, Targ. Jona. 1 Kings
xxii. 9.

• And without א aleph.

וּמִנִּי לָהּ מַלְכָּא גֻזְאָה חַד And
the king appointed unto her
a cer-

גור

a certain *eunuch*, or *officer*,
2. Kings, viii. 6.

Plur.

תִּלְתָּא גִּוְאִי Three *eunuchs*
Ibid. ix. 32.

It denotes the same in
Talm. Heb. and is generally
written גִּוְאִי, Megillah, fol.
xxviii. 1. Keduſheen, fol.
xxxiii. 1. and Shab. fol. clii.
1.

גור Goeach. To bring
forth, to take out, or draw
forth.

Hiph.

יִבְטַח בִּי יָגִיחַ יַרְדֵּן אֶל־פִּיהוּ
He truſteth that *he can draw*
up Jordan into his mouth,
Job. xl. 23.

Partici.

מִגִּיחַ מִמְּקוֹמוֹ *Came forth*
from his place, Judg. xx.
33.

בְּגִיחוֹ מִרְחֹם יֵצֵא *When it*
brake forth (as if) it had if-
fued out of the womb.

וַתָּגִיחַ בְּנְהַרְתֶּיךָ *And thou*
cameſt forth with thy rivers,
Ezek. xxxiii. 2.

This ſome conjecture to be
in *Kal*.

Affix.

גוי

כִּי אֶתָּה גִּוְי מִבֶּטֶן But thou
(art) *he that took me out* of the
womb, Pſalm. xxii. 10.

חֲוִלִי וְנָחִי בַת־צִיּוֹן Be in
pain, and labour to bring forth,
O daughter of Zion, Micah
iv. 10.

It denotes the ſame in *Cha*.
as in the Hebrew.

It alſo denotes, to prepare;
go forth; draw near; &c.
generally applied to war.

וְאִנִּיחָה קֶרֶבָּא עִם יִשְׂרָאֵל *And*
prepared to fight with Iſrael,
Targ. Onk. Exod. xvii. 8.

Futur.

וְיִגִּיחוּ בְּנֵא קֶרֶב *And they*
prepare to fight againſt us,
Targ. Onk. Ibid. i. 10.

בֵּין גִּבּוּרֵי מְגִיחֵי קֶרֶבָּא Be-
tween the men *that took*, or
bore the war upon them,
Targ. Onk. Numb. xxxi.
27.

וְאִנְחֻתָּא *And, war*, Job.
Targ. Jeruſ. xxxviii. 23.

In *Talm. Heb.* דְּמִגְוִי de-
notes, to dwell a conſiderable
time on a ſubject, Niddah,
fol. lxv.

גוי Goey. A nation.

ומי

וְמִי כְעַמֶּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ
And what one *nation* in the
earth (is) like thy people,
(even) like Israel, 2 Sam.
vii. 23.

Affix.

וְיִתָּר גּוֹי יִנְחֹלֶם And the
remnant of *my people* shall
possess them, Zeph. ii. 9.

In this example the *yod*,
which forms the *pronoun*, is
deficient in the writing, tho'
retained in the pronounciation;
for it is pronounced as if
written with two *yods*; viz.
Goeyecy.

Plur.

וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם And
thou shalt be a father of many
nations, Gen. xvii. 4.

הִרְגִּינוּ גּוֹיִם עַמּוֹ Rejoice,
O ye nations (with) his people,
Deut. xxxii. 43.

Affix.

לְשִׂמְחָה בְּשִׂמְחַת גּוֹיֶךָ That I
may rejoice in the gladness of
thy nation, Psalm. cvi. 5.

Plur.

וּמִשְׁכַּלַּת גּוֹיֶיךָ And hast
bereaved *thy nations*, Ezek.
xxxvi. 13.

לְמִשְׁפַּחְתָּם בְּגוֹיֹתָם After

their families, *in their nations*,
Gen. x.

בְּאֶרְצָתָם לְגוֹיֵיהֶם In their
lands, *after their nations*. Ibid.
xxxi.

In all these examples, be-
sides a number of others, the
yod is deficient in the writ-
ing; but retained in the pro-
nounciation.

In the following examples
(besides several others) the *yod*
which forms the *plural*, is
retained in the writing, as
well as in the pronouncia-
tion.

Const.

וְנִבְרְכוּ בוֹ כָּל גּוֹיֵי הָאָרֶץ And
all *the nations* of the earth
shall be blessed in him, Gen.
xviii. 18.

אֱלֹהֵי גּוֹיֵי הָאָרְצוֹת The gods
of *the nations* of those lands,
2 Chron. xxxii. 13.

לְכָל גּוֹיֵי הָאָרֶץ To all *the*
nations of the earth, Jer. xxvi.
6.

And *Goey*, is used by
the Talmudical, and Rabbi-
nal writers, to denote a *Gen-
tile*, a *Heathen*. The reason
of which is, that when they
had

had occasion to mention any person that was not of the stock of Israel; and not knowing exactly whether he was an Ishmaelite, an Edomite, or any other particular nation; they were wont to say *simply* גוי he was of a nation; i. e. an other nation, not of Israel.

And the *fem.* in the sing. is גויה and in the plur. גויות.

גול Goel. To rejoice, &c.

Kal.

וְגִילְתִּי בִירושָׁלַם And I will rejoice in Jerusalem, Ifai. lxv. 19.

Hiph.

גִּיל יֵגִיל אָבִי צָדִיק The father of the righteous shall rejoice greatly, Prov. xxiii. 24.

גִּילִי מְאֹד בֵּת צִיּוֹן Rejoice greatly, O daughter of Zion, Zech. ix. 9.

וְגִילוּ בְרַעְדָּה And rejoice with trembling, Psalm ii. 11.

וְאַתָּה תִּגִּיל בַּה' And thou shalt rejoice in the Lord, Ifai. xli. 16.

The noun.

אֵל תִּשְׁמַח יִשְׂרָאֵל אֵל גִּיל בְּעַמּוֹת

Rejoice not, O Israel, for joy, as other people, Hosea ix. 10.

וְנִאֲסַף שְׂמֵחָה וְגִיל מִן הַבְּרָמָל And gladness and joy is taken away from the plentiful field, Ifai. xvi. 10.

And with the *ה* fem.

כִּי הֵנִי בּוֹרֵא אֶת יְרוּשָׁלַם גִּילָה For behold, I create Jerusalem joy, Ibid. lxv. 18.

And with *ת* instead of *ה*.

אֶפְגִּילַת וְרָגֶן Even (with) joy and singing, Ibid. xxxv. 2.

גול Cha. See גול. For that is the proper reading in the correct editions; though the corrupt ones read with ג Gimel.

גויל Geveel. In Talm. Heb. denotes, *unbeewn, rough, or unpolished* (stones). And is used in contradistinction to גזית, which denotes *cut, beewn, or polished* (stone). Bava Bathra, fol. iii. 1.

It also in Rab. Heb. denotes *parchment*. See in דכס.

גום Gum. Cha. A pit, trench, &c.

בְּרָגִז וְרוֹגֵז יַעֲבֹד גּוֹמָתָא בְּאַרְעָא With fierceness and

rage

rage he maketh a *pit* in the earth, Targ. Jona. Job, xxxix, 24.

See farther in גמא.

גון Gavan. *Cha.* Like; similar, &c.

כְּנֹחַ אֲרֶסֶת דְּחִיָּא (Is) *like* the poison of a serpent, Targ. Jeruf. lviii. 5.

כְּהָא גֻנָּא לִית אָנָּא יְכִיל לְמַפְרוֹק As *like*, or *after this manner*, I cannot redeem it, Targ. Jeruf. Ruth iv. 6.

And in *Rab. Heb.* it is frequently used with כ *Gaph servile* prefixed, and is written כגון, and pronounced *Ca-goen*; and denotes *like*; *as if*; *as if it were*, &c.

In *Cha.* occupation, &c.

גון ביש Evil occupation, Targ. Jeruf. Eccle. i. 13.

על דְּקָנָא לִיה בְּגֻן בִּישׁ Because he obtained it to him, by evil (or wicked) occupations, Targ. Jeruf. Ibid. v. 13.

Affix.

גֻּנָּיה His occupation, Targ. Jeruf. Ibid. ii. 23.

3d. Colour.

יִרְעוּ דְּבִיז גֻּן חֲמֵר Linen hangings of a white colour, Targ. Jeruf. Esth. i. 6.

And Onk. in his Targ. on Exod. xxv. 5. has translated the Hebrew word סַסְגוּנָא תַחַשׁ *Safgoena*.

And Jarchi observes, that it denotes, a beast of divers colours. And therefore was called סַסְגוּנָא; i. e. שֶׁשׁ וּמִתְפָּאֵר בְּגוֹנֵין שְׁלוֹ He rejoiced, and was proud of his colours, Jarch. Exod. xxv. 5.

And in *Talm. Heb.* it likewise denotes colour.

מַה גֻּון טְלִיתָךְ What colour is thy veil, or garment, Eruveen, Perek Keytsad Meangbereen, fol. xxv. 2.

לִפְיִי שֶׁאֵין עוֹשִׂין אוֹתָן אֵלָא לְגוֹן Because they do not make them, but only to colour. Shab. fol. cii.

גוּס Gus. In *Talm. Heb.* denotes amputation. עַד שִׁינוּס Until (it is) cut away, Sheveengeeth, chap. iv.

מְגוּס Megus. *Cha.* A piece, &c.

וּבְמִגּוּסֵין דְּלֶחֱמִים And pieces of bread, Targ. Jona. Ezek. xiii. 19.

גוּעַ Gaveang. To expire.

Kal.

Kal. Prater.

כִּי נָוַע אֶהְרֹן That Aaron
was dead, or had expired,
Numb. xx. 29.

הִנֵּנוּ נִוְעֵנוּ אֲבִדְנוּ Behold, we
die; we perish. Ibid. xvii.
27.

Or, *we have died*. For
that is the real sense of the
word; for their complaint
was, that several of them had
not only suffered death *al-*
ready; (see chap. xvi.) but
that they were hence forward
also liable to die, verse 25.
This perfectly agrees with
the context; and in conse-
quence of this representation,
God's command came to
Aaron, in order to prevent
it. See chap. xviii. &c.

וַיָּנֹעַ וַיָּמָת אַבְרָהָם And
Abraham gave up the ghost,
and died, Gen. xxv. 8.

Futur.

כָּל אֲשֶׁר בָּאָרֶץ יָנֹעַ Every
thing that (is) in the earth
shall die. Ibid. vi. 17.

עָנִי אָנֹכִי וְנֹעַ מִנְעַר I (am)
afflicted and ready to die from
(my) youth up. Psalm.
lxxxviii. 16.

Infin.

הָאֵם תִּמְנוּ לָנוּ Shall we
be consumed with dying.
Numb. xvii. 28.

נור Guph. The body.

Fem. Const.

וַיִּשְׂאוּ אֶת גּוֹפַת שָׁאוּל And
they took away the body of
Saul, 1 Chron. x. 12.

Plur.

וְאֵת גּוֹפַת בָּנָיו And the bo-
dies of his sons, Ibid.

And with the second ra-
dical (which was quiescent,)
absorpt in the dagash of the
third radical; and forms the
pronoun *Masc.*

אִם בָּנָו יָבֹא בְּנָפְו יֵצֵא If he
came in in his body, he shall
go out in his body; i. e. if he
came by himself, not having
wife or children: so that he
brought nothing but his bo-
dy, Exod. xxi. 3.

It denotes the same in *Cha.*
with some small variation in
the form, but not so as to
make it necessary to produce
examples.

It is used in the same sense,
in *Rab. Heb.*

And in *Talm. Heb.* it also
denotes

denotes *substance*; the *essential* part.

גופו של גט *The substance* of a bill of divorcement. Gitteen, fol. lxxxv. 1.

והן הן גופי התורה And these are the *essentials* of the Law. Chagiga, fol. x. 1.

והרבה גופי תורה לא ניתנו And many *essentials* of the Law, were not given but by indication, R. Sol. Jarchi. Gen. xxiv. 42.

מגופה Megupha, *Cha.* a covering; the lid of a vessel.

דלית מגופת שיע מקף עלוהי Which hath no *close cover* bound upon it, Targ. Onk. xix. 15.

Plur. Affix.

תחתות מגופתהון Under their covers; i. e. the clods. Targ. Jona. Job, i. 17.

It is used in the same sense in *Talm. Heb.*

במגופת החבית In the cover of the vessel. Seder Taha-roeth, fol. cliv 2.

גור Guts. *Cha.* Short. גור יומין Short of days. Targ. Jerus. Job, xiv. 1.

It denotes the same in *Talm. Heb.*

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הוא ארוך. והיא נוצה He is long, and she is *short* (of stature), Yevamoeth, chap. xii. fol. 106. See also San. fol. civ. 2. and Bava Metfia, fol. lix. 1.

גור Gur. 1ft. To sojourn, to dwell; also a stranger, &c. Preter.

אשר גר שם אברהם Where that Abraham had sojourned. Gen. xxxv. 27.

Affix.

עם לבן גרתי I have sojourned with Laban, Ibid. xxxii. 4.

Futur.

וגר זאב עם כבש And the wolf shall dwell with the lamb, Ifai. xi. 6.

מי יגור באהלך Who shall dwell in thy tabernacle, Psalm, xv. 1.

Plur.

ויהיו שם גרים עד היום הזה And were sojourners there until this day, 2 Sam. iv. 3.

Fem. Const.

ומגרת ביתה And of her that sojourneth in her house, Exod. iii. 22.

Partici.

פרץ גחל מעם גר The flood breaketh

H

breaketh out from (where it)
dwelleth, Job, xxviii. 4.

Imp.

גור בארץ הוֹאֵת *Sojourn* in
this land. Gen. xxvi. 3.

The noun.

Fem. Const.

וַיֵּשְׁבוּ בְּגֵרֹת בְּמִדְבָּר And they
dwelt *in the habitation* of
Chimham, Jer. xli. 17.

Another form of the affix.
with shurik.

יְמֵי שְׁנֵי מְגֻרֵי The days of
my pilgrimage, Gen. xlvii. 9.

Plur.

וְאֵין שְׂרִיד בְּמִגְוָרֵי Nor any
remaining *in his dwellings*.
Job, xviii. 19.

בִּי רָעוֹת בְּמִגְוָרֵי For wic-
kedness (is) *in their dwellings*.
Psalm, lv. 16.

אֶרֶץ מְגֻרֵיהֶם The land
(wherein) *they were sojourned*.
Gen. xxxvi. 7.

Hith.

Partici.

אֲנִי מְתַגַּר עִמָּה With
whom *I am sojourning*. 1.
Kings, xvii. 20.

Adjec.

כִּי גֵר יִהְיֶה זֶרַעַךְ That thy
seed shall be *a stranger*. Gen.
xv. 13.

Plur.

כִּי־גֵרִים הֵיִיתֶם בְּאֶרֶץ מִצְרַיִם
For ye were *strangers* in the
land of Egypt. Exod. xxii.
20.

לְגֵר אֲשֶׁר בְּשַׁעְרֶיךָ *To the*
stranger that is in thy gates.
Deut. xiv. 21.

This was one of the strange
nations who dwelt in the
promised land, and abstained
from idolatry; otherwise he
was not suffered to abide
there. There was also ano-
ther sort of strangers, who
embraced Judaism, and of
whom mention is made in the
Law, as being obliged to the
performance of the precepts,
as,

הָאֶזְרָח וְהַגֵּר (Whether it
be) one of your own country,
or *a stranger*. Levit. xvi. 29.

וְהַגֵּר הַגֵּר בְּתוֹכְכֶם לֹא יֹאכַל דָּם
And the stranger that sojour-
neth among you, shall not
eat blood. Ibid. xvii. 12.

וְלֵגֵר וְלְאֶזְרָח הָאֶרֶץ *Both for*
the stranger, and for him that
was born in the land. Numb.
ix. 14.

2d. To fear, tremble, &c.

Kal. Preter.

וַיִּנָּר מוֹאָב מִפְּנֵי הָעָם מְאֹד

And Moab *was* fore afraid of the people. Numb. xxii. 3.

Imp.

נִוְרוּ לָכֶם מִפְּנֵי הָרֶב *Be ye* afraid of the sword. Job, xix. 29.

לֹא תִנְוְרוּ מִפְּנֵי אִישׁ *you shall* not be afraid of the face of man. Deut. i. 17.

Futur.

יִנְוְרוּ שְׂכֵן שָׁמָר *The inhabitants of Samaria shall* fear. Hosea, x. 5.

The noun.

Plur. Affix.

תִּקְרָא בְיוֹם מוֹעֵד מִנְּוֵרֵי מִסְבִּיב

Thou hast called as in a Solemn day, *my terrors* round about. Lament. ii. 2.

וּמִנְּוֵרֹתָם אָבִיא לָהֶם *And I* will bring *their fears* upon them. Isai. lxvi. 4.

These are all with *sburik*.

Another form, with *Choc-lam*.

מִנְּוֵר מִסְבִּיב *Fear (was)* on every side. Psalm, xxxi 14.

Fem. Const.

מִנְּוֵרַת רָשָׁע הִיא תִבָּאֵנִי *The fear of the wicked, it shall* come upon him. Prov. x. 24.

And some are of opinion, that the following likewise denotes *fear*.

לִי לִי בָעַם אֹיֵב אֶנּוּר *Were* it not *that I feared* the wrath of the enemy. Deut. xxxii. 27.

This is the opinion of A- ben Ezra, R. Levi Ben Ger- shoem, Kimchi, &c. as also the generality of Lexicogra- phers; but Jarchi, and the learned Abarbanal are of opi- nion, that it denotes *gathered*. The same as אָנְרָה בְּקִצִּיר *Gathereth* in the harvest, Prov. vi. 8.

So that the א aleph is pro- perly radical: and this seems to be the opinion of the Chal- dee paraphrast Onkelos; for he hath translated it כָּנִישׁ which denotes *gathered*. And as this sense so finely illus- trates the context, and clear- ly points out the verity of the *prophecy*, as also the *par- ticular* providence of God, visible in the preservation of the Jewish nation, in their dispersion throughout the world. I cannot, for these reasons,

reasons, forbear giving a full and clear explanation of the word, and its harmony with these particulars.

The Prophet, in verse 26, says, אָמַרְתִּי אֶפְאַיֶּדֶם I said I would drive them into one corner. Not as the generality of commentators have explained it, and as it stands in the versions; viz. into corners. For that has really come to pass; and in that case, how can we say, that the consequence of לֹלִי בַּעַם אוֹיֵב אֲנֹר *Were it not that I feared the wrath of the enemy*, hath been fulfilled; from which it is manifest, that this sense was not that of the Prophet, who was then speaking in the person of the Supreme Being. But what appears to me, to be the real sense of the passage, I shall (without any preamble) lay before the reader; and which I hope he will weigh with candor and impartiality: more especially, as it so forcibly marks the authenticity of the sacred writings, and the truth of prophecy in its full accom-

plishment; notwithstanding all the assertions of freethinkers, and infidels to the contrary.

“I said I would drive them into one corner, (and consequently) I would make the remembrance of them to cease from among men.” This hath really been the case of the ten tribes, (as the learned Abarbanal observes;) whom the King of Assyria carried captive to Halah, and Habor by the river Gozan. And of whom we have not to this hour any certain or authentic account of, as to their real place of abode. And this would have been the case of the rest of the nation, had they been carried to one spot. And therefore, the Prophet proceeds thus: *“Were it not that the wrath of the enemy would be collected.”* The sense of which is, that if they were all in one part, and the wrath of the enemy should arise against them, it would be *more collected*; and, consequently, operate with a greater force; and might the easier effect

effect their destruction; as was likely to have been the case in the time of Ahasuerus, who had, by the instigation of Haman, decreed the destruction of *all* the Jews throughout his extensive empire, in *one* day.

But, on the contrary, God in his great mercy scattered them among all nations; and thereby prevented their annihilation: for if one king persecutes them, they retire to some of their brethren, who are under the dominion of another who favors them, as history clearly evinces.

And agreeable to this, is that sublime sentence of the Rabbins. in Pesacheem, fol. lxxxvii. צדקות פורנו בישראל (His) righteousness (is manifest) in the dispersion of Israel; i. e. the blessed God hath acted a righteous part by Israel, in dispersing them among different nations. And which hath really been the cause of their preservation.

For instance, the Trojans, were a powerful nation; yet, by being all on one spot, were

destroyed by the Greeks, in such a manner, as to leave neither name nor remainder. The like hath happened to divers other nations; whereas, the Jews, by being dispersed, do still subsist as a nation.

And although they are but few, in comparison to what they were, (and which is owing to the numberless persecutions and massacres which they have suffered in the different kingdoms of Spain, Portugal, France, Germany, Poland, England, &c. at different periods): yet, had they all been in one kingdom, they might have been annihilated; but their dispersion among different nations, was the very means of their preservation: for the interests of the different princes were so opposite to each other, that, when one persecuted them, another favoured, and granted them an asylum. And thus are the words of God fulfilled: “ And yet for all that, when they be in the land

land of their enemies, I will not cast them away, neither will I abhor them, to *destroy* them *utterly*," Levit. xxvi.

44. And therefore the dispersion may well be termed, an act of great *righteousness* and *beneficence* on the part of the Supreme Being ; as the means of preserving them as a nation, till the time of their redemption. Hence it is manifest, that their dispersion among so many different nations, is not a sign that God hath entirely cast them off ; but on the contrary, is the strongest apparent *proof*, that they are under the immediate providence of God, who carefully watches over and preserves them, amidst the numerous enemies that surround them.

And as *Bafnage* justly observes, (Hist. of the Jews, B. 6. p. 1. cha. 1.) neither the severe edict of kings, nor the hand of the executioner, have been able to destroy them. No, nor the seditious multitude, who have performed *massacres* and execu-

tions, infinitely more tragical than the princes. Both kings and people, Heathens, Christians, and Mahometans ; and who are so opposite in such a number of things, have nevertheless all united in the design of ruining this nation, and still have not been able to effect it. No ! The *Bush* of Moses, surrounded with flames, hath always burnt without consuming. Notwithstanding that they have suffered misery and persecutions from age to age, and have waded through *torrents* of their own blood ; yet, they still subsist a distinct nation ; whilst nothing remains of the greatest monarchies but the name.

3d. To gather together ; to assemble, &c.

מִי־גַר אֶתְּךָ Whosoever shall gather together against thee. Isai. liv. 15.

הֵן גּוֹר יִגְוֹר אֶפֶס מֵאוֹתִי Be- hold, they surely gather together (but) not by me. Ibid.

יִגְוֹרוּ יִצְפוּנִי They gather themselves together, they hide themselves, Psalm, lvi. 7.

גור

יָגִירוּ עָלַי עוֹיִם The mighty
are gathered against me. Ibid.
lix. 4.

And with *choelam*.

יִגְרֻהוּ בְּחֶרְמוֹ They gather
(or catch) them in their net.
Habbak. i. 15.

Hith.

עַל דָּגָן וְתִירוֹשׁ יִתְגַּוְּרוּ They
assemble themselves for corn and
wine. Hosea, vii. 14.

And the following is of
the same signification.

סַעַר מִתְגַּוְּרִיר A gathering
whirlwind; i. e. an accumu-
lating whirlwind. Jer. xxx.
23.

The noun.

הָעוֹר הַזֶּה בַּמְּגוּרָה (is) the
seed yet in the barn; i. e. in
to the place where it is ga-
thered. Hagga. ii. 19.

And with additional מ *mem*
and kibbutz.

נִהְרָסוּ מִמְּגֻרֹת The barns
are broken down, Joel, i. 17.

4th. A whelp; the young
of any beast of prey.

Masc.

גֹּר אֶרֶץ יְהוּדָה Judah (is)
a lions whelp. Gen. xlix. 9.

Plur. Affix.

גור

רִבְתָּהּ גִּוְרֶיהָ She nourished
her whelps. Ezek. xix. 2.

And with ו *vau* deficient,
and kibbutz.

וַתַּעַל אֶחָד מִגִּוְרֶיהָ And she
brought up one of her whelps.
Ibid.

הַנִּיקוּ גִוְרֵיהֶן They give suck
to their whelps. Lament. iv.
3.

And with *choelam*.

נָעֲרוּ כְּגִוְרֵי אֶרְיוֹת They
shall yell as lions whelps, Jer.
li. 38.

The following, according
to the idiom of the Heb. is
fem.

בְּרֵי גִוְרָתִי For his whelps.
Nahum, ii. 2.

גֹּר Gur. Cha. 1st. a so-
journer; generally applied to
a proselyte to the Jewish re-
ligion.

Hith.

וְאִרִי יִתְגַּוֵּר עִמָּכֶן בְּיֹדְאִי And
if a stranger sojourn with you.
Targ. Onk. Levit. xix. 33.

Partici. Plur.

וְבָרִם סִרְבְּנִיָּא דִּי מִתְגַּוְּרִין
וְתִבְיִן בְּתִתּוּבָא And verily,
the rebellious who become pro-
selytes

felytes and reformed penitents.
Targ. Jeruf. Psalm. lxxviii.
19.

Infin.

אָרום תֵּאִיבָה אֲנִי לְאַתְנִירָא
For that I desire to be made a
profelyte. Ruth, i. 16.

And the adj. is גֵּירָא *The*
stranger.

2d. Adultery.

מִן דְּגִיר בְּאַתְתָּא *That com-*
mitteth adultery with a wo-
man. Prov. vi. 32.

Futur.

לֹא תִגִּיר אֶתֶּת חֲבֶרְךָ בְּלַיְלָא
(Do) not commit adultery
(with) thy neighbour's wife
in the night. Targ. on Job,
xxxvi. 20.

And in *Talm.* and *Rab.*
Heb. גֵּר Gear, denotes a
profelyte to the Jewish faith.

Of these there were an-
ciently two sorts; first גֵּירֵי
שַׁעַר, The *Profelytes* of the
Gate, as being permitted to
dwell within the gates. For
as Maimonide observes, in
יד החוקה . הלכות ענוס
וחוקותיהם, chap. x.

אסור לנו להניח גוי עובד עו"
בינינו . אפילו יושב ישיבת ארעי

או עובר ממקום למקום בסחורה
לא יעבור בארצנו . עד שיקבל
עליו שבע מצות שנצטוו בני נח .
שנאמר לא ישבו בארצך אפילו
לפי שעה . ואם קבל עליו ז" מצות
הרי זה גר תושב . ואין מקבלין
גר תושב אלא בזמן שהיובל נוהג
אבל שלא בזמן היובל אין
מקבלין אלא גר ועדק בלבד :

It is prohibited to us, to suf-
fer a Gentile, who is an ido-
lator, to dwell among us,
although it be accidental, or
in passing from place to place
with merchandize; he must
not be suffered to pass thro'
our land, till such time as he
accepts to conform to the
seven precepts of the sons of
Noah : (For a full account
of these precepts, see in צוה)
as it is said, They shall not
dwell in thy land, (Exod.
xxiii. 23.) not even for the
present. And if he has ac-
cepted the seven precepts, he
is then denominated a so-
journing *Profelyte*, (as being
allowed to dwell among us.)
But such *profelytes* are not
received, except in the time
that the Jubilee obtains; i. e.
when

when the nation is in the land of Promise, (for then they were able to expel from among them all idolators;) but when the Jubilee does not obtain (as at present) we do not receive any but profelytes of *justice* only. And which are the second class; of whom Maimonides observes, in ספר קדושת הלכות איסורי ביאה, chap. xiv.

כיצד מקבלין גירי הצדק. כשיבא להתגייר ויבדקו אחריו ולא ימצאו עילה. אומרים לו מה ראית שבאתה להתגייר. אי אתה יודע שישראל בזמן הזה דווים ורחופים ומסורפין. וממורפין. ויסורין באין עליהם. אם אמר אני יודע ואני כדאי מקבלין אותו מיד ומודיעין אותו עיקרי הדת. שהוא ייחוד השם ואיסור ע"ז. ומאריכין בדבר הזה. ומודיעין אותו עונשין של מצות. כיצד אומר לו הוי יודע שעד שלא באת לדת זו אם אכלת חלב אי אתה עונש כרת. אם חללת שבת אי אתה עונש סקילה. ועבשיו אחר שתתגייר אם אכלת חלב אתה עונש כרת. ואם חללת שבת אתה עונש סקילה. אם חזר בו ולא רצה לקבל הולך לדרכו. ואם קבל אין משהין אותו אלא מולין אותו מיד ומשהין עד

שיתרפא רפואה שלימה ואחר

כד מטבילין אותו: In what manner do they receive *profelytes* of *righteousness*? when a person is willing to become a profelyte, and strict inquiry being made concerning him, and no (sinister) cause found; they question him thus: What is it that moves thee to become a profelyte? (to Judaism,) dost thou not know that Israel, at this time, is subject to woe; and are hurried, expelled, and devoured (by all nations,) and that afflictions are continually coming on them? If he says, I know it; and that I am unworthy: they immediately receive him, and make known unto him the fundamentals of the Law; which are, the Unity of God, and the Prohibition of Idolatry: on which they dwell for some time.

They also inform him of the punishment for transgressing the commandments: for instance, say they, you must take notice, that, hitherto if thou

thou hadst eaten *fat*; i.e. tallow, (See Levit. vii. 25.) you would not have been subject to excision; or, if you had profaned the Sabbath, you would not have been deserving of the punishment of being stoned to death. But from hence forward, after you are become a profelyte, if you eat *fat*, you are subject to the punishment of excision; and if you prophane the Sabbath, you are subject to the punishment of stoning. If (when he is thus informed) he repents himself, and does not chuse to accept of it, he may go his way; but if he still persists, and is willing to bear all, there ought to be no delay, but he is to be immediately circumcised: and after that he is perfectly cured; he must perform ablution.

In fine, the Profelyte of Justice must conform to every particular of the Law of Moses, (See above, in the Hebrew root גור) and is then incorporated with the nation; and which was not the case with the Profelyte of the Gate.

גור שקבל עליו שלא לעבוד ע"ז
דעדין אוכל נבלות ובא ונר
בשערי עירונו הוא הנקרא גר
תושב . ונקרא גר שער :

A Gentile, who hath taken upon him not to serve or worship idols, but still eats that which dieth of itself, and comes and sojourns within the gates of our cities, he is called a sojourning Profelyte, and is also called a Profelyte of the Gate. R. Bechai, in כד הקמח, fol. xviii. col. 4. See also Pefacheem, fol. xxi.

כל המטה דינו של גר כאילו
מטה דינו של מעלה Whoever
perverts the judgment of the
sojourner, or profelyte, is
(equally guilty) as if he per-
verted the judgment of God.
Chagiga, fol. v. 1.

And according to the tradition of our Rabbins.

נעמן גר תושב היה נבחראדן
גר צדק Naaman was a so-
journing profelyte, Nebu-
zaradan (was) a profelyte of
justice. San, fol. xcii. 2.

And the fem. is גיורת .

מגיר Magear. Cha. A
neighbour.

מגיר וקרוביה ייבדן The
neighbour

neighbour and his friend shall perish. Targ. Jona. Jer. vi. 21.

Plur. Affix.

כִּדְּנָן אָמַר ה' עַל כָּל מְנִיָּא Thus saith the Lord against all *my* evil *neighbours*. Targ. Jona. Ibid. xii. 21.

וּלְכָל-מְנִירוֹהִי And to all *his neighbours*. Targ. Onk. Deut. i. 7.

It denotes the same in Talm. and Rab. Heb.

Nedareem, fol. xxi. 2.

מְגוּרָה Megura. Talm. denotes a barn, or store-house.

מִי שֶׁהָיוּ פִּירוֹתָיו בַּמְגוּרָה He that had his fruit *in the store-house*, Maangfer, chap. i.

It also denotes a receptacle for water. Mishna. Bava Bathra, chap. iv.

And גור, whence גורייתא Goeraytha, Talm. a whelp; generally applied to the females of the dog specie.

Hence the proverb.

נִבְדָּךְ בְּךָ כֻּלְבָּא עוֹל. נִבְדָּךְ בְּךָ גורייתא פוק If a male dog bark at thee, go in; (but) if a female dog bark at thee, de-

part. Eruveen, fol. lxxxvi. 1. and Kethub. fol. lxi. 2.

גוש Gush. A lump of earth; a clod.

וְגוֹשׁ עֶפֶר And clods of dust, Job. vii. 5.

It denotes the same in Talm. Heb. And in the plur. is written גוֹשִׁין, Taharoeth, chap. iii. and v.

And גושש in Rab. Heb. denotes to wrestle; chiefly used in Hith.

אֶתְלִישִׁים הָיוּ עוֹמְדִים וּמִתְגוֹשְׁשִׁים לִפְנֵי הַמֶּלֶךְ The champions were standing, and wrestled before the king. Beresheeth Rabba, sect. xx.

עוֹמֵד וּמִתְגוֹשֵׁשׁ עִם בְּנוֹ He stands and wrestles with his son, Ibid. sect. lxxvii.

נִתְגוֹשַׁשְׁתָּ עִם הָעֲלִיּוֹנִין וַיְכַלֵּתָם Thou hast been wrestling with the mighty ones; (i. e. the angels) and hast prevailed against them, Ibid. sect. lxxviii.

גָּזַז Gazaz. 1st. To shear; cut off, &c. also fleece, &c.

וַיָּבֹן לָלֶדֶת לָקָח אֶת צֹאֲנוֹ And Laban went to shear his sheep. Gen. xxxi. 9.

Plur.

Plur.

וַעֲתָה שָׁמַעְתִּי בִּי גֹזִים לָךְ

And now I have heard that thou hast *shearers*. 1 Sam. xxv. 7.

Const.

וַיַּעַל עַל גִּזְיוֹ צֹאנוֹ And he went up unto *the shearers* of his sheep. Gen. xxxviii. 12.

Imper.

כָּטַף גִּזְיִי נִזְרַף Cut off thine hair. Jer. vii. 29.

וַיִּגַּז אֶת רֹאשׁוֹ And he shaved his head, Job i. 20.

Niph.

וַיִּכּוּ נִגְזָו וַעֲבָר Yet thus shall they be cut down and pass away. Nahum, i. 12.

The noun masc.

וְרִאשִׁית גִּזְיִי צֹאנְךָ תִּתֶּן לוֹ And the first *fleece* of thy sheep shalt thou give him, Deut. xviii. 4.

It is used to denote the grass as springing up after it is mowed.

יֵרֵד כְּמָטָר עַל גִּזְיִי He shall come down like rain upon *the mowed grass*, Psalm, lxxii 6.

Plur. Const.

אַחֲרֵי גִזְיֵי הַמֶּלֶךְ After the king's *mowings*. Amos vii. 1.

Fem.

אִם טַל יִהְיֶה עַל-הַגִּזְיָה לְבִדָּה

If the dew be on *the fleece* alone. Judg. vi. 37.

Const.

הִנֵּה אָנֹכִי מַצִּיב אֶת גִּזְיֵי הַצֹּמֶר

Behold, I will put a *fleece* of wool in the floor. Ibid.

2d. Hewn stone.

לֹא תִבְנֶה אֶתְהֶן גִּזִּית Thou shalt not build it of *hewn* (stone,) Exod. xx. 25.

אֲבָנֵי גִזִּית Hewed stones.

1 Kings, v. 17.

גז Gaz. Talm. A wasp.

Plur.

דְּבַשׁ הַגִּזּוֹן Honey of *the wasps*. Bechoeroeth, fol. vil. 2.

הַצֹּד חֲנֻבֵּי הַגִּזּוֹן צִירְעֵין וְיִתּוּשִׁין He that hunts locusts, *wasps*, hornets, or flies, on the Sabbath, is guilty. Shab. fol. cvi. 2.

בַּר גִּזָּא Bar Geaza, is used in the Targum of Jona. on Levit. xi. 13. and Deut. xiv. 12. to denote an *unclean bird*, and which answers to the Hebrew word, עוֹנִיָּה, the ospray.

גז Geza. Talm. To cut off.

off; also to run away, &c.

למנוי דקלא *To cut off* a branch of date (tree). Bava Bathra, fol. xxxvi. 1.

למינו ליה אסא *To cut off* for her (the bride) myrtle. Hallacha Kama Debeatfa, fol. xxxvi.

למינו ליה גלימא *To cut* so much as the upper garment; and some explain it *to sew*. Ibid. &c. Shab. fol. clii 2.

And the Aruch reads למינר with ד instead of י.

And so does the Moesaph Aruch.

לגוזי לה *To run away* because of her. Pefacheem, fol. cxi. 2.

This is the infin.

And in the *Cha.* it denotes, to plane.

Purticip.

מבוי ליה *He planeth* it. Targ. Jona. Ifai. xlv. 13.

And according to some, למנוי Lemigzeay, denotes, *to recompense*, &c.

גזא Gaza, denotes a treasurer; or treasury.

בית גזא *The treasury* house.

It is used frequently in this sense by the Talmudists.

גזי דרחמנא *The treasurers* of mercy, or pity. Nedarreem, fol. l. 1. and Mengeela, fol. xvii.

גזא Gaza; or גזא Gavza, in *Talm.* Hebrew, denotes a branch, or piece of a tree.

בקטפא דגזא *The juice of the branch of the tree.* Perek Ean Maangmeedeem, fol. xxxv. 2. and Nidda, fol. viii. 2.

דפסק ליה גזא לע"ז *That he cut off wood* for the idols. Chulleen, fol. viii. 2. Gloss. *pieces of wood.*

שושילתא וגזא *A chain and a staff, or cudgel.* Kethub. fol. xxvii. 1.

מגזא פריסכנא *Which, according to the Gloss. denotes open, or spreading trees.* Shab. fol. cliv. 2.

And in Bava Kama, fol. lix. 2. it is explained according to the Gloss. קוצים Koetseem, *thorns.*

And the Bangal Aruch explains it, עצים יבשים *Dry trees, or wood.* And that in

in Arabic, they call קורות
beams, גזזין.

And לשכת הגזית *Lishchath
Haggazeeth*, denotes the place
where the Sanhedereen, or
senate of the Jewish nation
sat.

לשכת הגזית בה היתה סנהדרין
גזז In the cham-
ber of *hewn stone* sat the great
Sanhedereen of Israel. Mid-
doeth, chap. v.

See also Yoema, fol. xxv.
chap. i.

גזז Gazav; whence גזבר,
which in *Cha.* denotes a trea-
surer.

Emphatic.

לכל גזבריא די בעבר נהרה
To all the *treasurers* which are
beyond the river, Ezra, vii.
21.

And in Ecclef. ii. 7. and
Dan. iii. 2. it is written with
ד instead of ז; for which see
גזב.

It denotes the same in *Rab.*
Heb.

גזז Gazaz. *Cha.* To shear,
or shave, as in the Heb. but
with some trifling variation
in the form.

In *Talm.* Heb. it denotes,
to cut, cleave, or break. San.
fol. xcvi. 1. and Kethub. fol.
li. 1.

And in *Talm.* Heb. גזיז or
גזיזה according to the Gloss.
denotes a *clenched fist*; but ac-
cording to the Aruch, it de-
notes, armour.

נברא דרחיצנה עליה אדייה
לגזיזה וקם The man in his
presumption, lifted up *his*
clenched fist, or, *armour*, and
arose against me. San. fol.
vii. 1. and Kama, fol. v. 1.

גזזטרא *Gezuztera*, *Talm.*
denotes a floor, or stage,
somewhat like a gallery. Suc-
cah. Perek Hachaleel, fol.
li. and Middoth, chap. ii.
fol. 25.

Plur.

שתי גזזטראות זו כנגד זו
ברשות חרבים Two *floors*, or
galleries, one opposite the
other, in the power of the
public. Shab. chap. i. sect.
ii. fol. xcvi. and Eruveen,
fol. lxxviii.

It also denotes *beams*, tim-
ber, &c. See Bava Bathra,
fol. lx. and Oehaloeth. chap.
x. fol. 54.

גזיתא Gazaytha, *Talm.*
and denotes a winding way.

לאפוקי גזיתא Except a
winding way. Pefacheem, fol.
xix. 2.

And according to the Gloss.
it denotes מבואות קטנים Small
entries, or passages.

But the author of the
Aruch explains it, שבילים
crooked paths, as not
appropriated for ascending or
descending.

גזל Gazal. 1st. To take
by force, or violence; rapine;
robbery, &c.

Kal. Preter.

את הגזלה אשר גזל That
which he took violently away.
Levit. v. 23.

פֶּרַתְגִּזְלִי אֶת־בְּנוֹתַי מֵעָמִי
Peradventure thou wouldest
take by force thy daughters
from me. Gen. xxxi. 31.

Niph.

וְנִגְזְלָה שְׁנָתָם And their
sleep is taken forcibly away.
Prov. iv. 16.

The noun masc.

אוּ בְּגִזְלֵי Or in a thing taken
by violence. Levit. v. 21.

וְנִגְזְלוּ And exercised rob-
bery. Ezek. xxii. 29.

Const.

גָּזַל אֶחָא He spoiled his
brother by violence. Ibid. xviii.
18.

וְנִגְלֵי מִשְׁפָּט וְצֶדֶק And violent
perverting of judgment and
justice. Eccl. v. 7.

Fem. Const.

גִּזְלַת הָעֲנִי בְּבֵיתָם The spoil
of the poor (is) in your
houses. Isai. iii. 14.

And the plur. is גִּזְלוֹת.
Ezek. xviii. 12.

2d. A young pigeon; the
young of a bird.

וְתֹר וְנֹזֵל And a turtle-
dove, and a young pigeon.
Gen. xv. 9.

Affix.

עַל גִּזְלֵי יְרֵחָה Fluttereth
over her young. Deut. xxxiii.
11.

גזל Gazal, *Cha.* 1st. To
take by force, or violence,
&c. the same as in the Heb.

2d. The young of a bird.

Affix.

גִּזְלֶיהָ Her young. Targ.
Jeruf. Psalm, lxxxiv. 4.

Plur.

וְדִמְיוֹ לְגִזְלֵין Which are
like young pigeons. Targ. Je-
ruf. Solom. Song, iv. 1.

It

It denotes the same in *Talm.* and *Rab.* Hebrew; viz. 1st. To rob, or plunder.

אִיזוּ גוֹלְן Who is it that is accounted a robber? אמר בר קפרא Bar Kaphara saith.

זֶה שֶׁהוּא גוֹל בַּפְּרָהִיָּא He that robs (or steals) in public. Beresheeth Rabba, sect. 54. See also Chulleen, fol. cxxxvi.

2d. Young pigeons.

Plur.

אֵכֶל גּוֹלוֹת הָרֶבֶה He eat a number of young pigeons. San. fol. xciv. 2.

גזם Gazam; a specie of locusts, called a palmer worm. And some are of opinion that it is so called, on account of its sharp teeth, with which it cuts off fruit, &c. from גזז, to shear. Kimchi, on Joel.

יֵתֵר הַגָּזָם אֵכֶל הָאֲרֶבֶה That which the palmer worm hath left, hath the locust eaten. Joel, i. 4.

And the learned Abarbanel does not understand this prophecy of the four species of locusts in a literal sense; but as a figurative expression of the four great monarchies;

viz. the Babylonian, the Persian, the Greek, and the Roman. And he further observes, that the Babylonian is represented by the גזם, *palmer worm*; and which is derived from גזז, to cut, or shear; and is a proper type of Nebuchadnezzar, who cut off all, or most of the nations. See Abarbanel on Joel.

גזם Gazam; *Cha.* To threaten; avenge, &c.

Particip.

גָּזַם בְּשִׁפּוּתָהּ (He) threateneth with his lips. Targ. Jerus. Prov. xvi. 30.

Affix.

בְּאַלְמוֹת אֶדְדִּי הַגּוֹמְמִי With thy strong hand thou threatenest me. Targ. Jerus. Job, xxx. 21.

לְבַטֵּלָא בְּעִיל דְּבָבָא וְגוֹמָא To abolish the enemy and avenger. Targ. Jerus. Psalm. viii. 3.

And in *Talm.* and *Rab.* Hebrew, it denotes, 1st, to threaten.

אִנִּישׁ דְּגוֹזִים וְלֹא עָבִיד A man that threatens and does not do it. Sheveengeeth, fol. xlvi. 1.

דרך גיוס או דרך לעג

By way of *threatning*, or by way of *farcafm*. Kimchi on Psalm. lx. 10.

2d. Hyperbole.

שדם הפלגה ונחמא They are *exceffive*, and *hyperbolical*. Maimonides Moerah Nevuchem, part ii. chap. 47.

And Elias, in Tifhbee, observes, that הבאי and נחמא are fynonymous. See in הבא.

3d. To cut off; to amputate.

סכין שמן לגוים Anoint with oil in the place that *is cut off*. Avoedang Zara, fol. lv. 1.

נוע Gazang; the stem of a tree; that part which is left in the ground after the tree is felled: and is used figuratively to denote a family race, or generation.

וַיֵּצֵא הָטֶר מִנוֹעַ יֵשׁ And there shall come forth a rod out of the stem of Jesse. Ifai. xi. 1.

Affix.

וַיָּבֶעְפֹּר יָמוֹת נֹעַ And the flock thereof die in the ground. Job, xiv. 8.

אֶף בַּל שֵׁרֵשׁ בְּאֶרֶץ נֹעַם

Vo 11.

Yea, *their flock* shall not take root in the earth. Ifai. xl. 24.

It denotes the same in *Talm.* Heb.

העולה מן הגזע שלו That which springeth up from the stem thereof. Bathra, Perek Hamoechareth Haspheenah, in Mishna, fol. lxxxi. See also in Eruveen, Perek Hamoetsea, in Gemara, fol. c.

גזר Gazaph; *Talm.* to be angry; wrath, &c.

דכי מגזר בעלמא Wherefore *is wrath* in the world. In Avoedang Zaza, Beperek R. Yishmangael, in Gem. fol. lv. 1.

גזר Gazar; to cut off; divide; separate; decree, &c. also the parts so divided or cut. Kal. Preter.

גִּזַּר מִמְּכֻלָּה צֹאן He hath cut off the flock from the fold. Habbak. iii. 17.

לְגִזְרֵי יַם־סוּף לְגִזְרֵים To him that divided the Red Sea into parts. Psalm. cxxxvi 13.

גִּזְרֵי אֶת הַיֶּלֶד הַחַי לְשֵׁנִים Divide the living child in two. 1 King. iii. 25.

K

Affix.

Affix.

וַיִּגְדְּרוּ הָעֵצִים *And they cut down the wood.* 2 King. vi. 4.

Niph.

כִּי נִגְזַר מֵאֶרֶץ חַיִּים *For he was cut off out of the land of the living.* Isai. liii. 8.

Affix.

וַיִּהְיֶה מִיָּדְךָ נִגְזָרוֹ *And they are cut off from thy hand.* Psalm. lxxxviii. 6.

אָמַרְתִּי נִגְזַרְתִּי *I said I am cut off.* Lament. iii. 54.

נִגְזַרְנוּ לָנוּ *We are cut off for our parts.* Ezek. xxxvii. 11.

The noun.

בֵּין הַנִּגְזָרִים הָאֵלֶּה *Between those pieces.* Gen. xv. 17.

אֶל אֶרֶץ נִגְזָרָה *To a separate land; i. e. a land separated, or cut off from inhabitants.* Levit. xvi. 22.

וַהֲבִנֵּן אֲשֶׁר אֶל פְּנֵי הַמִּזְבֵּחַ *And the building that was before the separate place.* Ezek. xli. 12.

סָפִיר נִגְזַרְתָּם *Their cutting (was) of sapphire.* Lament. iv. 7.

This is a figurative expression, to denote their great

purity and clearness, as if cut from the sapphire.

Note, for a farther explanation of the word סָפִיר, and which I take to be a *diamond*. See in סָפִיר.

It is also used to denote an *axe*.

וּבִמְנוֹרוֹת הַבְּרֹזֶל *And (under) axes of iron.* 2 Sam. xii. 31.

It is used to denote a *decree*, on account of its force, and decisiveness.

וְתִגְזַר אָמַר וַיִּקֶּם לָךְ *Thou shalt decree a thing, and it shall be established unto thee.* Job. xxii. 28.

Niph.

וְאֵת אֲשֶׁר נִגְזַר עָלֶיהָ *And what was decreed against her.* Esth. ii. 1.

It is also used to denote a *hasty biting*, or *catching at* any thing.

וַיִּגְזַר עַל יְמִין וְרָעַב *And he shall snatch on the right hand, and be hungry.* Isai. ix. 20.

נִגְזַר *Gazar; Cha. 1st. to cut off, &c. as in the Heb.*

כְּסוּסִיָּא דְנִגְזַר בְּקִרְבָּא *As the horse cut off in battle.* Targ. Jona

Jona. Jer. viii. 6. i. e. is suddenly cut off in the throng and rush of the battle.

Hith.

די חזית די מטורא אתגורת אבן As thou sawest that the stone was cut out of the mountain. Dan. ii. 45.

אתגורית מן עלמא I am cut off from the world. Targ. Jerus. Lament. iii. 54.

יתגור ממשכניה רוחצניה His confidence shall be cut off from his dwelling; or, according to the Hebrew, rooted out, Targ. Jerus. Job. xviii. 14.

2d. To circumcise.

Imper.

גור ית בני ישראל Circumcise the children of Israel. Targ. Jona. Joshu. v. 2.

Particip.

ארי גורין דון כל עמא די נפקו For all the people that came out, were circumcised. Targ. Jona. Ibid. v.

Futur.

ותגור יתה And when thou hast circumcised him. Targ. Onk. Exod. xii. 44.

ותגורון ית בסרא דערלתכון

And ye shall circumcise the flesh of your foreskin. Targ. Onk. Gen. xvii. xi.

Infin. and Futur.

מגור יגור ילד ביתך Circumcised he shall be circumcised that is born in thy house. Targ. Onk. Ibid. xiii.

It denotes the same in Talm. and Rab. Hebrew. Maccoeth, fol. ii. Beresheeth Rabba, sect. 8.

And גור Goezear, in Talm. Heb. denotes a circumciser.

שאליה את רבי יהודה הגור I questioned Rabbi Jehudah the circumciser. Shab. fol. cxxx. 2. Gloss. מוהל Moeheal, a circumciser.

3d. To decree; ordain, &c. in which sense it is used metaphorically.

Futur.

ותגור מימרא ויקום לך And thou shalt decree a thing, and it shall be established unto thee. Targ. Jerus. Job, xxii. 28.

Imper.

גורי תעני Ordain a fast. Targ. Jona. Joel, i. 14.

Hith.

בְּתֵר דְּאַתְּגִזִּירַת מִימְרָא דְּמֶלְכָּא
After *that* by the word of the

king (it) *hath been ordained*.

Targ. Jerus. Eccles. viii. 4.

עֲשֵׂרֶנִּי כְּנֶפֶץ תְּקִיפִין אֲתִנְּרוּ

Ten great (or grievous) famines (which) *had been*

decreed from heaven. Targ.

Jerus. Ruth, i. 1.

In this sense, it is frequently used by the Rabbinical writers.

The noun.

וְהָיָה לְגִזְרָא בִּישְׂרָאֵל And
it was a *custom* in Israel.

Targ. Jona. Judg. xi. 39.

Const.

בְּגִזְרַת עֵרִין By the *decree* of
the watchers. Dan. iv. 14.

גִּזְרִית שָׁנָא בְּשָׁנָא (At a)
settled rate, year by year.

Targ. Jona. 1 King. x. 25.

בְּגִזְרַת מִימְרָא מֶלְכָּא According
to the *decree* (or command)
of the word of the king.

Esl. i. 13.

Emphat.

בְּתֵר דְּתַתְּחַתֵּם גִּזְרָתָא After
that the *decree* hath been

sealed. Targ. Jona. Ifai.

viii. 21.

Plur.

וְעַבְדֵּי גִזְרִין דְּלֹא תִקְנוּ And
they made *decrees* that were
not right. Targ. Jona. Ezek.
xx. 25.

And גִּזְרָה Gezearah, is frequently used by the Talmudical and Rabbinical writers, to denote *persecution*. Being used in this sense, as synonymous to שְׂמַד ; which see.

גִּזְרִין דִּין Gezar deen ; a judicial *sentence*, or *decree*.

4th. To *make*, or *enter* into a *covenant* ; and which answers to the Hebrew word בְּרִית ; which see. Preter.

בְּיוֹמָא הַהוּא גִּזְרִי ה' עִם אַבְרָם
קִים In that day the Lord
made a *covenant* with Abram.
Targ. Onk. Gen. xv. 18.

דִּי גִזְרִי קִמִּי וְקִמִּי אֹרִיתִי
That *have made* a *covenant*
with me, and kept my law.
Targ. Jerus. Psalm. l. 5.

Affix.

וּגִזְרֵינוּ קִים קִדְמִי And ye
had made a *covenant* before
me. Targ. Jona. Jer. xxxiv.
15.

Futur. Imper.

לֹא תִגְזֵר לְהוֹן וְלִשְׁעִיתָהוֹן קִים
Thou shalt not *make* with them,
or

or with their gods, a covenant. Targ. Onk. Exod. xxiii. 32.

נָנוּרָם *Let us make a covenant.* Targ. Onk. Gen. xxxi. 44.

5th. A *derivation*; as used by the Grammarians.

גַּם כֵּן הַנּוֹרִים אוֹתוֹ מִמֶּלֶךְ הַשֵּׁלִיךְ *As also those that derive it from the verb השליך.* Aben Ezra. Isai. vi. 13.

נורה Gezearah; among Logicians, denotes a *constitution*, or *ordinance*; as deduced from some other by logical rules: as,

נורה שוה *Constitutio par, argumentum a pari.* An ordinance deduced from an agreement, or equality of texts. Example: in Deut. chap. xiv 1. it is said, "Ye shall not make any baldness between your eyes for the *dead*." And in Levit. xxi. 5. the command to the priests, is thus: "they shall not make baldness upon their *heads*." The former precept concerns the Israelites; i. e. all the Jewish nation, except the priests, (the

descendants of Aaron, who was of the tribe of Levi;) and the latter, them only.

Now, by this argument, or parity of reasoning, we deduce one from the other; viz. we, in the first place, learn how the Israelites are to act: for although the command to them only expresses, between their eyes; yet, as by the priests it mentions, the whole *head*; so, in like manner, is it to be understood, in the same sense, by the Israelites. Secondly, we learn how the priests are to act from the Israelites: for, as it does not particularize on what occasion the priests are forbidden to make this baldness on their heads, and by the Israelites it does; namely, for the *dead*, we from thence, consequently imply the same by the priests. All this, is deduced from the agreement of the Hebrew noun קִרְחָה *Baldness*, occurring in both texts. See Jarchi on Levit. xxi. 5. Shab. Perek Hazoerak, fol. xcvi, Pefacheem, fol. lxvi.

גזרא Gizra; *Talm.* an axe. *בגזרא דפרולא* *With an axe* of iron. *Bava Kama*, fol. lxxxi. 2.

This, some take to be a metaphorical expression, to denote the severity and duration of that specie of excommunication called גזר; tho' others understand it literally.

וּפּוּצְעֵן אֶת מוֹחוֹ בַּגְזָרִין And knocked out his brains *with axes*. *San.* lxxxi. 2. Or, as some explain it, בגזרין של עצים *with pieces of wood*.

It also in *Talm.* Heb. denotes a cut, or wound.

וְלֹא בִרְצוּעָה שֶׁבִּרְגְלוֹ דַּעֲבָדִי וְלֹא לֵה לַגְזִירָא And not with the leather which is on his foot, that was made for it, *for the cut*. *Shab. Perek Bameh Beheamah*, *Gem.* fol. liv. 2.

And which is explained, according to the Gloss. to denote, a beast, whose leg is cut, or chapt, and hath a leather about it, for to assist the cure. And some say it denotes a beast that wounds one leg with the other.

גזרה Is used by the Hebrew

Grammarians to denote the form of the verbs: as, גזרת The form of the perfect verbs. גזרת החסרים The form of the defective verbs, &c.

גזרִיָּא Gazraya; *Cha.* soothsayers. *Dan.* iv. 4.

And גזרין denotes the same. *Ibid.* ii. 27.

גזרי Gizrea; in Talmudical Hebrew denotes pieces.

שני גזרי עצים Two pieces of wood. Gloss. עצים ארוכים Long pieces of wood. And the Aruch explains it, חתיכות עצים Pieces of wood, chap. ii. in Yoema, fol. 24; chap. vi. in Shekaleem; chap. ii. Tameed, fol. 29; in Gem. chap. iii. fol. 33; and Zevacheem, fol. 82.

Note. This is the wood which the priest was commanded to burn on the altar every morning. See *Levit.* vi. 5.

גזרדיא Gazardeya; the name of an angel, according to the Orientals. *Zoehar*, col. 353.

And גזרון denotes the name of a star. *Zoehar*, col. 305.

גזריתין

גחך

גזרפיתין Gezirpheatheen ;
Talm. officers ; exactors, &c.

And the Aruch reads גזרפיתין
דפאטי.

אי בטלי דייני בטלו גזרפיתין
When the judges ceased (then)
also ceased the exactors. San.
fol. xcvi. 1. and fol. cxxxix.

גוּעָחָה Goecha ; Talm. de-
notes a leaning, or sloping.

כותל הגוּעָחָה ברשות הרבים
A wall that leans in the power
of the public ; i. e. that seems
in danger of falling. Perek
Kama. Moengead Katoen, in
Gem. fol. cvii. 2. and Succah,
fol. xlv.

גַּחַח Gachach ; Cha. to
laugh ; sport ; deride, &c.

כִּד גַּחַח סְכָלָא (It is) as
laughter, or sport (to) a fool
Targ. Jeruf. Prov. x. 23.

וְגַחַחָא בְיוֹמָא אַחֲרֵיתָא And
she shall rejoice in time to
come. Targ. Jeruf. Ibid.
xxx. 25.

Infinitive. Preter.

מְגַחַח In sport ; is
sported. Targ. Jeruf. Ibid.
xxvi. 19.

Futur.

אֶפְּאֵר בְּתַבְרִכּוֹן אֶגְחַח

גחל

I also will laugh at your ca-
lamity, or sorrow. Targ.
Jeruf. Ibid. i. 26.

דִּיתִיב בְּשָׁמַיָא יִגְחַח He that
sitteth in the heavens shall
laugh. Targ. Jeruf. Psalm.
ii. 4.

Puang. Partic.

וְכִדּוֹן מְגַחַחֵין עָלֵי דְעִדְקוֹן
And now the little ones have
me in derision. Targ. Jeruf.
Job, xxx. 1.

It denotes the same in Talm.
Hebrew. Niddah, fol. xxiii.
San. fol. xvi. and xxix. 1.

גַּחַל Gachal. Coal.

Plur.

גַּחַלִּים בְּעֵרוּ מִמֶּנִּי Coals were
kindled by it. 2 Sam. xxii. 9.

כִּי גַחַלִּים אֶתָּה חֲתָה עַל רֹאשׁוֹ
For thou shalt heap coals (of
fire) upon his head. Prov.
xxv. 22.

Const.

וְלָקַח מִלֵּא הַמִּחְתָּה גַּחַלֵּי אֵשׁ
And he shall take a censor
full of burning coals of fire.
Levit. xvi. 12.

עִם גַּחַלֵּי רִתְמִים With coals
of juniper. Psalm. cxx. 4.

Affix.

וְאֶפְּאֵר אֶפְּתִי עַל גַּחַלֵּי Yea,
I have

I have also baked bread upon
the coals thereof. Ifai. xlv.
19.

And with ת *thau*, fem.

אין נחלת לחם (There
shall) not (be) a coal to warm
at. Ibid. xlvii. 14. Affix.

וכבו את נחלתי אשר נשארה
And so they shall quench my
coal which is left. 2 Sam.
xiv. 7.

נחל Gachal; whence
נחילא Gecheelna; which in
Talm. Hebrew denotes the
marks, or tokens of birds. And
according to the Gloss. it de-
notes such birds, of whom
there is a doubt, whether they
be clean or unclean. Chul-
leen, Perek Illu Tereaphoeth,
in *Gem.* fol. lxii.

נחן Gachoen; the belly.
כל הולך על נחן Whatso-
ever goeth upon the belly.
Levit. ii. 42.

Affix.

על נחנך תלך Upon thy belly
shalt thou go. Gen. iii. 14.

נחן Gachan; *Cha.* to bow
down; incline, &c.

ונחין לארץ And he bowed
(himself) to the earth. Targ.
Jona. 1 King. xviii. 42.

אנו נחנו ונפלנו They are bent
down and fallen, Targ. Jerus.
Psalm. xx. 9.

ומרדכי לא היה נחו לאנדרטא
But Mordecai did not bow
himself to the image, Targ.
Jerus. Esth. iii. 2.

Plur.

נחניו לאנדרטא Bowed them-
selves to the image, Targ.
Jerus. Ibid.

Futur.

נסגוד ונחנו Let us worship
and let us bow down, Targ.
Jerus. Psalm. xcv. 6.

יקדמו ינחנו כל נחתו ביה
All they that go
down to the grave, shall bow
before him, Targ. Jerus. Ibid.
xxii. 30.

נחון Gachats, whence
Geechuts, and which in
Talmudical Hebrew denotes to
smooth, as they anciently used
to do with a smoothing glass
or stone, Kethub. fol. x. 2.

And the Aruch reads גידון.

נחר Gachar, whence
Geechur: and which in *Talm.*
Hebrew, denotes according to
the Gloss. one that is very red.

ראה את הכושי ואת הנחור
If he has seen the
Æthiopian

Ethiopian, and *the red*, and the exceeding white. Berachioeth, Perek Haroeah, fol. lviii. 2. Bechoeroeth, fol. lxi. and Perek Mumeen in Mishna, fol. xlv.

גזר See in גזר.

נט Geat, In *Talm.* and *Rab.* Heb. denotes a bill of divorcement.

הזורק נט לאשתו He that throws, (i, e, reaches forth) a bill of divorcement to his wife. Mishna Gitteen, Chap. viii. fol. lxxvii. and Maimonides Hilchoeth, Gerusheen.

נט כשר A Lawful bill of divorcement: this is opposed to נט פסול An unlawful bill of divorcement.

נט קרח A bald, or bare bill of divorcement.

איזהו נט קרח כל שקשרו מרובין מערי Which is accounted a bald, or bare bill of divorcement; all such whose bindings are more in number than its witnesses. Shab. Soeph Perek Hazoereak Geat, fol. lxxxi.

The word נט answers to the Hebrew word ספר כריתת a bill of divorcement, Deut.

Vol. II.

xxiv. 1. (see in כרת) and is thus translated in the *Chal.*

וַיִּכְתֹּב לָהּ נֹט פְּטוּרִין And he shall write her a bill of dismissal, Targ. Onk. Deut. xxiv. 1.

And in the Targ. of Jona. on Isai. l. 1. it is written אַנְּרִית פְּטוּרִין a letter of dismissal.

And in the Targ. of Jona. on Jerem. iii. 8. it is, אַנְּרִית נֹט A letter of a bill of dismissal.

And the Pural is נטין. נט חוב A bill of debt, Bava Kama, fol. xci. 1.

And Elias in Tishbee observes, that the writers of the Thoesephoeth, have attempted to give a reason why it is called נט, Because, (say they) there are twelve lines in it, which answers to the numerical number of the word; the ג being 3, and the ט 9. But to this he objects, as other bills are also called by that name; as may be observed in the preceding example.) To this, it may be answered, that the others are only called so in a secondary sense, to denote

denote their force ; they being as binding on the parties, as the bill of divorce was on the woman.

גטש Gatash, *Cha.* Filth.

וַיַּעֲבֹר יָת קִרְבָּנֶיהָ בְּגִטְשָׁא And he shall pluck away his crop *with the filth.* Targ. Jerus. Levit. i. 16.

נִיא Geay, a valley.

Masc.

כָּל נִיא יִנָּשָׂא Every valley shall be exalted. Isai. xl. 4.

This is *with segol*, but the rest are generally with *tsere*.

Fem.

נִיא נְדוּלָה כָּמֹד A very great valley, Zech. xiv. 4.

נִיא שְׁמָנִים The fat valley. Isai. xxvii. 1.

Another form.

וַנֵּשֶׁב בְּנִיא And we abode in the valley. Deut. iii. 29.

And without א *aleph*.

וּהָיָ בֵּינֵינוּ וּבֵין הָעַי And the valley (was,) between them and Ai. Joshu. viii. 11.

Plur. and Affix.

בְּבִעוֹתֶיךָ וּבִמְאוֹתֶיךָ In thy hills, and in thy valleys. Ezek. xxxv. 8.

And with pronounced , *yod*.

לְאַפְיָקִים וּלְנָאִיּוֹת To the streams and to the valleys. Ibid. xxxvi. 4.

It some times denotes the same in *Cha*. Though the word for valley is generally in *Cha*. **חִילָא**, or **מִישְׁרָא**, for which see **חִיל** and **יִשָּׁר**.

גִּיג Geeg, whence **גִּיגִית** Geegeeth, and which in *Talm.* and *Rab.* Hebrew, denotes a tub, tun, or hoghead.

וּגִיגִית סְרוּקָה And a cleaved tub, Shab. fol. clvii. 2. xix. 1. and x. 1.

הָהָר כְּגִיגִית The mount as a tub, *Gem.* in Avoedang Zara, fol. 2.

וּנִכְפָּה עֲלֵיהֶם כְּגִיגִית And was turned over them (or covered them) *like a tub*, Jarchi, on Exod. xix. 17.

See also Beresheeth Rabba, Sect. 34.

גִּיר Geed, a sinew ; nerve, or tendon.

עַל כֵּן לֹא יֹאכְלוּ בְנֵי יִשְׂרָאֵל אֶת גִּיד הַחֲפָשָׁה Therefore the children of Israel eat not (of) the sinew which shrank, Gen. xxxii. 33.

Plur.

וְנָתַתִּי עֲלֵיכֶם גִּידִים And I
will lay *sinews* upon you.
Ezek. xxxvii. 6.

Conf.

גִּידֵי פֶחָדִי יִשְׁרָנוּ *The sinews*
of his stones are wrapped to-
gether. Job. xl. 17.

גִּיד Geed *Cha.* 1st. *A sinew*
&c. as in the Hebrew.

2d. *Wormwood*: and which
answers to the Hebrew word
לַעֲנָה.

אֶרְוִי גִידָא He hath made
me drunk with *wormwood*.

Targ. Jerus. Lament. iii. 15.

וְאַחֲרֵיתָהּ מְרִירָא הָיָה גִידָא

But her end is bitter as
wormwood. Targ. Jerus. Prov.
v. 4.

And the Plur. is written
גִּידִין Targ. Jona. Jerus. ix.
15. and Targ. Jerus. Lament.
iii. 19.

It denotes the same in *Talm.*
Hebrew.

דְּבָרִים שְׁדֵּן קָשִׁים כְּגִידִים Such
words as were as hard, (i, e,
bitter) as *wormwood*. Shab.
Perek Amar, R. Akeeva, in
Gem. fol. lxxxvi. 1.

3d. Coriander.

וְהוּא כְּבִרְרוּרָע גִּידָא הָיָה

And it (was) like *coriander*
seed, white. Targ. Onk.
Exod. xvi. 31.

גִּידוֹר Gaydoer, in *Talm.*
Hebrew denotes an afs, an
afs colt; also a mule.

In the Jerus. *Talmud.* in
Bava Metzia, Chap. v. we
meet with גִּידוֹר קָטָן a small
afs.

And in the Babylonish
Talm. it is written גִּידוֹנָא.

גְּבֵרָא מְנוּבְתָא דְּוָה רַכִּיב
גִּידוֹנָא וּזְטָרָא A tall, (or
noble) man was riding on a
small afs. Nedareem, fol.
xli. 1.

Gloss. פְּרָדָה קָטָנָה A small
mule.

And the author of the
Aruch observes, that in Greek
גִּידוֹר denotes an *afs*.

And Buxtorf observes, that in
vulgar Greek, an *afs* is called
γῶδᾱπο.

גִּיהָ Geah; whence גִּידָא.
And which in *Talm.* Hebrew,
denotes, *spots* (white or red).
Bechoeroeth, fol. xlv. 2.

גִּיל Geel; likeness; simi-
litude, &c.

מִן הַיָּלָדִים אֲשֶׁר בְּגִילָתָם
Than

Than the children which
(are) *of your sort*; i. e. are in
the same situation as you are.

Dan. i. 10.

גיל Geel; *Cha.* 1st. straw,
or stubble.

וַיֵּת גִּלְיָא יָבֵשׁ תִּרְדּוּךְ And
wilt thou pursue dry *stubble*.

Targ. Jerus. Job, xiii. 25.

לְגַלֵּי אֶתְחַשְׁבִּי לֵיהֶ אֲבֵי קִלְעָא To ga-
ther *stubble* instead of straw.

Targ. Onk. Exod. v. 12.

לְגַלֵּי אֶתְחַשְׁבִּי לֵיהֶ אֲבֵי קִלְעָא
Sling stones are accounted by
him *as stubble*. Job, xli. 19.

See also verse 20.

These, according to the
idiom of the Chaldee, are plur.

In *Talm.* Heb. it denotes si-
militude; i. e. of an equal
nature and condition.

בֶּן גִּיל The son of *his simi-*
litude; i. e. of the same hour,
and planet. Bava Bathra,
fol. xxvii. 2.

It also in *Rab.* Heb. de-
notes *the hammer of a bell*;
i. e. the clapper, or tongue.

דומה לפעמון זהב והגיל שלו
Like unto a gol-
den bell, and whose *hammer*
(clapper) is of pearl. Vay-

ikra Rabba. Sect. xxvii. and
in Yelamdenu, fol. lx. 3.

And in some it is written
with **ו** *vau* instead of **י** *yod*.

בִּגְיִן Begeen; in the *Cha.*
denotes *for*; because; for their
sake; and is only used in the
Targums of Jona. and Jerus.

גַּיִס Gayas; *Cha.* a troop;
an army; a legion of soldiers;
also to exercise.

Plur. Affix.

אֲשַׁדְּךָ גַּיִסָּהָא Thou fettlest
(or restrainest) *her troops*.

Targ. Jerus. Psalm. lxxv. 11.

It denotes the same in
Talm. and *Rab.* Heb.

וְלִהְיוּ מִן הַגַּיִס And to re-
deem, or deliver from *the*
troop. Pefacheem, in Mish-
na, fol. xlix.

אתה יודע שהמדינה הזאת
משובשת בגייסות Thou
knowest that this country is
distressed *by the troops*. Ye-
vamoeth, fol. cxx. 1.

See also Jarchi, on 2 King.
xix. 35.

גִּיס Gees, in *Rab.* Hebrew
denotes a treasurer or treasury.

וַיִּגְסֵן הֵיחָא וּמְרָאָהּ לֵהֶן
He opened and shewed them

גִּיץ

fix *treasuries*. Shemoeth Rab-
ba, sect. ix. fol. 126.

It also in *Talm.* Heb. de-
notes *to meet*; to happen.

מָגִיס גִּיִּס בִּיה וַיְהִי לִיה גִּיטָא
He happened to meet her, and
gave her, the bill of divorce-
ment. Gitteen, fol. lxv. 2.
also in Pefacheem, fol. cx. 2.

It also in *Talm.* Heb. de-
notes, to mix; to boil, or
bubble.

מָגִיסָה בַקִּירָה *He mixed, or*
stirred in the pot. Avoedang
Zara, fol. xxxviii. 2.

חֹתָחַת וְנוֹסָה Hot and bub-
bling. Niddah, fol. lxiii. 2.

And גִּיִּסִי Geefee; is fre-
quently used by the Jews, to
denote a brother or sister-in-
law.

The fem. is גִּיסָתִי and גִּיסָה

גִּיף Geeph; to shut.

יָגִיפוּ הַדְּלָתוֹת *Let them shut*
the doors. Nehem vii. 3.

This, as Kimchi justly ob-
serves, denotes simply, *to shut*,
not to *lock* or *bar*.

גִּיץ Geets; *Cha.* a pit.

Plur.

בְּגִיִּצֵּי דִמְחָמְרִין *Into miry*
pits. Targ. Jerus. Pfalm,
cxl. 11,

גִּיר

גִּיר Geer; Lime.

פָּאֲבִי-גִיר מְנַפְצוֹת *As lime-*
stones that are beaten asun-
der. Isai. xxvii. 9.

גִּיר Geer; *Cha.* 1st, Lime,
as in the Hebrew, and is writ-
ten with ג in the Targ. Amos
and Dan. But in the Targ.
on Isai. xxvii. 9. it is, as in
the Heb.

מְגִירָא בְּבֵיתָא *As the plaster,*
or lime, in the walls of the
house. Targ. Jona. Amos,
ii. 1.

עַל גִּירָא דִּי כְּתָל הִיכְלָא דִּי
מַלְכָּא *Upon the plaster of the*
wall of the king's palace.
Dan. v. 2.

2d. *An arrow, or dart.*

וְלֹא יִקְשִׁית תַּמָּן גִּיר *Neither*
shall he shoot *an arrow* there.
Targ. Jona. 2 King. xix. 32.

כְּגִיר דִּי מַחְרִיף לִשְׁנֵהוּן
Their tongue is *as an arrow*
that is sharp. Targ. Jona.
Jer. ix. 8.

וְהוּא שִׁירֵי גִירָא *And he shot*
an arrow. Targ. Jona. 1.
Sam. xx. 36. Plur.

יֵת גִּירָא דְאֵנָא שִׁירֵי *The*
arrows which I shoot. Targ.
Jona. Ibid.

Another form.

ושלח

וַיִּשְׁלַח מַחֲתֵיּוֹת כְּנִיּוֹרִים And he
sent his plagues as arrows.
Targ. Jona. 2 Sam. xxii. 15.

Affix.

דֵּי גִירוֹתֵי מַחֲרָפִין *Whose ar-*
rows are sharp. Targ. Jona.
Isai. v. 28.

It denotes the same in *Talm.*
Heb. Nedareem, fol. lxxvi.
2. and Pesachem, fol. xxviii.
1.

It also in *Talm.* Heb. de-
notes foliage.

וּמְגִירֵי דְרֹבִי This, accord-
ing to the Gloss. denotes, *the*
foliage of the vine; and ac-
cording to another Gloss.
flax seed. Shab. Perek Cheth
Sheratseem, fol. cix. 2.

גִּית Geath; *Cha.* a flock;
cattle, &c.

וְהָיוּ לִי גִיתֵי עֶזְאָ וְגִיתֵי חֹרִי
And he had *flocks* of sheep,
and *flocks* of oxen. Targ
Onk. Gen. xxvi. 14.

מְרֵי גִיתֵי Traders (in) cat-
tle. Targ. Onk. Ibid. xlvi.
35.

Another form.

מְרֵי גִיתֵין A master of *flocks*;
a *herdman*. Targ. Jona.
Amos, i. 1.

Affix.

וְהָיוּ לִי גִיתֵי שִׁבְעָא אֶלְפִין דְּעוֹ

And *his flocks* were seven
thousand sheep. Targ. Jerus.
Job, i. 3.

וּבְנֵהוּ הָיוּ עִם גִּיתֵהוּ בְּחֶלְאָ

And his sons were with *his*
cattle in the field. Targ.
Onk. Gen. xxxiv. 5.

Note, this generally an-
swers to the Hebrew word
מִקְנֵה.

And the author of the *Aruch*
has adduced גִּית from Bere-
sheth Rabba, sect. xxxiv. but
hath not explained it; though
some think it denotes a val-
ley.

גַּלל Gallal; 1st, To roll
away; remove, &c. also the
waves of the sea, &c.

Preter.

הַיּוֹם גָּלַלְתִּי אֶת חֲרַפַּת מִצְרַיִם
This day *I have rolled*
away the reproach of Egypt
from off you. Joshua, v. 9.

וַיִּגְלְלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר
And they rolled the stone from
off the well's mouth. Gen.
xxix. 3.

גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל פִּי הַמַּעְרָה

Roll

Roll great stones upon the mouth of the cave. Joshua, x. 18.

It is used figuratively, to denote to commit to, or trust in (God) as ceasing to roll, or run round.

Commit thy way unto the Lord. Psalm. xxxvii. 5.

Adj.

He that trusteth in the Lord, he will deliver him. Ibid. xxii. 9.

Niph.

And the heavens shall be rolled together; as a scroll, (or book.) Ifai. xxxiv. 4.

But let judgment roll down as water. Amos, v. 24.

Puang.¹

And a garment rolled in blood. Ifai. ix. 5.

Hiph.

And he rolled the stone from off the well's mouth. Gen. xxix. 10.

Hith.

ועמשה מתגלל בדם בתוך המסלה And Amasa wallowed in blood in the midst of the highway. 2 Sam. xx. 12.

It is used figuratively to denote, to seek occasion.

That he may seek occasion against us. Gen. xliii. 17.

Pieng. Affix.

And I will roll thee down from the rocks. Jer. li. 25.

Hith. Affix.

In the desolation they rolled themselves (upon me.) Job, xxx. 14.

In these examples, the פ pe, happangul, or first radical, is doubled.

The noun masc.

And they made a heap. Gen. xxxi. 46.

And they did eat there upon the heap. Ibid.

Plur.

גלים נצים ערים בצרות Fenced cities (unto) ruinous heaps. 2 King. xix. 25.

Plur. Const.

And thy righte-

righteousness as the waves of
the sea. Isai. xlviii. 18.

Affix.

וְגִלְדִּי עָלַי עָבְרוּ And thy
waves are gone over me.
Psalm. xlii. 9.

בְּשׂוּא גִלְיוֹ אֶתֶּרָה תִּשְׁבַּחֵם

When the waves thereof
arise, thou stillest them. Ibid.
lxxxix. 10.

שִׁמְעוֹן גִּלְיָם The noise of
their waves. Ibid. lxxv. 8.

2d. A bowl, as being round:
and so proper to roll.

Fem.

וְנִלְכָּה עַל רֹאשָׁהּ With a bowl
on the top of it. Zech. iv. 2.

אֶחָד מִיְּמִין הַגִּלָּה One upon
the right side of the bowl. Ibid.
iii.

Const.

וְתִרְצֵץ גִּלְתֵּי הַזָּהָב Or the
golden bowl, or bowl of gold
be broken. Eccle. xii. 6.

Plur.

וְהַגִּלּוֹת And the pommels. II.
Chron. iv. 12.

Const.

וְגִלְתֵּי הַכִּתְרֹת And the (two)
bowls of the chapiters. I.
Kings. vii. 41.

3d. Springs of water.

Const.

וְנָתַתָּה לִי גִלְתֵּי מַיִם Give me
also springs of water. Joshua.
xv. 19.

4th. The name of a coun-
try, borders &c.

עֵבֶר הַיַּרְדֵּן גִּלְלֵי הַגּוֹיִם Beyond
Jordan in Galilee, or the border
of the nations. Isai. ix. 1.

עֲשָׂרִים עִיר בְּאֶרֶץ הַגִּלְלִי Twenty cities in the land of
Galilee. I. King. ix. 11.

מַיִם הָאֵלֶּה יֹצְאִים אֶל הַגִּלְלָה These waters issue
out toward the east country.
Ezek. xlvii. 8.

Const.

כָּל גִּלְלוֹת הַפְּלִשְׁתִּים All
the borders of the Philistines.
Joshua, xiii. 2.

וְכָל גִּלְלוֹת פְּלֶשֶׁת And all
the coasts of Palestine. Joel.
iii. 4.

5th. Rings.

יָדָיו גִּלְלֵי זָהָב מְסֻלָּאִים בַּתְּרָשִׁישׁ His hands (are as) gold rings
set with the berryl. Solm.
Song. v. 14.

עַל גִּלְלֵי כֶסֶף To silver
rings. Esth. i. 6.

שְׁנֵי צַלְעִים הַדֹּלֶת הָאֶחָת גִּלְלִים The two leaves of the one
door

door (were) *folding*. I. King, vi. 34. i. e. *turned*, or *rolled*, as in Ezek. xli. 24: מוֹסְבוֹת *Turning*. This seems to be the opinion of Jarchi, and Onkelos. But Kimchi, R. Levi Ben Gershoem, and Abarbanal, are of opinion, that גִּלְגָּלִים denotes *rings*; and explain it thus, the two leaves of the one door (was) carved with *rings*, and so of the other. See these commentators on the passage.

6th. A wheel : a circular body that turns round on its axis : also any round circular, spherical body : also rotation ; revolution &c.

וְהִמָּם גִּלְגָּל עֲגָלָתוֹ And break (it) with *the wheel* of his cart. Ifai. xxviii. 28.

וְנָרַץ הַגִּלְגָּל אֶל הַבּוֹר Or *the wheel* broken at the pit. Eccle. xii. 6.

It also denotes the heavens, on account of their revolution.

קוֹל רַעֲמָד , בְּגִלְגָּל The voice of thy thunder (was) *in the heaven*. Psalm. lxxviii. 19.

7th. The skull : the *arched bone* of the head : also the head.

וְלֹא מָצְאוּ כֹה בִּי אִם־הַגִּלְגָּלֹת But they found no more of her than *the skull*. II. Kings, ix. 35.

Affix.

וַתִּרְצֵץ אֶת גִּלְגָּלָתוֹ And all to break *his skull*. Judg. ix. 53- וְאֶת גִּלְגָּלָתוֹ תָּקַעַי בֵּית דָּגוֹן And fastened *his head* in the Temple of Dagon. I. Chron. x. 10.

It is also used in taking the number of the people, because they are numbered by the head, or pole.

Fem.

עוֹמֵר לְגִלְגָּלֹת מִסְפָּר נַפְשֵׁיכֶם An omer *for every head*, (according) to the number of your persons. Exod. xvi. 16.

בִּקְעָה לְגִלְגָּלֹת A bekah *for every head*. Ibid. xxxviii. 27.

Plur. Affix.

כָּל זָכָר לְגִלְגָּלָתָם Every male *by their polls*, Numb. i. 2.

וַיְהִי מִסְפָּרָם לְגִלְגָּלָתָם And their number was *by their polls*. I. Chron. xxiii. 3.

8th. For sake, because of, &c.

וַיְבָרֶךְ ה' אֶת בֵּית הַמַּצְרִי בְּגִלְגָּל That the Lord blessed

the Egyptian's house *for* Joseph's *sake*. Gen. xxxix. v.

בִּי בְּגִלָּל הַדָּבָר הַזֶּה *Because* that for this thing. Deut. xv. 10.

בְּגִלָּל חַטָּאוֹת יִרְבָּעַם *Because* of the sins of Jeroboam. I. Kings. xiv. 16.

בְּגִלָּל רָעַת בֵּית יִשְׂרָאֵל *For* the evil of the house of Israel. Jer. xi. 17.

Affix.

וַיְבָרְכֵנִי ה' בְּגִלָּלָךְ That the Lord hath blessed me *for thy sake*. Gen. xxx. 27.

Plur.

גַּם בִּי הִתְאַנֵּף ה' בְּגִלָּלְכֶם Also the Lord was angry with me *for your sakes*. Deut. i. 37.

לָכֵן בְּגִלָּלְכֶם צִיּוֹן שָׂדֵה תִּחְרַשׁ Therefore shall Zion *for your sakes* be plowed (as) a field Micah iii. 12.

9th. A *roll*; a public writing: according to the ancient method of rolling writings on a stick. And thus are the written volumes of the Pentateuch, which are used in the Synagogues, rolled to this day.

שׁוּב קח לך מְגִלָּה אַחֶרֶת

Take thee again an other *roll*. Jer. xxvi. 28.

אֲכֹל אֶת הַמְּגִלָּה הַזֹּאת Eat this *roll*. Ezek. iii. 1.

וְהִנֵּה-בּוֹ מְגִלַּת סֵפֶר And lo, a *roll* of a book therein. Ibid. 2. 9.

קח לך מְגִלַּת סֵפֶר Take unto thee a *roll* of a book Jer. xxxvi. 2. 10th. Dung.

כַּאֲשֶׁר יִבְעַר הַגִּלָּל עַד תָּמוּ As (a man) taketh away *dung* till it all be gone. I. King. xiv. 10.

Affix.

בְּגִלָּלוֹ לִנְצִיחַ יֵאָבֵד (Yet) shall he perish for ever, *like his own dung*. Job. xx. 7.

Plur.

וּלְחֶמֶם בְּגִלָּלִים And their flesh as *dungs*. Zeph. i. 17.

תַּחַת גִּלְיֵי הָאָדָם Instead of the *dung* of man. Ezek. iv. 15.

It is also used to denote the idols or images of the Heathens by way of contempt; as an Abomination.

Plur.

וַעֲשֶׂתָה גִלּוּלִים And she maketh *idols*. Ezek. xxii. 3.

וְהֵאֲבֵרְתִּי

והאֲבִדְתִּי גִלּוּלִים And I
will destroy the *idols*. Ibid.
xxx. 13.

וַיִּסֶר אֶת כָּל הַגִּלּוּלִים And he
removed all the *idols*. 1 King.
xv. 12.

Const.

וְכָל גִּלּוּלֵי בֵּית יִשְׂרָאֵל And
all the *idols* of Israel. Ezek.
viii. 10.

וּבִגְלּוּלֵי מִצְרַיִם אַל תִּטְמָאוּ
And defile not yourselves with
the *idols* of Egypt. Ibid. xx.
7.

Affix.

וּבִגְלּוּלֶיךָ אֲשֶׁר עָשִׂיתָ טִמְאָתָא
And in thine *idols* which thou
hast made, hast thou been
defiled. Ibid. xxii. 4.

עַל פְּגָרֵי גִלּוּלֵיכֶם Upon the
carcases of your *idols*. Levit.
xxvi. 30.

וּמִכָּל גִּלּוּלֵיכֶם אֲמַהֵר אֶתְכֶם
And from all your *idols* will I
cleanse you. Ibid. xxvi. 25.

בְּרֹב גִּלּוּלָיו According to
the multitude of his *idols*. Ibid.
xiv. 3.

וַיַּחְטִיֵּא גַם אֶת יְהוּדָה בְּגִלּוּלָיו
And hath made Judah also to
sin with his *idols*. 2 Kings,
xxi. 11.

וְאֵת גִּלּוּלֵהֶם And their *idols*.
Deut. xxix. 17.

גִּלּוּל Galal; *Cha.* 1st. to
roll; fold; turn round, &c.

Particip. Passive.

גִּלְלִין עַל צִיץ Folded, (or in-
closed) in a plate. Targ. Jerus.
Solom. Song, v. 14.

Pieng. with the first radical
doubled.

וַיִּגְלַל יֵת אֲבִנִּי And he rolled
away the stone. Targ. Jona.
xxix. 10.

Particip.

יִגְלַל עָלַי מַחֲתִיָּה כָּל יוֹמָא
He rolleth his plague over me
all the day. Targ. Jerus.
Lament. iii. 3. Hith.

אֲרִי אֶתְגִּלְלֵנִי רַחֲמֹהֵי עַל
אַחֵהֶי For his compassion did
roll itself towards his brother.
Targ. Jona. Gen. xliii. 30.
Targ. Jona. Jer. iii. 20. and
Targ. Jona. Hosea, xi. 8.

Particip. with the first ra-
dical doubled.

תַּחֲתֵּי רִגְזָא מִתְגִּלְלִין In a
rage they rolled themselves
(over me). Targ. Jerus. Job,
xxx. 14.

In *Talm.* Heb. it denotes
to roast; used generally to de-
note

note the roasting of an egg, alluding to its being frequently turned.

אין נותנין ביצה בצד המיחם בשביל שתתגלגל (Must) not put (on the Sabbath) an egg at the side of the kettle (when heated) that it may *roast*. Shab. in Mishna, chap. ii. fol. xxxviii. 2. And according to the Gloss. שתצלה קצת, that it may be roasted a small matter, or part.

An egg *roasted in part*. Oeketseen, chap. ii. fol. clx.

It also denotes, rolled.

A חבית של זתים מוגלגל A vessel of *rolled* olives; i. e. according to the Gloss. olives that have been *soaked*, and prepared for eating, are called מוגלגל. Eadayoeth, chap. iv. fol. 4. and chap. ii. in Avoe-dang Zara, fol. 39.

אוכלין עראי מן העיסה עד שתתגלגל בחטין ותטמטם בשערים May eat by accident or casually, (not a regular meal) of the dough, until it is turned in wheat, and closed up in barley. Challah, chap. iii. fol. 76.

And the author of the Aruch observes, that a dough that is thoroughly kneaded, or worked, is called מנוגלת. And in nearly the same sense does Jarchi explain it.

And Maimonides explains it, עד שתתערב until it is mixed.

ונוכר שיש לו עיסה מנוגלת בתוך ביתו ומתירא שמא תחמיץ And remembers that he has a kneaded dough in his house, and is afraid that it will ferment. Pefacheem, fol. vii. 1. See also Niddah, fol. vi. 2. Minachoeth, fol. lxvii. 1. Challah, chap. iii. fol. 76. and Peah, chap. v. fol. 6.

נל Gal; Cha. 1st. a heap; also a wave.

Plur.

אֲרִי שִׁיתָא קֳרִי פְּצִחוֹ לְגַלְיוֹ For thou hast disposed, or made the city into heaps. Targ. Jona. Ifai. xxvi. 2.

בְּמֵא דְאִמְרֵי נְבִרְיָא בְּגַלְיָא As the mighty were snatched away by the waves of the sea. Targ. Jona. Zech. x. 11.

תָּחֹם שִׁיתָא לְגַלְיָא יָמָא Thou hast set bounds to the waves

waves of the sea. Targ. Jerus. Psalm. civ. 9.

Affix.

וְהָמָן גִּלְדֵּי And his waves roared. Targ. Jona. Isai. li. 15.

וְגִלְדֵּי עָלַי עָבְרוּ And thy waves have gone over me. Targ. Jerus. Psalm. xlviii. 8.

It denotes the same in *Talm.* Heb.

נִמְצָא טָמֹן בְּגֵל Found hid in the heap. Soetah, chap. the last, fol. 1411. Bava Metfia, Perek Illu metseeoeth, fol. xxxv. and in *Gem.* chap. xv. in Oehaloeth, fol. lxi.

וְכָל גֵּל וְגֵל שָׁבָא עָלַי וְעָנֵנִתִּי לוֹ And to every wave that came over me I bowed my head. Yevamoeth, chap. the last in *Gem.* fol. cxxi. and Mikvaioeth, chap. v. fol. cxxx. 2d. To Roll.

וְהָיָה מִתְבָּנָא אֲבָן בְּגֵל And which is built with rolled stones; i. e. stones that were so large, as to be obliged to be moved by successive application; it not being possible to convey them in any other manner, on account of their

great weight, Aben Ezra, on Ezra, v. 8.

But Jarchi is of opinion, that it denotes *marble* stones. Jarchi. Ibid.

In *Talm.* Heb. it denotes a great stone.

אַתָּא גִּלְלָא וּפְסָקִיהּ לְמוֹחִיהּ There came a great stone and divided his brain. Chulleen, Perek Illu Teraphoeth, in *Gem.* fol. lxiii.

Gloss, a marble stone. It also denotes simply a stone. San. fol. cix 2.

כָּלִי גִלְלִים marble vessels. Keleem. chap ix. fol. xvii. and in Hameavee. chap. v. fol. 30. See also Maimonides, סֵפֶר הַדֵּי, in Parah, chap. vi. 3d. In *Cha. dung.*

וְהָיָה עַל גִּלְי מִפֶּקֶת אֲנָשָׁא וְתַחֲרֻפָּה לְעִיגִידוֹן And it with the dung that cometh out of man shalt thou bake in their sight Targ. Jona. Ezek. iv. 12.

גִּלְי תִּרְיָא חֲלָף גִּלְי אֲנָשָׁא The dung of oxen instead of man's dung. Targ. Jona. Ibid. xv.

כָּמָא דְּמִנְדְּרִין בְּגִלְלִין As a man

man removeth away *dung*.

Targ. Jona. i King. xiv. 10.

It denotes the same in *Talm.*

Heb.

לְהַגְלִיל הַדוּפָּד He that turneth the *dung*. Bava Kamma, chap. iii. in Mishna, fol.

xx.

It also denotes rolling, &c.

שְׁלֹשׁ גִּלְגִּילִים מִלְּחָא Three *rollings* of salt. Chullen, cxii.

i; i. e. hard salt.

4th. In *Cha.* a garment, or vestment.

Affix.

וַיַּעֲבִדוּן לְהוֹן צִיצִין עַל צִנְפֹתָן And that they make unto them fringes on the borders of *their garments*. Targ. Jerus. Numb. xv. 38.

See also Jona. Ibid. and the Targums of Jerus. and Jona. Deut. xxii. 12, &c.

In *Talm.* and *Rab.* Heb. it denotes a *long cloak*, &c. Bava Bathra, fol. ci. and Beresheth Rabba, sect. 35.

5th. In *Cha.* a bowl.

חַד מִיְמֵין גִּילְתָּא One upon the right (side) of the *bowl*. Targ. Jona. Zech. iv. 3.

Affix.

וְגִילְתָּא עַל רִישָׁא And her

bowl on her top. Targ. Jona.

Ibid. ii.

And in *Talm.* Heb. גִּילְתָּא

Goelah, denotes a spring. Eruveen, chap. x. and Middoeth, chap. v.

גִּילְתָּא Geleela; *Cha.* the name of a country; also border.

בְּאַרְעָא גִילְתָּא In the land of *Galilee*. Targ. Jona. i. King. ix. 11.

נִפְקִין בְּגִילְתָּא מִמִּדְנָחָא Issue out towards, or from, the east country. Targ. Jona. Ezek. xlvii. 8.

It denotes the same in *Talm.* Heb.

גִּילְתָּא דְעֵלְיוֹן Upper *Galilee*. Sheveengeeth, chap. ix.

It also in *Cha.* denotes *idols*, so called by way of contempt, from גִּלְגִּיל dung, filth, &c.

Plur.

לֵית פְּלִיחֵי גִילְתָּא There is not (any) worshippers of *idols*. Targ. Onk. Numb. xxi. 28.

גִּילְתָּא In *Cha.* denotes a cover; generally applied to the

the covering of the sepulchre;
a tomb stone.

עד לא יסתתם גולל לא עלוהי
Before that *the cover* is closed
over him. Targ. Shenec.
Job, xiv. 22.

It denotes the same in *Talm.*
Heb.

עד שיסתום הגולל Untill *the*
cover is closed. Kethub. fol.
iv. Gloss.

כסוי הקבר The cover of
the grave. See also Eruveen,
fol. 15. Nazeer, chap. vii.
fol. 54. Succah, in *Gem.* fol.
24. and Chulleen, in *Gem.*
fol. 126, &c.

אבילות מאימתי מתחיל
From what
time does the mourning com-
mence? From the closing of
the cover. San. fol. xlvii. 2.
And Maimonides explains it
thus:

גולל הוא הכפוי אשר יכסו בו
Goeleal is *the cover*
with which they cover the
dead. Maimon, Comment.
Oehaloeth, chap. ii. sect. 4.

And R. Obadiah Bartenu-
ra observes:

הגולל אבן גדולה שסותמים בה

פי הקבר מלמעלה מלשון וגללו
Goeleal is a large
stone with which they close
the mouth of the grave from
above: (and) is of the same
signification, (i. e. derived,)
as, and they rolled the stone.
Gen. xxix. 3. Bartenura,
Comment. Ibid.

And בגלל in *Cha.* denotes,
for; because; the sake of,
&c. the same as in the Heb.

גללניתה *Gelalneetha*; *Talm.*
the name of a place.

מלחא גללניתה Salt of *Ga-*
lalneetha, or Galilee. Kedu-
sheen, fol. lxii. 1.

And the author of the
Aruch explains it thus, חזק
Hard as a stone.

גלגל *Galgol*; *Cha.* a wheel;
a circular body that turns
round on its axis; also any
round, circular, spherical,
body; also rotation, revolu-
tion, &c. as in the Heb.

ובגלגל קדם עלעלא *And*
as a rolling thing before the
whirlwind. Targ. Jona. Ifai.
xvii. 13.

קל אכליותך בגלגלא The
voice of thy thunder was in
the

the heavenly orb. Targ. Jerus. Psalm. lxxvii. 19. See also Targ. Jona. Ifai. xxviii. 27. Jer. xlvii. 3. and Ezek. i. 16.

And the Hebrew Astronomers call the *planets* גלגלים *Galgaleem*.

It is of the same signification in *Talm.* Heb. viz. a heap; revolution, &c. Pefacheem, fol. xciv. 2. San. fol. cviii. 1. and Nayeer, fol. li. 1.

See also Maimonides, in Moereah Nevucheem, part 2, chap. 2, 3, 5, 7, 11, and 24.

גלגול Gilgal; *Cha.* a rolling; revolution, &c. also the eye ball, or apple of the eye.

נִמְר יְתִי כְּגִלְגֹּל דִּי בְּמַצִּיעוֹת עֵינָא Keep me *as the ball* that is in the midst of the eye.

Targ. Jerus. Psalm, xvii. 8.

כִּר מוֹשִׁיט יְדֵיהָ לְמַקְרֵב בְּגִלְגָּלִי עֵינֵהוּ As if he reached forth his hand to touch *the apple* of his eye. Targ. Jona. Zech. ii. 2.

See also Targ. Jona. Ibid. xiv. 12. and Ifai. xi. 8.

It denotes the same in *Talm.*

Heb.. See Soeph *Gem.* in Tameed, fol. 32, &c.

It also in *Rab.* Heb. denotes a revolution.

גִּלְגּוֹל הַמָּוֶתִים *The revolution* of the dead. Called also

גִּלְגּוֹל מַחְלוֹת *The revolution* of *the caverns*. For it is the opinion of the Rabbins, that, at the resurrection of the dead, none will arise but those that are buried in the land of Israel; but as to those that are buried out of the land of Israel, they will only arise by means of revolution, through the caverns of the earth to the land of Israel.

אמר אבי מחילות נעשות להם בקרקע Abayay saith, caverns (in the earth) will be made for them. Vide, in Zoehar, col. 206.

This, is grounded on the passage in Ifai.

וְבָאוּ בַּמַּעְרוֹת צְרוֹרִים וּבַמַּחְלוֹת עָפָר And they shall go into the holes of the rocks, *and in the caves of the earth.* Ifai. ii. 19.

And it is for this reason that the Patriarchs, Jacob and

and Joseph, were so anxious about their burial in the land of Canaan. See Jarchi, on Gen. xlvii. 29. and Abarbanel, Ibid. 1. 25. also Medrash Tanchuma, &c.

And the Chaldee Paraphrast, on Solom. Song. observes,

וְאֵפִילוּ צְדִיקַיָּא דְּמִיתוּ בְּגִלְחָא
עֲתִידִין לְמִיתֵי אֹרְחָא כַּנְבִּיא מְלָרַע
וְנִפְקִין מִן תַּחְתּוֹת טוֹר מְשֻׁחָא

And also the righteous that have died in captivity, will hereafter come the way of the *caverns* under the earth, and will go forth from under the mount of olives. Targ. Jerus. Solom. Song. viii. 5.

It is also used by the Cabalists, to denote a transmigration of the soul; and which, say they, takes place three times. This they ground on the words of Elihu.

הֵן כָּל אֱלֹהִים יַעֲשֶׂה אֶל פְּעָמִים
לֹא שְׁלֹשׁ עַם-נֶגֶר Lo, all these
(things) worketh God *three*
times with man. Job, xxxiii.
29.

They also observe, that the soul of Adam transmigrated into the body of king

David; and from David it will transmigrate into that of the Messiah.

The noun אָדָם Adam, forming the initials of אָדָם דָּוִד מְשִׁיחַ Adam, David, Messiah. See Elias in Tishbee, page 47.

For an account of the resurrection, as held by the Jews, see in חיה.

גִּלְגּוּל שְׁבוּעָה The rolling of an oath: i. e. the imposing, or demanding an oath. Kedusheen, fol. xxvii. 2. and xxviii. 1. And Maimonides, in סֵפֶר הַיָּד הַלְכוֹת טוֹעַ וְנִטְעַן chap. i.

בֵּית גִּלְגּוּל Beath Gilgul; *Talm.* a narrow, intricate, or winding way. Eruveen, fol. xxii. 2. and Taheroeth, chap. vi. fol. 177.

And גּוֹלְגֶלְתָּא in *Cha.* denotes the skull; the head; a person, &c. as in the Heb.

It denotes the same in *Talm.* Heb. Oehaloeth, chap. ii. fol. 47. San. fol. 65. and Maimo. עֲבוֹם in Hilchoeth.

גִּלְגּוּלִין Galgaleen, or גִּלְגּוּלְיוֹן Galguleyoen, in *Talm.* Heb.

denotes a *girth*, or *girdle*, chap. xi. in Negangeom, fol. 87. and Edayoeth, chap. iii. fol. 6.

And the author of the Aruch explains it *fringes*.

גלגיל Chaldeela; in *Talm.* Heb. denotes the *plant*, called in English, the *rocket*. Gitteen, fol. lxix. 2.

And the Aruch reads גרניל.

And מגלה Megillah, in *Cha.* denotes a *roll*, or *book*; as in the Heb.

It denotes the same in *Talm.* and *Rab.* Heb.

And חמש מגלות The *five rolls*; in *Rab.* Heb. denotes the five books of *Solom.* *Song*, *Ruth*, *Lament.* *Eccles.* and *Esth.* But the last, is in particular styled מגלה a *roll*.

As being obliged to be read in the Synagogues, in the form of a *roll*, or *letter*, spread out.

גלב Galav; a *barber*: one that shaves.

Plur.

תער הנלבים A *razor* of the *barbers*. Ezek. v. 1.

It denotes the same in *Cha.* It also in *Cha.* denotes *scales*.

ושרץ גלביו And a coat of *scales*. Targ. Jona. 1 Sam. xvii. 5.

This answers to the Heb. word קשקשים *Scales*, alluding to the form in which the coat of mail was made; viz. like small shells or crusts lying over each other, like scales of fish.

גולבא Gulva, *Talm.* denotes a specie of wheat, called in Latin speltæ. Pefacheem, fol. xxxv. 1. and Minachoeth fol. clxx.

מגלבה Magleva, *Cha.* a *bridle*.

ומגלבה לחמרא And a *bridle* for the *ass*. Targ. Jerus. Prov. xxvi. 3.

It denotes the same in *Rab.* Heb. as also, as some think, a whip or cudgel. Beresheet Rabba, sect. xl.

גלבטנין Galbatteenoen, in *Rab.* Heb. denotes a specie of rich wool. Medrash Koheleth, chap. v. 9.

גלאבסנין Galavseenoen; *Rab.*

Rab. denotes a jacket, or vest; also a shirt. Beresheth Rabba, sect. 20.

And the Aruch writes it גלאקסינון. And observes, that it denotes *shirts* or *coats*, in which the first-born ministered.

גלבקיא Galbakya; according to what I can gather from the Aruch, I take it to denote the name of the herb, called *eye-bright*.

גלג Galag; *Rab.* denotes to relate, &c. Gloss. to relate and praise. Beresheth Rabba, sect. 36. Vayikra Rabba, sect. 5, and 25. Also Medrash Koheleth, chap. i. 8.

And גלוג Geloeg; denotes, to cluck like a hen; according to the Zoehar.

גלוגיקא Gelugeeka; *Rab.* denotes a sedan. Yalkut, fol. xxxvii. 2.

And some think it denotes a coach.

גולגיקון Goelgeekoen; *Talm.* denotes a glove. *Talm.* Jerus. Betfa, chap. last.

גלוגדקא Gelugedeka; *Cha.* A foot stool.

דְּהָדָה גְּלוּגְדָקָה דְּרִגְלוֹהִי
That was his foot stool. Targ. Jerus. Lament. ii. 1.

הֵיךְ מְלִיךָ דְּאַשְׁמִימוֹס לְגְלוּגְדָקָה
As a king prepared for (his) foot stool. Targ. Jerus. Job, xv. 24.

It is used in the same sense, in the Targum that passes for Jonathan's on the Law, Exod. xxiv. 10.

גלוגדקא Gelugdeka; *Talm.* and *Rab.* a walking stick, or long pole; such as the barge-men use.

זָקֵן אֶחָד הָיָה בְּשִׁכְנוֹתֵינוּ וְהָיָה יוֹצֵא בְּגִלְגֻּדְקָא שְׁלוֹ
There was an old man in our neighbourhood that used to go out with his staff. Betfa, Perek Ean Tfadeen, in *Gem.* fol. 282.

And the author of the Aruch does not explain it; but quotes the word, which I have brought in the preceding example, as synonymous to it.

And some write it גלוגטקא Gelugteka; and which denotes a wooden leg.

לֹא תִכְנֹס בְּגִלְגֻּדְקָא Not go in with a wooden leg. Gloss. רגל

גלד

רגל עשוי מעץ A leg made of wood. Yalkut, Levit. fol. cli. col. 4.

גלד Galad; the skin: and occurs but once in scripture.

Affix.

שָׁק חִפְרֹתִי עָלַי גִּלְדִּי I have sewed sackcloth upon *my skin*. Job, xvi. 15.

גלד Galad; *Cha.* A skin, or hide.

חָפָו גִּלְדֵּי Covered over with skins. Targ. Jona. Ezek. xxvii. 24.

It denotes the same in *Talm.* Heb. Also a shell: the rind, or bark of a tree, &c. Also the scurf of a wound, &c. Also congealed excrements.

וגלד שחין למכה And the scurf that is on the exterior (part) of the wound. Mikvaoeth, chap. ix. fol. 133.

Plur.

וגלדי מכה שעל בשרו And the scurfs of the wound which are on his flesh. Shab. in Gem. fol. 10.

כגלדי הבצלים שמקיפין זה את זה בעינול As the skins of onions which compass one another in a circle.

גלה

גלדין דאנחא The rinds of a nut. Zoehar, on Gen.

It also denotes peeling.

אתרונא דאיגלד A citron that is peeled. Succah, fol. xxxv. 2.

ריאה דאיגלד Lungs that hath been peeled. Chullen, fol. xlvi. 1.

It also denotes freezing.

המים מגלדין The waters became frozen. R. Sol. Jarchi, Psalm. cxlvii. 17.

It denotes the same in *Cha.*

אלהיו עדי וגלד But thick and congealed. Targ. Jona. Zech. xiv. 6.

וגלדא נחית עלי בליליא And the frost descended on me at night. Targ. Onk. Gen. xxxi. 40.

כעין גלד חסין As the colour of the strong frost, or ice. Targ. Onk. Ezek. i. 22.

It is here used metaphorically to denote the chrystal.

גלדאי Gilday; in *Talm.* Heb. denotes, a shoemaker.

בשוקא דגלדאי In the street, or market of the shoemakers, Chulleen, fol. xlvi. 2. and Metfia, fol. xlii. 3.

גלדנא

גלדנא Guldana; in *Talm.* and *Rab.* Heb. denotes a very large fish, Bava Bathra, in *Gem.* fol. lxxiii. 2. Bera choeth, in *Gem.* fol. xlvi. and Kethub. fol. cv.

גלה Galah; 1st. To depart; emigrate; become captive, &c.

Kal. Preter.

גַּלָּה מִיִּשְׂרָאֵל The glory is departed from Israel. 1 Sam. iv. 21.

לָכֵן גַּלָּה עַמִּי Therefore my people are gone into captivity. Ifai. v. 13.

גַּלָּה מְשׁוֹשׁ הָאָרֶץ The mirth of the land is gone. Ibid. xxiv. 11.

עַל כְּבוֹדוֹ כִּי־גַלָּה מִמֶּנּוּ For the glory thereof, because it is separated from it. Hosea, x. 5.

Futur.

לָכֵן עַתָּה יִגְלוּ בְּרֹאשׁ גּוֹלִים Therefore now shall they go captive with the first that go captive. Amos, vi. 7.

יִגְלַיִבּוֹל בֵּיתוֹ The increase of his house shall depart. Job. xx. 28.

Niph:

דִּוְרִי נָסַע וְנִגְלָה מִנִּי Mine age is departed; and is removed from me. Ifai. xxxviii. 12.

Hiph.

כַּנְזִים אֲשֶׁר הִנְגָּלָה ה' מפניהם As the Heathens whom the Lord carried away captive before them. 2 King. xvii. 11.
אֲשֶׁר הִנְגָּלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל Whom Nebuchadnezzar the king of Babylon had carried away captive. Esth. ii. 6.

אֲשֶׁר הִנְגִּילִיתִי מִירוּשָׁלַיִם בָּבֶלָה Whom I have caused to be carried away from Jerusalem to Babylon. Jer. xxix. 4.

Hiph.

אֲשֶׁר הִנְגָּלָה מִירוּשָׁלַיִם Who had been carried away from Jerusalem. Esth. ii. 6.

Fem.

הַגִּלָּת יְהוּדָה כָּלָה הִגְלָת שְׁלוֹמִים Judah is carried away captive, all of it it is wholly carried away captive. Jer. xlii. 19.

The noun.

כְּלֵי גּוֹלָה עָשִׂי לָךְ Furnish thyself (with) vessels of captivity. Ibid. xlii. 19.

וְנִגְלָת הַחֵל הַזֶּה And the captivity of this host. Obad. i.

20.

Or,

Or, of the beginning. See in חיל.

Affix.

וְגָלוּתִי יִשָּׁלַח *And my captives he shall let go.* Ifai. xlv. 13.

וְגַם גָּלָה אֶתְהָ לְמָקוֹמְךָ *And art also removed to thy place.* 2 Sam. xv. 19.

Plur. Affix.

וַיִּגְלוּם אֶל מַנַּחֶתַּי *And they removed them to Manahath.* 1 Chron. viii. 6.

In these two examples, the word denotes a voluntary removal; not a captivity.

2d. To reveal; appear; make public, &c.

תֵּגַל הַחֵצִיר *The hay appear-eth.* Prov. xxvii. 25.

This is an intransitive verb.

The following are transitive.

וַיִּגְלֶה יְהוָה אֶת אָזְנוֹ שְׁמוּאֵל *And the Lord had revealed unto Samuel in his ear.* 1 Sam. ix. 15.

כִּי אִם גָּלָה סוֹדוֹ אֶל עֲבָדָיו *But that he revealeth his secret unto his servants the prophets.* Amos, iii. 7.

הוֹלִיךְ רַבִּי *He that*

goeth about (as) a tale bearer, removeth secrets. Prov. xx. 19.

גָּלוּי לְכָל הָעַמִּים (Was) published unto all people. Esth. iii. 14.

וְאֵת הַגָּלוּי *And that (which was) open, (or public.)* Jer. xxxii. 11.

Niph.

וַיִּגְלֶה כְּבוֹד ה' *And the glory of the Lord shall be revealed.* Ifai. xl. 5.

וַיִּגְלֶה יְסוֹדוֹ *And the foundation thereof shall be discovered.* Ezek. xiii. 14.

בְּהַגְלוֹת נִגְלוֹת אֶחָד הָרָקִים *As one of the vain fellows shamefully uncovereth (himself.)* 2 Sam. vi. 20.

Pieng.

עָרֹת אָבִיו גָּלָה *He bath uncovered his father's nakedness.* Levit. xx. 11.

מִי גָלָה פָּנָיו לְבוֹשׁוֹ *Who bath discovered the face of his garment.* Job, xli. 4.

גַּל עֵינִי *Open thou mine eyes.* Psalm. cxix. 18.

וַיִּגַּל ה' אֶת עֵינֵי בָלָעַם *Then the Lord opened the eyes of Balaam.* Numb. xxii. 31.

וַיִּגַּל

וַיִּגַל אֶת מָסַךְ יְהוּדָה *And he discovered the covering of Ju-*
dah. Ifai. xxii. 31.

Affix.

וַיִּגַּלְתִּי אֶת מְסַתְּרָיו *I have un-*
covered his secret places. Jer.
xlix. 10.

וְהִיא גִלְתָּהּ אֶת מְקוֹר דָּמֶיהָ *And she hath discovered the*
fountain of her blood. Levit.
xx. 18.

כִּי מֵאַתִּי גִלְתִּי *For thou hast*
uncovered thyself from me.

Or, it may signify, *thou hast*
removed thyself from me. Ifai.
lvii. 8.

Futur.

וְגִלְתִּי לָהֶם עֵתֶרֶת שָׁלוֹם *And*
I will reveal unto them the
abundance of peace. Ibid.
xxxiii. 6.

וְעַתָּה אֲגַלֶּה אֶת נִבְלָתָהּ *And*
now I will discover her lewd-
ness. Hosea, ii. 10.

וְיִסְדֶּיהָ אֲגַלֶּה *And I will*
discover the foundation there-
of. Micah, i. 6.

Hith.

וַיִּתְּגַל בְּתוֹךְ אֹהֱלָהּ *And he*
was uncovered within his tent.
Gen. x. 21.

כִּי אִם-בְּהִתְגַּלּוֹת לְבֹו *But*

that his heart *may discover it-*
self. Prov. xviii. 2.

It denotes the same in *Talm.*
and *Rab.* Heb. Also manifest,
&c.

3d. A roll, or letter.

קַח לְךָ גִּלְיוֹן נָדוּל *Take unto*
thee a large roll. Ifai. viii.
1.

4th. A looking glass; and
is so called, as it discovers, or
represents the figure of the
person, by reflection.

הַגְּלִיטִים וְהַסְדִּינִים *The glasses,*
and the fine linen. Ibid. iii.
23.

And some are of opinion,
that it denotes some kind of
apparel made of linen, (as a
handkerchief, &c.) and was
so called, on account of its
fineness, through which the
skin was discovered.

In *Cha.* it denotes, 1st. to
depart; remove; be carried
away, &c. as in the Heb.

And in *Rab.* Heb. מגלה
Megallah, denotes the giving
an improper interpretation;
i. e. impudent; shameful,
&c.

מגלה פנים בתורה *Revealeth*
faces

faces *contrary* to the Law; i. e. explains the Law, in a wanton manner, against the true sense thereof.

And גלוי פנים Gilluy Pa-neem, in *Talm.* and *Rab.* Heb. also denotes impudence, &c. Soeta, fol. xlii. 2.

גלוי Gilloche; *Talm.* denotes a glittering, or sparkling.

גלוי דלילא *The glittering* of the night. Targ. fol. iii. 2.

Gloss. in עין משפט Explains it זריחת דלילה *The shining* of the night.

And the Aruch explains it by נונה Splendor. Pefacheem, fol. xiii. 1.

גליא Galya; in *Talm.* and *Rab.* Heb. denotes France. Yevamoeth, fol. lxiii. 1. and in Yelamdenu.

גלי Gallee, or גלא Galla; in *Talm.* and *Rab.* Heb. denotes a gate, door, or passage. Bava Kama, fol. cxii. 2. Bava Metzia, fol. cviii. 1. and Bathra, fol. viii. 1.

גליו Gillayoen; in *Talm.* and *Rab.* denotes the margin; the blank borders of paper in

a book which furrounds the leaf.

הגליון שבספר *The margin* which is in the book. In Yedayeem, chap. iii. fol. 96.

And the plur. is גליונים Gilyoeneem; Shab. in Gem. fol. cxvi.

And מוגלא Mugla; in *Talm.* Heb. denotes a blister; also corrupt blood, or matter coming from sores. Chulleen, fol. xlviii. 1.

גלח Galach; to shave.

Pieng.

וְגִלַּח אֶת-כָּל-שְׁעָרוֹ *Then he shall shave off* all his hair. Levit. xiv. 8.

וְגִלַּח רֹאשׁוֹ בְּיוֹם מְהֻרָתוֹ *Then he shall shave* his head in the day of his cleansing. Numb. vi. 9.

Puang. Preter.

כַּאֲשֶׁר יִגְלַח *When, or after, he was shaven.* Judg. xvi. 22. Particip. Affix.

אִם יִגְלַחְתִּי *If I be shaven.* Ibid. xvii.

מִגְלַחֵי זָקָן *Having their beards shaven.* Jer. xli. 5.

This, according to the Hebrew, is in Const.

Hith.

Hith.

וְהִתְגַּלַּח *And he shall shave.*

Levit. xiii. 33.

Infinit.

אַחַר הִתְגַּלַּחוּ אֶת גִּזְרוֹ *After**he bath shaven the hair of his seperation, (or, is shaven.)*

Numb. vi. 19.

גלח

Galach; in *Cha.* To shave: the same as in the Hebrew.It denotes the same in *Talm.*

Heb. Nazeer, fol. xl. 1.

And תגלחת Tiglachath;

denotes a razor.

And Elias observes, that the Christian priests are called in the plur. גלחים Galacheem, and in the sing. גלח Galach, from גלח, to shave; as they shave the corners of their beard, in opposition to the Jewish priests. Elias, in Tishbee, page 49.

And some of the Christian priests are called כומרים: for which, see in כמר.

גלט

Galat; גלטקא Galteka; and which in *Rab. Heb.* denotes *the street*; a market, &c.

Vol. II.

Gloss. בשוק In the street.

Yalkut, xciv. 4.

גלטורין Galtureen, in *Talm.*

Heb. denotes *amulets*. Shab. in *Gem.* fol. ciii. 2.

And גלייוס Galeenus; is used in *Rab. Heb.* to denote that famous physician *Galen*. R. Levi Ben Gerfhoem. Prov. xix. 28.

גליוור Galyoer; Whence

גליוורין Galyoereen. And which, in *Talm.* and *Rab.*

Heb. denotes foot soldiers; skirmishers: also the servants, or followers of an army. Berachioeth, Soeph. *Gem.* fol. xxxv. 2. and in Soeph. *Gem.* Perek Hanazeer, fol. lxvi. and in Beresheeth Rabba, sect. lxiii.

And according to the Gloss. it denotes a weak and mean person.

And in the second Targ. on Esth. vi. 12. it denotes a groom, or jockey.

And in Bamidbar Rabba, sect. ix. fol. 23. cal. 4. According to the Gloss. it denotes a *plebian*.

גלם

גלך Galach ; Scales. See in **גלב**.

גלם Galam ; 1st. To wrap, or fold together : also cloaks, or mantles.

וַיִּקַּח אֶלְיָהוּ אֶת אֲדָרְתוֹ וַיְגַלֵּם And Elijah took his mantle, and wrapt it together. 2 King. ii. 8.

בְּגָלוּמֵי תְּכֵלֶת In blue cloaks. Ezek. xxvii. 24.

2d. An embryo. And is used figuratively to denote the state of any thing not finished, or come to maturity.

נִלְמִי רָאוּ עֵינַיִךְ Thine eyes did see my substance yet being imperfect, Psalm. cxxxix 16.

גלם Galam ; Cha. 1st. A robe ; mantle ; or loose garment.

כְּגִלְמֵי דְשֹׁעַר As an hairy mantle. Targ. Onk. in Gen. xxv. 25.

2d. A little hill.

וַיִּרְצָא גִלְמָתָא And the little hills shall rejoice. Targ. Jerus. Psalm. lxxv. 13.

גִּלְמָתָא הַיָּד בְּנוֹי דְעֶא And the little hills as the young of sheep. Targ. Jerus. Ibid. cxiv. 4 and 6. and cxlviii. 9.

גלם

It is used in the same sense in the Targ. of Jona. on the Law.

And in *Talm.* and *Rab.* Heb. **גולם** Goelam, denotes the state of any thing in a rude, or unfinished state. San. fol. xxii. 2. Chull. fol. xv. 1. and Shab. fol. lii. 2. Also Kimchi, on Psalm. cxxxix. 16.

It is used figuratively to denote a rude, or ignorant person.

שבעה דברים בגולם ושבעה בחכם Seven things are to be found with a rude person, and seven with a wise man. Pirkee Avoeth, chap. v.

And Jarchi observes, that it denotes a person void of sense ; a fool : and so, an unfinished piece, in comparison of the rest of mankind.

גולמין Goelemeen, Cha. a specie of offensive weapon. Targ. Jerus. Esth. ix. 5.

גולמו הרג Goelmoe harag, in *Talm.* Heb. according to the Gloss. of Jarchi denotes a peice of a wall ; for so he observes, it is called in Persic.

And

And the Author of the Aruch reads גולמהרנ in one word ; but according to the Gloss. in *Gem.* it is גלמי הרנ San. in *Gem.* fol. lxxv. 1.

גולמיש Gulemeesh, *Cha.* a specie of cedar. Targ. Jerus. Solm. Song. i. 17. and Targ. Jona. Numb. xix. 6.

And the Plur. is גלמישין. Targ. Jerus. Solm. Song. v. 15.

גלן Galan, from whence, גליני Galeenee, *Talm.* and denotes a calm sea. *Talm.* Jerus. chap. last.

גלם Galas ; Whence גלוסטרא Gelustera, *Talm.* and denotes the thick round part of the pin, or bolt of a door. Eruveen, fol. ci. 2.

And some read קלוסטרא, with ק *Koph* instead of ג *Gimel*.

גלוסקא Geluska ; or גלוסקין Geluskeen ; *Talm.* and *Rab.* denotes a cake ; a loaf of bread, &c.

And the plur. is גלוסקאות Geluskaoeth.

The word is frequently used by the Talmudists and Rabbinical writers. Bera-

choeth, fol. lx. Shab. in *Gem.* fol. cxi. &c. &c. Also in Beresheeth Rabba, chap. lxxxix.

גלוסקמא Geluskema ; In *Cha.* denotes a coffin.

וְשִׁמּוּהוּ בַּגְלוֹסְקָמָא And they put him in a coffin. Targ. Jerus. Gen. l. 26.

And in Targ. Jona. Ibid.

And in *Talm.* and *Rab. Heb.* it denotes a chest, or coffer, &c. Bava Metzia, fol. xxi. Gitteen, chap. iii. in Mishna, fol. xxvii. and Megillah, in *Gem.* fol. xxvi. &c. &c. Also in Vayikra Rabba, sect. 30.

גלע Gallang ; To meddle, or interfere, &c.

Hith. וְלִפְנֵי הַתְּגַלְעַ הָרִיב נָטוּשׁ Therefore leave contention before it be meddled with. Job, xvii. 14.

בְּכָל תְּוִשָּׁיָה יִתְגַּלַּע Intermeddleth with all wisdom. Ibid. xviii. 1.

וְכָל אִוִּיל יִתְגַּלַּע And every fool will be meddling. Ibid. xx. 3

גלע Galang ; In *Talm. Heb.* denotes to moisten.

גלף

אם יש בה מכה והיא יכולה להגלעולווציא דם If there is a wound in it, and it hath power to *moisten*, and draw out blood. Niddah, lviii. 2.

Gloss. והיא ראויה להתלחלח And it is fit to moisten.

And the Author of the Aruch explains it, להתגלות to discover; or open, &c.

גלעיני Galeengneen; In Talm. Heb. denotes the *kernel* of a nut, &c.

קליפי אגוזים והגלעיני The shells, or husks of nuts, and the kernels. Sheveengeeth, chap. ix. fol. 42. Terumoeth, chap. last, fol. 59. Shab. in Mishna, Perek Kelal Gadoel, lxxvii. and chap. ii. in Oeketfeen, fol. 160.

And some editions read גרעיני Gareengneen, with *resh* instead of *yod*.

גלף Gelaph; Cha. To grave; engrave, &c.

Preter.

וגלף על לחיָא And he graved upon the plates. Targ. Jona. i King. vii. 36.

Particip. Puang.

גלִּפוּ פֶּתַח מִפְּרֶשׁ Graven

גלף

(in) explained writing. Targ. Onk. Exod. xxxix. 6.

Futur.

וְתִגְלֹף עֲלֵיהֶן שְׁמֹת בְּנֵי יִשְׂרָאֵל And thou shalt engrave on them the names of the children of Israel. Targ. Onk. Ibid. xxviii. 9.

כְּגִלּוֹף דְּעֻקָּא As the engraving of a signet. Targ. Jona. Haggai, ii. 24.

And גולפא Gulpha; in Talm. Heb. denotes a tankard; pitcher, or earthen vessel. Chagiga, fol. xxv. Nedarreem, in Gem. fol. xlix. 2. Megillah, fol. xxvi. 1. &c.

It also in Talm. Heb. denotes a cudgel, or staff.

שְׁקִיל גּוֹלְפָא וּמַחֲיִירָא רִישִׁיָּהּ He took a staff and struck (or wounded) his head. Soeta, in Gem. fol. xliii. 1.

Gloss. מקל; A stick, or staff.

גולופקרא Geluphkera; In Talm. Heb. denotes a covering for the bed.

או נוטל הגלופקריָן ומניח את הסדיניָן Or he takes the coverings, and leaves the linens; i. e. the sheets. Shab. in Gem.

Gem. fol. li. 1. and *Gitteen*, in *Gem.* fol. xxxv.

And the *Aruch* observes, that it denotes a thick garment, made of wool.

גַּלָּק Galak; Whence **גַּלְקֵטָא** Gelakteeka, *Rab.* denotes a chair, or sedan.

וַאֲפִילוֹ בְּגַלְקֵטָא לֹא הָיָה יָכוֹל And even in a chair he was not able to carry (or bear) them. *Medrash Koeheleth*, ix. 11.

גֶּלֶשׁ Gelash; *Cha.* Forehead bald.

הוּא גֶלֶשׁ הוּא He is forehead bald. *Targ.* *Onk.* *Levit.* xliii. 41.

אוֹ בְּגִלְשׁוֹתָיָהּ Or in his bald forehead. *Targ.* *Onk.* *Ibid.* 42.

גִּבְשׁ גִּלְשׁוֹתָא See in **גִּבְשׁ**.

And **מִי גִלְשִׁין** in *Talm.* *Heb.* denotes water that is very hot. *Pesacheem.* in *Gem.* fol. xxxvii. 2.

גַּם Gam; an indeclinable adverb, also; moreover, &c.

וַתֵּתֵן גַּם לְאִשָּׁהּ And she gave also to her husband. *Gen.* iii. 6.

וַיַּעַשׂ גַּם הוּא מְטַעְמִים And

he also made savory meat. *Ibid.* xxvii. 31.

It denotes the same in *Talm.* and *Rab.* *Heb.*

It also in *Rab.* *Hebrew* denotes the Greek letter *Gamma*.

מוֹשִׁחִין הִכְהֹן גָּדוֹל כַּמִּין גַּם יוֹנִית They anoint the high priest, in form of the Greek letter *Gamma*. The figure of which is like a Daleth inverted thus Γ. *Elias* in *Tishbee*, fol. 47.

גִּמָּא Gema; 1st. To drink.

Hiph.

הִנְמִיֵּאִנִי נָא מֵעֵשׂ מֵיִם מִכִּדְּרִךְ Let me (I pray thee) drink a little water of thy pitcher. *Gen.* xxiv. 17.

It is used figuratively, to denote an absorbing, &c.

Pieng.

בָּרַעַשׁ וְרָגַז וְנָמָא אֶרֶץ With fierceness and rage he swalloweth the ground. *Job*, xxxix. 24.

2d. A bulrush.

וַתִּקַּח לוֹ תֵּבַת גִּמָּא And she took for him an ark of bulrushes. *Exod.* ii. 3.

ובכלי

וּבְכֵלֵי גִמָּא עַל פְּנֵי מַיִם And
in vefſels of *bulruſhes* upon the
water. Ifai. xviii. 2.

הֲיִנָּאָה גִמָּא בְּלֹא בִצָּה Can
the ruſh grow up without
mire? Job, viii. 11.

It denotes the ſame in *Cha.*
as alſo in *Talm.* Hebrew, in
which it is written גִּמֵּי *Geme.*
Kalayeem, fol. 6. Shab. fol.
lxxviii. 1.

And גִּמְיָאָה *Gemeah*, in
Talm. Heb. denotes to drink.
Shab. fol. lxxvii. 1.

מִגְמָה *Megamah*; in *Rab.*
Heb. denotes deſire, &c.

וְתִהְיֶה מִגְמַתְּ אֵלַי And
their deſire be towards thee.
Kimchi, Pfalm, xxvii. 8.

גֹּמֶד *Goemed*; a certain
meaſure called a *cubit*.

גֹּמֶד אַרְבֵּה *A cubit* was its
length. Judg. iii. 16.

It is uſed figuratively to
denote men of ſhort ſtature.

וְגִמְדֵּי תוֹרֵת *And*
Gammadeem were in thy
towers; i. e. men of ſhort
ſtature; and therefore, as A-
barbanal obſerves, they were
beſtowed in the towers: not
being of ſufficient ſtrength

to fight on the wall. Ezek.
xxvii. 11.

It denotes the ſame in *Talm.*
Heb.

שְׁנֵי גִמְדִים וּמְחָצָה Two *cu-*
bits and a half. Bava Bathra,
in *Gem.* fol. xcix. and Ear-
cheen, in *Gem.* fol. xi. 1.

גִּמְדָּה *Gamad*; *Cha.* to ſhut
up, applied to a perſon that is
left-handed; ſo that his right
hand is, as it were, ſhut up,
being precluded the uſe of it.

גִּבְרָא גִמְדָּה בְּיָמִינוֹ
A man that was ſhut up in
his right hand. Targ. Jona.
Judg. iii. 15.

And in *Talm.* Heb. it de-
notes *contracted*.

אֶף אֶרֶץ יִשְׂרָאֵל בּוֹמֵן שְׂיוֹשְׁבֶיהָ
עָלֶיהָ רוּחָא אֵין יוֹשְׁבֶיהָ עָלֶיהָ
גִּמְדָּא Alſo the land of Iſrael
at the time that her inhabi-
tants are not on it, it is wide;
(when) her inhabitants are not
on it, it is contracted, or nar-
row. Perek Hanazeekeen,
in Gitteen, fol. lvii. 1.

This is a moſt beautiful
metaphor; and really height-
ens the contraſt of the preſent
barrenneſs of the holy land,
with

with its former plenty ; at the same time that it points out the real cause of it ; viz. its not having its true inhabitants, who were under the immediate providence of God ; their government being a perfect Theocracy.

It also denotes *short*.

אמה נמורה *A short cubit.*

Talm. Jerus. Yoema, chap. iv.

גומדין Goemadeen ; in *Talm.*

Heb. denotes a veil.

הגומדין של ערביין *The veils of the Arabians.* Keleem, chap. xxvii. fol. 42.

Gloss. *Veils* with which the Arabians cover their faces when in the deserts, to defend them from the cold.

גמה Gamah ; whence מנמת. And which some think, denotes *toward*.

מנמת פניהם קרימה *Their faces (looked) towards the east.* Habbak. i. 9.

This is the opinion of Abarbanal. Though others think it denotes to *sup*, or drink, as in גמא, and explain it, “their faces shall *sup up* as the east

wind.” See Jarchi, Aben Ezra, and Kimchi, on Habbak.

But, according to this sense, they are obliged to supply the דרמיון כ" Caph Hadimyoen ; i. e. Caph similitude : as if it was written כקרימה as the east. For which reason, I am clearly of Abarbanal's opinion ; and although it may be objected against this sense, (as Kimchi really does) that the Chaldeans, when they came against Judea, could not look towards the east, but towards the west ; Babylon lying east of Judea. I answer, that, as it was the intention of the Prophet to represent to them in the most lively colours, the fearful-vengeance by the Chaldeans ; he informed them that they were to expect no mercy from them, their sole aim being to destroy, lay waste, and gather captives ; *because*, their faces looked *towards* the east ; i. e. they were intent on immediately returning home to the east with their spoil. This is what appears to me

to be the real sense of the passage.

And גמזו Gam Zoe, denotes the name of a person.

גמזו Nahum, a man of Gamzoe. Taangneeth, fol. xxi. 1. and San. fol. cviii. 2. He was so called, because, whenever any accident befel him, he would say גמזו לשובה. This is also for the best; i. e. he never repined at providence, being fully persuaded that God knew what was best for his creatures.

And the Aruch reads גמז Gimzoe, in one word; but that was the name of a city, mentioned in 2 Chron. xxviii. 18.

גמזו ואת גמזו ואת גמזו Gimso also, and the villages thereof.

גמזו Gamzuz; in Rab. Heb. denotes a fruit somewhat like a fig.

גמזו אחד He eat one fruit like a fig. Medrash Eacha, i. 5.

And in the Jerus. Talm. in Maangseer Shenee, it is used

in the same sense, and is written גמזוניי Gamzuzenaya.

And in Shevungoeth, chap. iii. it is written corruptly.

גמרייה Gamrayah.

And the Aruch writes גמזין Gamzeen, and observes, that in Arabic, they are called גומיז Goomeez; a sycamore. And which hath a likeness between a mulberry and a fig tree.

גמזיות Gamziyyoeth; in Talm. Hebrew denotes the branches, or shoots of a tree. Pefacheem, fol. lv. 1. and Menachoeth, fol. lxxi. 1.

גמט Gamat; whence גמטריא Gemmatriyya; a specie of Cabbala, used by the Rabbanical writer, to prove different words to have the same sense, by the agreement of number in their letters.

For instance, Kimchi observes on the word צמח a branch.

כי המשיח מנחם שמו ומנחם בגמטריא צמח That the name of the Messiah is Menacheem; (i. e. the comforter.) And

Mena-

Menacheem is in number equal to צמח. Kimchi, Zech. iii. 8.

Explanation : צמח is in number צ Tfadi 90, מ Mem 40, ח Cheth 8. Total 138. And מנחם is the same ; viz. מ Mem 40, נ Nun 50, ח Cheth 8, מ Mem 40. Total 138.

See also Aben Ezra, on Zech.

Note, this is founded on the passage in Lament. i. 16.

כִּי רַחֵם מְנַחֵם מְשִׁיב נַפְשִׁי Because *the comforter* that should relieve my soul is far from me.

It also denotes *Geometry*.

הלכות תקופות וגמטריאות The laws (or rules) of the solstices, and equinoxes ; *and Geometry*. Pirkea Avoeth, chap. iii. sect. last.

גמל Gamal. 1st. To reward ; bestow ; deal with, &c. Used both in a good and bad sense.

Preter.

אֶשִׁירָה לַיהוָה כִּי גָמַל עָלַי I Will sing unto the Lord, because

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he hath dealt bountifully with me. Psalm, xiii. 6.

וְלֹא כַעֲוִיּוֹתֵינוּ גָמַל עָלֵינוּ Nor *hath he rewarded us according to our iniquities*. Ibid. ciii. 10.

Affix.

וְהָשִׁיב יְשִׁיב לָנוּ אֶת כָּל הָרָעָה אֲשֶׁר נַמְלֵנוּ אוֹתוֹ And he will certainly requite us all the evil which *we dealt* unto him. Gen. i. 15.

אֲשֶׁר נָתַן לָנוּ אֲשֶׁר נִמְלָם בְּרַחֲמָיו Which *he hath bestowed on them*, according to his mercies. Isai. lxiii. 7.

אֲשֶׁר יִשְׁלַם לְךָ אֶת גְּמוּלָהּ אֲשֶׁר נָתַתָּ לָנוּ Happy (shall he be) that will pay thee *thy reward, which thou hast dealt to us*. Psalm. cxxxvii. 8.

יְגַמְלֵנִי ה' בְּצִדְקָתִי The Lord *rewarded me* according to my righteousness. Ibid. xviii. 21.

The noun.

הֲנִמּוֹל אֶתֶם מְשַׁלְמִים עָלַי Will ye render me a *recompense* ? Joel, iv. 4.

And with ה fem.

וְלָמָּה יִגְמְלֵנִי הַמֶּלֶךְ הַנְּמוּלָהּ And why should the king

P

king recompense it me *with*
such a reward. 2 Sam. xix.
37.

Plur.

כִּי אֵל גַּמְלוֹת ה' שָׁלֵם יִשְׁלֵם
For the Lord God of recom-
penses will surely requite. Jer.
li. 56.

Another form.

מָה אֲשִׁיב לַה' כָּל תְּנוּמוֹלוֹתַי עָלַי
What shall I render unto the
Lord, (for) all his benefits to-
wards me. Psalm. cxvi. 12.

This is of the same import
as תְּנוּמוֹלָיו. But is written
with ה *he* and ' *yod*, after the
form of the Chaldee יְדוּדֵי
עֵלוּדֵי, &c.

2d. To wean.

Kal.

כַּאֲשֶׁר גַּמְלָתוֹ When she had
weaned him. 1 Sam. i. 24.

Particip. Preter.

וְעַל מְאוּרֵת צִפְעוֹנֵי גַמּוּל יְדוּדָה
And the weaned child shall put
his hand on the cockatrice-
den. Ifai. xi. 8.

Conft.

גַּמּוּלֵי מִחֶלֶב (Them that
are) weaned from the milk.
Ibid. xxviii. 9.

Infin.

Tarry
שְׁבִי עַד גַּמְלֶה אוֹתוֹ
until thou have weaned him.
1 Sam. i. 23.

Niph.

וַיִּגְדַּל הַיֶּלֶד וַיִּנָּמַל And the
child grew, and was weaned.
Gen. xxi. 8.

בְּיוֹם הַנָּמַל אֶת יִצְחָק On the
day that Isaac was weaned.
Ibid.

עַד יִנָּמַל הַנֶּעַר Until the
child be weaned. 1 Sam. i. 22.

It is used to denote the
ripening of fruit.

וַיִּנָּמַל שִׁקְדִים And yielded al-
monds. Numb. xvii. 23.

Particip.

וּבֶסֶר נָמַל יִדְיָה נֹצֵחַ And the
sower grape is ripening in the
flower. Ifai. xviii. 5.

3d. A camel.

וַתִּפֹּל מֵעַל הַנָּמַל And she
lighted off the camel. Gen.
xxiv. 64.

אֶת הַנָּמַל And the camel.
Levit. xi. 14.

Plur. Absolute, and Conft.

וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גַמְלִים מִגַּמְלֵי
אֲדֹנָיו And the servant took
ten camels, of the camels of his
master. Gen. xxiv. 10.

Affix.

וְגַם לְגַמְלִיד אֶשְׁאֵב And I
will draw (water) for thy camels
also. Ibid. 19.

וְתִשָּׂא לְכָל גַּמְלִיו And she
drew for all his camels. Ibid.
20.

אֲשֶׁר בְּצוּאֵי גַמְלֵיהֶם That
(were) on their camels necks.
Judg. viii. 21.

It denotes the same in *Cha.*
viz. 1st. To reward; bestow;
deal with, &c.

2d. A camel.

It denotes the same in *Talm.*
and *Rab.* Heb. as in the *Cha.*

And גמלנא Gamlana, in
Talm. Heb. denotes great.

שׁוּמְשִׁמְנָה גַּמְלָנָה A large ant.
Shab. fol. 66. and in Avoedang
Zara, fol. 28.

בלשון יוני קוראים. Gloff.
לגדול מגלח In the Greek
tongue they call that, that is
great, Magloen.

And גמלא Gamla, in *Talm.*
Heb. denotes a bridge.

אגודא הגמלא The plank of
the bridge. Shab. fol. c. 2.
Moengead Katoen, fol. vi. 2.

And גמלים Gammaleem,
in *Talm.* Heb. denotes priests,
or masters. Moengead Ka-
teon, fol. xi. 2.

And גמלא Gimla, in *Talm.*
Heb. denotes a pair; i. e. a
yoke of oxen.

גמלא דתורה A yoke of oxen.
Moengead Katoen, fol. xiii.
1.

גמם Gamam, in *Talm.* and
Rab. Hebrew denotes, to cut
down; tear, &c.

אם רצה גומם עד פחות מטפה
If he will, he may cut it down,
till less than a palm. Kela-
yeem, chap. ii. fol. 23. and
Chulleen, fol. xlv. 1.

ואסורין מלאכול עד שיגמם
And are prohibited from eat-
ing till (it is) cut off. Teru-
moeth, chap. ix. fol. 28.

It is used in Niph.

אילן שנגמם A tree that is
cut down. Sheveengeeth, chap.
i. fol. 8.

חוטין החיצונות שנפגמו ושנגממו
The exterior teeth (or gums)
that are broken, and that are
cut off. Bechoeroeth, chap.
vi. fol. 38.

And according to the Gloff.
דאיגום and איגומי Deeegum,
and Eegumee, denote concoct-
ed and concoction. Chulleen,
fol. 44. and in Gem. Seemanea
Behemah, fol. 20.

הגיע זמנה של ושתי ליגמם
The time of Vafhti was arrived *that* (she should) *be cut off*. Medrash Eft. i. 9.

הכרם בשעה שאינו עושה פרי
מח בעליו עושה לו מגוממין אותו
At the time that the vine does not bear fruit, what does its owner do it? *he cuts it down*. Berefheeth Rabba, feft. 38.

And גומא Guma, in *Talm.* Heb. denotes a pit, or trench. Kelayeem, chap. iii. fol. 27.

And the plur. is גומות Gu-moeth. Niddah, Perek Ba seeman, in *Gem.* fol. 52.

גמם Gimgeam, in *Talm.* and *Rab.* Heb. denotes a person that *stammers*, or *stutters*.

מגמם בלשונו *He stutters* in his speech. Soeph. *Gem.* in Megillah, fol. 31.

And R. Solm. Jarchi, uses it in the same sense.

שאם ישאלך אדם דבר לא תהא צריך לגמם בו אלא אמור לו מיד
That when a person asks thee a question, thou shalt not be necessitated *to stammer* about it, but answer him immediately. Jarchi, Deut. vi. 7.

And אתגמם lthgangam,

is used in the Zoehar, to denote, to dispute; insist upon; &c.

And גמנימא Gamgeema, is also used in the Zoehar, to denote the name of an impure angel.

גממטיות Gemamteeyoeth; a dowry. See in גמס.

גמון Gaman; whence גימון Geemoen, and which in *Talm.* Heb. denotes a small yoke.

ואין העגל יוצא בגימון And the calf must not go out *with the yoke*. Gloss. A kind of a yoke made of rush. Shab. chap. v. feft. 4. fol. 542.

Another Gloss. According to the Aruch, explains it, to denote a piece of wood, which they put into its mouth, to prevent its sucking the milk.

And Jarchi derives it from אגמון Agmoen, a rush; and which seems to coincide with the first definition.

And גימוניות Geemoeniy-yoeth, in *Talm.* Heb. denotes threads.

אונדין את לולביהן בגימוניות של זהב They bound their branches of palm, *with threads*

zbreads of gold. Succah, in Mishna, Perek Lulav Hagoezeal, fol. xxxvs. 2.

Gloss. חומץ של זהב *Threads* of gold; and which is derived from גמי Gemee; a rush.

גמס Gamas; whence גמסית Gemumfiyyoeth. And which, in *Rab. Heb.* de notes *an instrument of dowry*, or portion. Beresheeth Rabba, sect. 26. and Vayikra Rabba, Soeph. Acherea Moeth, sect. 23.

And in Yelamdenu, Soeph Beresheeth, it is גמיסקן Gammeeskoen.

And in Yalkut, fol. lviii. 3. it is written גמיקן Gameekoen.

Gloss. גמקן בלשון יון מדר Gameekoen, in the Greek tongue, denotes *dowry*.

גמע Gamang; *Cha.* To suck up: from the Hebrew word גמא to drink.

ואפרוחיו גמעו אדמת And her young ones also *suck up* blood. Targ. Jerus. Job, xxxix. 30.

It also in *Talm. Heb.* de notes to sup, or swallow.

החושש בשיניו לא יגמע בהן את החומץ He that labours in pain with his teeth, shall not *sup* (or *swallow*) the vinegar with them. Shab. chap. xiv. in Mishna, fol. 111.

And the Aruch reads יגמא with א aleph.

חלב כדרי גמיעה Milk, as much *as to sup*; i. e. as much as may be swallowed at *once*. Shab. chap. viii. fol. 77.

גמץ Gamats; a pit; and occurs but once in scripture.

חפר גומץ בו יפל He that diggeth *a pit*, shall fall into it. Eccle. x. 8.

It denotes the same in *Cha.* As also to dig.

גומץא עמיקתא A deep pit. Targ. Jerus. Prov. xxii. 14.

שוח חפר וגמץיה He made a pit, *and digged it*. Targ. Jerus. Psalm. vii. 16.

גמיקין and גמיקוס. See in גמס.

גמר Gamar; to perfect, or finish: also to cease, or fail.

כי גמר חסיד For the pious man *ceaseth*. Psalm. xii. 2.

גמר גמר לדר דר Doth his word

word (or promise) *fail* for evermore. Ibid. lxxvii. 9.

These are intransitive verbs.

The following are transitive.

Particip.

לֵאל גָּמַר עָלַי Unto God *that perfecteth* all things for me. Ibid. lvii. 3.

Futur.

ה' יִגְמַר בְּעָדַי The Lord *will perfect* (that which) concerneth me. Ibid. cxxxviii. 8.

יִגְמַר נָא רַע רָשָׁעִים Oh let the wickedness of the wicked *come to an end*. Ibid. vii. 10.

According to this sense, this is an intransitive verb; though some are of opinion, that it is a transitive verb, and explain it thus: Oh let the wickedness of the wicked *end them*. See Kimchi, on the Roots, and on Psalms; and Aben Ezra, on Psalms.

גָּמַר Gamar. Cha. 1st. To perform; finish; conclude; cease; consume: also to decide, &c.

Preter.

וּגְמַרְתִּינָהּ And consumed

them. Targ. Jerus. Job, i. 16.

מִטּוֹל דְּגָמְרֵי טָבִיא For the pious man *are ceased*. Targ. Jerus. Psalm. xii. 2.

Particip.

עַד דְּגָמְרֵין לִפְנֵאָה וּלְחִיבָא Until *they decided* between the just and the wicked. Targ. Jerus. Solom. Song. v. 12.

וַיֵּדַע יְהוֹנָתָן אֲרִי גָמְרָא הִיא מִן אָבוּהִי לְמַקְשָׁל יֵת דָּוִד Whence Jonathan knew that it *was concluded* of by his father to slay David. Targ. Jona. i Sam. xx. 33.

Futur.

וְשִׁבְטָא דְחִרְיָנִיהּ בְּגָמֹר And the rod of his anger *shall fail*. Targ. Jerus. Prov. xxii. 8.

This is according to the proper form of the *Chaldee*, which generally has ג *nun*, instead of י *yod*. And in the Targ. on Psalm. lvii. 3. it is דְּיִגְמַר with י *yod*.

וּסְבִיבָא לָא בְּגָמֹר And thy expectation *shall not be consumed*. Targ. Jerus. Prov. xxiv. 14.

Pieng. Preter.

וּגְמַר יִתְרוֹן וְיֵת קְרוּיָהּ And *finished*

finished them, and their cities ;
i. e. utterly destroyed them.

Targ. Onk. Numb. xxi. 3.

This answers to the Hebrew word, וַיַּחֲרֶם.

וּמוֹתָרְהוֹן נִמְרָת אֲשֶׁתָּא And
the remnant of them the fire
consumeth. Targ. Jeruf. Job,
xxii. 20.

This answers to the Hebrew word, אָכְלָה.

Futur.

וְאֶנְמַר יֵת קְרוֹיְהוֹן And I will
consume their cities. Targ.
Onk. Numb. xxi. 3.

וְשִׁאֲרֵהוֹן יִנְמַר And the remainder of them *he shall consume*. Targ. Jona. Zech. xi. 16.

Affix.

יִנְמְרִינוּן ה' אֱלֹהֵנָּה The Lord
our God *shall consume* them.
Targ. Jeruf. Psalm. xciv. 23.

Hith.

הַיָּד שֶׁלָּא בִצְלִיטָתָהּ אֶתְנַמְרִית
Like the shadow when it declines, *is wasted*. Targ.
Jeruf. Ibid. cix. 23.

אֲרוֹם לֹא אֶתְנַמְרַת מִן קֶדֶם חֹשֶׁךְ
Because *I was not consumed*
before the darknes. Targ.
Jeruf. Job, xxiii. 17.

Particip.

וְכִנּוּן בּוֹ כּוֹלִי עֲלֵמָא מִתְנַמְרִין
And because of that all the
world *consumeth*. Targ. Jeruf.
Eccle. x. 12.

And in Rab. Heb. גמר and
Gamar, and Goemar, denote to finish, or compleat.

שְׁפִירֵשׁ וְלֹא גַמַר He separated
and *did not finish*. Maim.
in הלכות אסורי ביאה chap. i.
Sect. 6.

2d. To perfume &c.

Partici.

וְקָצִיעֶתָּא מִתְנַמְרִין כָּל לְבוּשֶׁיךָ
And cassia *perfumeth* all thy
garments. Targ. Jeruf. Psalm.
xlv. 9.

מִתְנַמְרָא מִן קְשׁוּרָת בּוֹסְמִין
Perfumed from the perfume
(of) spices. Targ. Jeruf. Solm.
Song. iii. 6.

3d. To teach : instruct &c.
גַּמַר כְּדֹן מִפּוֹמִיָּה אֲרִיתָא
Be taught now in the Law
from his mouth. Targ. Jeruf.
Job. xxii. 22.

It is used in the same sense
in the Targ. that passeth for
Jona. on Deut. vi. 7.

It denotes the same in Talm.
Hebrew.

He שכח מה שנמר מרבו forgot what *he had learned* from his preceptor. See Pefacheem fol. cxiii. 1. Yoema, fol. xxix. 1. and Eruveen, chap. v. יוסף בר חייא מכוליה עלמא נמיר Joseph the son of Chayya, *learned* from all the world. Chulleen, chap. i.

This is an ironical expression.

And נמור Gamur, in *Talm.* and *Rab.* Heb. denotes absolute : perfect, &c.

סוד נמור *An absolute secret.*

צדיק נמור *A perfect just (man.)* This is explained by Jarchi, thus.

שהיה רחוק מעבירה כל ימיו That was distant from sin all his days. Jarchi. San. in Chelek. xcix. 1.

And in *Cha.* נמיר and נמירא denotes totally, wholly, &c.

נמיר יתפסק It shall be wholly burnt. Targ. Onk. Levit. vi. 15.

ונמירא נמירא יסופו And the idols shall be totally abolished. Targ. Jona. Ifai. ii. 18.

ארי נמיר הוא For it is per-

fect, (or whole.) Targ. Jona. Ezek. xvi. 14.

It also denotes an accomplishment, or compleating.

ארי נמירא ושיצאהו אלהים צבאות עבר For the Lord God of host shall make an accomplishment and perdition i. e. a compleat destruction. Targ. Jona. Ifai. x. 23.

And in Ezek. xxiii. 6. the Hebrew word תכלת *Blue*, is in the Targ. of Jona. נמיר *Perfect* ; i. e. rich, and splendid.

And נמירא in *Cha.* denotes a coal ; a burning coal.

Plur.

ותסב מלי מחתיתא נמירין דאשא And he shall take a censor full of burning coals of fire. Targ. Onk. Levit. xvi. 12.

It is used in the same sense in the Jerus. Targ. Psalms, xviii. 9. and in the Jerus. Targ. on Prov. xxv. 22. in the latter of which it is written נומרי.

It is used figuratively to denote a carbuncle, from its near resemblance to flame.

גמרא *To carbuncles.*
Targ. Jona. Isai. liv. 12.

And **גמרא** Gemara, denotes the second part of the Talmud. The first part is called the *Mishna*, and which is the text; and the *Gemara* is the comment: both of which make the body of the *Talmud*. It is called **גמרא** Gemara; i. e. completion, or perfection; because it perfects the *Mishna*.

And the *Talm.* and *Rab.* writers when they quote a passage, and do not complete it, say **וגומר** Vegoemear, and the completion; i. e. and the rest; equal to, &c.

And **לגמרי** Legamrea, is used by *Talm.* and *Rab.* writers, to denote absolute; total; universal, &c. See Elias, in Tishbee, page 51.

And in *Talm.* Heb. **מוגמר** Mugmar, denotes a perfume. **לא את המוגמר ולא את הבשמים** Not the perfume, nor the spices. Moengead Katoen, Soeph Gem. fol. xxvii. 1. also in Shab. fol. 18. Berachioeth in Mishna, fol. 44. and in Betfa, chap. xix. fol. 22.

גמאש Gemash; whence **גמיש** Gameesh, which in *Talm.* Heb. denotes to bow, or bend. Yoema, fol. lxvii. 1.

גן Gan; a garden.
וַיַּטַע ה' אֱלֹהִים גֶּן בְּעֶדְן מִקְדָּם
And the Lord God planted a garden in Eden eastward. Gen. ii. 8.

גֶּן בְּעֵל אֲחֹתִי A garden inclosed (is) my sister. Solom. Song, iv. 12.

וַיַּנְחֵהוּ בְּגֶן עֵדֶן לְעִבְדָּהּ וּלְשָׁמְרָהּ
And he put him in to the garden of Eden, to dress it, and to keep it. Gen. ii. 15.

Plur.
מַעְיָן גִּנִּים A fountain of gardens. Solom. Song, iv. 15.

לְרַעוּת בְּגִנִּים To feed in the gardens. Ibid. vi. 2.
Affix.

דּוּדֵי יָרֵד לְגִנִּי My beloved is gone down into his garden. Ibid.

Fem.
וּכְגִנָּה אֲשֶׁר מִים אֵין לָהּ And as a garden that hath no water. Isai. i. 30.

וּכְגִנָּה זְרֻעָהּ תַּצְמִיחַ And as the garden causeth the things that

that are sown in it to spring forth. Ibid. lxi. 11.

Const.

אֶל גִּנַּת אֶגְנוֹ יֵרְדְּתִי I went down into the garden of nuts. Solom. Song, vi. 11.

Plur.

וַעֲשִׂיתִי לִי גִנּוֹת I made me gardens. Eccle. ii. 5.

וַנִּטְעֵי גִנּוֹת וְאָכְלוּ אֶת פְּרִיָן And plant ye gardens, and eat the fruit of them. Jer. xxiv. 5.

וַעֲשׂוּ גִנּוֹת וְאָכְלוּ אֶת פְּרִיהֶם And they shall make gardens, and eat the fruit of them. Amos, ix. 14.

Affix.

גִּנּוֹתֵיכֶם Your gardens. Amos, iv. 9.

These, Kimchi observes, properly belong to גנן, as the dagash clearly points out. See Kimchi, on the Roots, fol. xxiv. 3.

גִּנָּן Ganan. 1st. To defend; protect, &c. Also a shield.

וַנִּבְנוֹתִי אֶל הָעִיר הַזֹּאת For I will defend this city. 2 King. xix. 34.

Or, according to the idiom

of the Hebrew, I will be a shield, or defence to this city.

Infm.

גִּנּוֹן וְהִצִּיל Defending, and he will deliver it. 1st. lxxxi.

5.

Hiph. Futur.

כִּן יִגֹּן ה' צְבָאוֹת עַל יְרוּשָׁלַיִם So will the Lord of hosts defend Jerusalem. Ibid.

ה' צְבָאוֹת יִגֹּן עֲלֵיהֶם The Lord of hosts will defend them. Zech. ix. 15.

The noun masc.

אֲנִכִּי מִנּוֹ לָךְ I am a shield unto thee. Gen. xv. 1.

עַם נִשָּׁע בָּהּ מִנּוֹ עֲזָרְךָ A people saved by the Lord, the shield of thy help. Deut. xxxiii. 29.

שְׁלֹשֶׁת מָנִים זָהָב יַעֲלֶה עַל הַמִּנּוֹ Three pound of gold went to the one shield. 1 King. x. 17.

Plur.

וַיִּשְׁלַשׁ מֵאוֹת מָנִים זָהָב שְׁחוּט And (he made) three hundred shields of beaten gold. 1 King. xiv. 26.

Const.

וַיַּקֵּה אֶת כָּל-מִגְנֵי הַזָּהָב And he

he took away all *the shields* of gold. 1 King. xiv. 26.

כִּי לְאֱלֹהִים מָגִנִּי אֶרֶץ For unto the Lord are *the shields* of the earth. Psalm. xlvii. 10.

This is a figurative expression to denote the kings and great men, who are the *shields* and *defenders* of the earth. See Aben Ezra, and Kimchi, on Psalms.

Fem.

וְאֵת הַמָּגִנֹת And *the shields*.

2 Chron. xxiii. 9.

Affix. masc.

מָגִנִּי וְקֶרֶן יִשְׁעִי *My shield*, and the horn of my salvation. 2 Sam. xxii. 3.

מָגִנִּי וּבֹהַב חֲסִדִּי *My shield*, and (he) in whom I trust. Ibid. cxliv. 2.

מָגִנִּנוּ אֶדְנִי O Lord *our shield*. Ibid. lix. 12.

עֲרֵנִי וּמָגִנִּנוּ הוּא He (is) *our help*, and *our shield*. Ibid. xxxv. 20.

עֲרֵם וּמָגִנָּם הוּא He (is) *their help* and *their shield*. Ibid. cxv. 9.

Fem.

מְגִלָּהּ *Her rulers*. For

these are as *the shields* of a nation, when they act virtuously. Hosea: iv. 18.

2d. Sorrow.

Const.

תִּתְּנוּ לָהֶם מִגִּנַּת לֵב Give them *sorrow* of heart. Lament. iii. 65.

This is according to the English translation; but the generality of commentators are of opinion, that it denotes a stoppage, or oppression of heart; which shall lay against their heart, as the *shield* does on the arm. Jarchi.

And Aben Ezera observes, that it denotes a concealing; i. e. the curse shall be concealed from them, that they shall not perceive its coming on them. Aben Ezra, on Lament.

And Kimchi understands it in nearly the same sense. See on the Roots. And he farther observes, that his father explains it to denote a deadly disease; and which he was informed was called in Arabic גַּאשִׁיית אֵל קִלֵּב. Kimchi. Ibid.

ננא Gena, or גני Genea ;
Cha. 1st. To lay down, or
 sleep.

תַּחֲתַי מְלֵלִיא יִגְנִי *He lieth*
 under the shadows (of the
 trees.) *Targ. Jerus. Job,*
xl. 16.

It is used in the same sense
 in the second *Targ. on Esth.*
i. 3.

It denotes the same in *Talm.*
Heb. Bava Bathra, fol. lviii.
1. Gitteen, fol. lxviii. 1.

2d. Reproach ; disgrace,
 &c. also filth, &c.

דַּאתְאֲמַר בְּגִנוּתָא Which
 thou hast spoken *in filth* ; i. e.
 uncomely. *Targ. Jerus.*
Eccle. v. 5.

And in the *Targ. of Jona.*
 on the Law, it is used, to de-
 note reproach. *Gen. xxxiv.*
14.

And גנאי Genay, and גנות
 Genuth, denote the same in
Talm. and Rab. Heb. Also
 to blame, &c. *Kethub. fol.*
17.

And Aben Ezra, on the
 word הַתְקַדְּשׁוּ, observes thus :
 נִמְצָא לְשֹׁבַח וּלְגִנָּאֵי It is to be
 met with, as denoting praise,
 (or commendation,) and re-

proach, or blame.

And מגונה Meguna, in
Rab. Heb. denotes the same.

גנב Ganav ; to steal.

Preter.
 לָמָּה גִנַּבְתָּ אֶת אֱלֹדֵי Where-
 fore hast thou stolen my gods.
Gen. xxxi. 30.

וַיִּגְנֹב יַעֲקֹב אֶת לֵב לָבֹן הָאֲרָמִי
 And Jacob stole the heart of
 Laban the Syrian ; i. e. stole
 away unknown to him, *Ibid.*
20.

Particip. Preter.
 גִּנּוּבִי הוּא אֲתִי That (shall
 be accounted) stolen with me.
Ibid. xxx. 33.

גִּנַּבְתִּי יוֹם וּגִנַּבְתִּי לַיְלָה Stolen
 by day, or stolen by night,
Ibid. xxxi. 39.

In both these, the *yod* is
 redundant, as its proper form
 is גנבת יום, &c. See Jarchi
 and Aben Ezra, on *Gen.* and
Kimchi, on the Roots.

Niph.

Futur.

וְאִם גִּנַּב יִגְנֹב מֵעַמּוֹ And if
 stolen it be stolen from him,
Exod. xxii. 12.

Pieng.

לָכֵן הִנֵּנִי עַל הַגְּבִיאִים נָאֻם ה'
 בְּגִנְבִי

מִנְגִּבִי דְבָרִי אִישׁ מֵאֵת רֵעֵהוּ
Therefore behold, I am a-
gainst the prophets, faith the
Lord, *that steal* my words
every one from his neigh-
bour. Jer. xxiii. 30.

This, according to the idi-
om of the Hebrew, may be
denominated plur. const.

וַיִּגְנֹב אֶבְשָׁלוֹם אֶת לֵב אָנָשִׁי
יִשְׂרָאֵל And (he) Absalom
stole the hearts of the children
of Israel. 2 Sam. xv. 6.

Puang. infin. and preter.

כִּי גָנַב גִּנְבֹתִי מֵאֶרֶץ הָעֵבְרִים
For *stolen* I was *stolen* away
out of the land of the He-
brews. Gen. xl. 15.

וַיִּגְנֹב מִבֵּית הָאִישׁ And it be
stolen out of the man's house.
Exod. xxii. 6.

It is used figuratively to
denote any thing laid hold of,
or brought secretly.

וְאֵלַי דָּבָר יִגָּב And unto
me a thing was brought se-
cretly. Job, iv. 11.

וַיִּתְּנֵם הָעָם בַּיּוֹם הַהוּא לָבוֹא
הָעִיר And the people *gat* them
by stealth that day into the
city. 2 Sam. xix. 4.

The noun adj. masc.

כְּבִשְׁת׃ גִּנְבִּי יִמָּצֵא As the
shame of *the thief* when he is
found. Jer. ii. 26.

אִם רָאִיתָ גִּנֵּב When thou
sawest *a thief*. Psalm. i. 18.

אִם לֹא יִמָּצֵא הַגִּנֵּב If *the*
thief be not found. Exod.
xxii. 7.

Plur.

וְחֻבְרֵי גִנָּבִים And compani-
ons of *thieves*. Ifai. i. 23.

אִם גִּנָּבִים בַּלַּיְלָה If *thieves*
in the night. Jer. xlix. 9.

Fem.

אִם הַמָּצֵא תִמָּצֵא בְּיָדוֹ הַגִּנְבָּה
If *the theft* be certainly found
in his hand. Exod. xxii. 3.

Affix.

אִם אֵין לוֹ וְנִמְכַּר בְּגִנְבָתוֹ If
he have nothing, then he shall
be sold *for his theft*. Ibid. 2.

ננב Ganav ; *Cba.* To
steal : the same as in the Heb.
but with some small variation
in the form.

It denotes the same in *Talm.*
and *Rab. Heb.*

And גִּנוּבְתִּיהָ Genuvtheah,
or גִּנוּבְתָּהָ Genuvtha, in
Talm. Heb. denotes *the tail* ;
the long substance which ter-
minates an animal from be-
hind

hind, &c. Shab. fol. lxxvii.
2. Moengead Katoen, Perek
Illu Megalcheem, fol. xvii. 1.
and Chull. in *Gem.* fol. lxi. 1.
and lxxix. 1.

And גנברא Ginvera, or
גונברא Gunvara, in *Talm.*
Heb. denotes *ginger*. Gitteen,
fol. lxviii. 1.

גניני Genegee. See in קנני.

גנונית Genugneeth, in
Talm. Heb. denotes *a pouch*;
scrip, or sack. Keleem, chap.
xvi. fol. 26.

גנר Ganed, whence גונדא
Gunda, *Talm.* and denotes
black garments.

גנר לבש גונדא He was cloathed
in *black garments*. Shab. in
Perek Cal Cathvea Hakkoe-
desh, in *Gem.* fol. 119.

It also in *Talm.* and *Rab.*
Heb. denotes *soldiers*; *troops*;
an army: also to exercise,
&c.

גונדא דפרשי *A troop* of
horse. Bava Metzia, fol.
lxxxvi. 1. See also Perek
Kama, in Avoedang Zara, in
Gem. fol. xi. 1. Gitteen, fol.
lvii. and Nedareem, in *Gem.*
fol. 32. Beresheeth Rabba,
sect. 31.

גונדלית Gundeleeth, *Talm.*
and denotes *left handed*. Also
any thing done improperly.
Gitteen, fol. 86.

And according to the Gloss.
it denotes a person that writes
contrary to the established
rule; as for instance, to write
(Hebrew) from left to right.

Another Gloss. of a Gaoen,
המשמש בשמאל קורין אותו
במקומו גונדליא He that uses
his left hand, we call him in
our place Gandalya.

Another Gloss.

כל שלא במנהגו קרי גונדלית
Every thing that is contrary
to its proper manner, is called
Gundeleeth.

גנדר Gander. *Cha.* To
roll, &c.

וַיִּגְדֵּר יֵת אֶבְנָא מֵעַל פִּימָא
וַיִּבְרָא And he rolled the stone
from off the well's mouth.
Targ. Onk. Gen. xxix. 10.

See also Targ. Onk. verse
3 and 8. Also Targ. Jona.
1 King. xiv. 10.

It denotes the same in *Talm.*
Heb. Shab. in *Gem.* fol. 141.
Betfa, in *Gem.* fol. 148. Soeph
Gem. in Yevamoeth, fol. 17.
and

and in Gitteen, in *Gem.* fol. lxxi. 1. &c. &c.

גנדרז Ganderaz ; whence **גונדרעזנא** Gundereezna, which in *Talm.* Heb. denotes a battlement ; and which answers to the Hebrew word **מַעֲקֵה**, in Deut. xxii. 8. Keddusheen, in *Gem.* fol. lxx. 1.

And some editions read **גונדרעית** Gundreetha.

גונדרע Gunderee, in *Talm.* Heb. denotes a country full of *rocks* and *stones*, &c. Bava Metfia, in *Gem.* fol. lxxx. 1.

And the Aruch reads **בגונרע**.

גונדרעפס Gandereephas, in *Talm.* Heb. denotes a specie of melancholy ; during which, the person so afflicted, walks out alone at night among the tombs, eats the flesh of the dead, (if able to get at it) and barks like a dog : and which, according to the Gloss. is called in Greek **קננדרופוס** Kanandrufus. Chagiga, in *Gem.* fol. iii. 2.

And in the Jeruf. *Talm.* **קניטרופים** : for which, see in **קנט**.

גנו Ganaz ; a treasury ; also a chest, or coffer ; a place wherein any thing is laid up, or repositied.

Plur. Const.

לְהָבִיא אֶל גִּנּוֹי הַמֶּלֶךְ To bring (it) into the king's *treasuries*. Esth. iii. 9.

וּבְגָנָיו בְּרוּמִים And in chests of rich apparel. Ezek. xxvii. 24.

גנו Ganaz ; *Cha.* To lay up in store ; hidden, &c. also a repository.

Preter.

דִּנְנוּ אֲבֹתֶיךָ עַד יוֹמָא הַדִּין That which thy fathers *have laid up in store* unto this day. Targ. Jona. 2 King. xx. 17.

Particip. Puang.

וַתֵּהֵא נַפְשָׁא דְרַבּוּנִי גִנְזָא בְּגִנּוֹ חַיִּי עֲלֵמָא קָדָם ה' אֱלֹהֶיךָ And the soul of my lord shall be *repositied in the repository* of everlasting life before the Lord thy God. Targ. Jona. 1 King. xxx. 29.

גִּנְיוֹן חוּבֵי בֵּית אֶפְרַיִם The iniquities of Ephraim *are repositied*. Targ. Jona. Hosea, xiii. 12.

This, according to the idiom

om of the *Chaldee*, is plural.

And so is the following.

גְּנִיזוֹן לְיוֹם-דִּינָא בְּאַוֲצָרֵי Are
secreted in my treasuries against
the day of judgment. Targ.
Onk. Dent. xxxii. 34.

תִּלְתָּ אֲנִי דְּגִנְזִין מִמִּי These
three (things) are hidden from
me. Targ. Jerus. Prov.
xxx. 18.

Hith. Futur.

וְלֹא יִתְגַּנֵּן And it shall not
be laid up. Targ. Jona. Isai.
xxiii. 18.

יִתְבַּקֵּר בְּבֵית גְּנִיזָא דִּי מַלְכָּא
Let there be search made in
the king's treasure house.
Ezra, xiii. 15.

It denotes the same in *Talm.*
and *Rab.* Heb. Menachoeth,
fol. xxix. 2.

גנח Ganach, in *Talm.* and
Rab. Heb. denotes to sigh;
to fetch the breath painfully;
phthifical, &c. also to cast up;
to void phlegm by hawking,
&c. Soeph *Gem.* in Roesch
Hashana, fol. xxxiii. 2. Ke-
thub. fol. lx. 1. and Bava
Kama, fol. lxxx. 1.

אף הוא גונח דם מן הצנה

He also cast up blood from the
cold. Beresheeth Rabba, sect.
32.

It also in *Talm.* Heb. de-
notes commotion. Bera-
choeth, fol. lix. 1.

It also in *Talm.* Heb. de-
notes to castrate.

שִׁלְחוּ לִיה תּוּרֵי וּמִגְדָּחִין יִתְּחוּ
They sent him (some) bulls
and he castrated them. Bava
Metzia in *Gem.* fol. xc. 2.

And the Aruch observes that
in the Targ. on Psalm. viii. 9.
it denotes to cut.

דְּגִנְזָא אֶסְרָמִי יִמָּא Who cut-
teth the paths of the sea.

In the Heb. it is עֹבֵר *Pas-*
feth. And in the Targ. of
the Basil edition, now before
me, it is דְּחָלִיף, which denotes
the same.

גנך Ganach; *Cba.* A
mantle, or covering.

וּבְסִיתֶיהָ בְּגוּנָכָא And she
covered him with a mantle.
Targ. Jona. Judg. iv. 18.

And some are of opinion,
that it denotes a shagged gar-
ment, or covering. Kimchi,
and Jarchi. Ibid.

וּנְסִיב גּוּנָכָא וּשְׁבֵל בְּמִיָּא And
he

he took a *thick cloth* and dipt it in water. Targ. Jona. 2 King. xv.

גנן Ganan; *Cha.* To protect; defend; cover; shield, &c.

Preter.

וְאֶנִּית בְּמִמְרֵי עֲלִיכֹן And I *protected*, (or *shielded*) you with my words. Targ. Jona. Ezek. xvi. 8.

Particip.

בְּעֵדוֹ עָקָא מִגִּזְעָא עָלִי *Protected* me in time of trouble. Targ. Jona. 2 Sam. xxii. 3.

Fem.

תְּהִי מִגָּנָא עֲלֹהֵי בְּגִנָּן Shall *protect* it with a *shield*. Targ. Jona. Isai. iv. 5.

וְלֶאֱגָנָא מִזִּרְמוֹת וּמִמְטָרָא And for a *covering* (or *shielding*) from storm and from rain. Targ. Jona. Ibid. 6.

Futur.

וְאֶגִּין עַל קִרְתָּא הָדָא And I *will defend* this city, or *I will be a defence* to this city. Targ. Jona. 2 King. xx. 6.

Hith. Futur.

מָאִים יִתְּגוֹ עֲלִיכֹן בְּיוֹם רוּמָא דֵּה Peradventure *he shall protect* (or *hide*) you in the day of

the Lord's anger. Targ. Jona. Zeph. ii. 3.

It also denotes a bower, or tabernacle; also a bridal chamber.

Affix.

יִטְלֻוּנִיָּה טְלֻלִיָּא גִנְוִיָּה He is covered, or shaded, in the shadow of *his bower*. Targ. Jeruf. Job, xl. 17.

הֵיךְ חֲתָנָא דְנִפֵּק מִגִּנְוִיָּה As a bridegroom that cometh out of *his bridal chamber*. Targ. Jona. Psalm. xix. 6.

וְכִלְתָּא מִבֵּית גִּנְוִיָּהָ And the bride out of *her bridal chamber*. Targ. Jona. Joel, ii. 16.

It denotes the same in *Talm.* Heb. Berachoeth, in *Gem.* fol. xvi. 1.

It also in *Cha.* denotes a *spear*.

וּבְגִנְוִיָּא דְנִישִׂיָּה And his head *with a fish spear*. Targ. Jeruf. Job, xl. 26.

And גִּנְוִיָּים Geneeneem, in *Talm.* Heb. denotes pieces of flesh. Niddah, fol. xxiv. Bechoeroeth, fol. xlvii. and Kereethoeth, in *Mishna*, fol. vii. 2.

Gloss. גוונים הרבה Various colours.

And גניני Geneenee, in *Talm.* Heb. denotes quality ; power, &c.

גניני מלכות *The quality of kings, or government.* Soeta, fol. xxxvi. 2.

And some are of opinion, that it denotes ornaments.

And the Aruch reads גניסי.

And גנינים Geneeneem, in *Talm.* Heb. also denotes *thick bran.* *Talm.* Jerus. in *Gem.* Peah, chap. vii.

And גינתא Ginta, or גינא Geena, in *Cha.* denotes a garden.

וַיַּצַּב ה' אֱלֹהִים גִּנְתָּא בְּעֵדֹו וַיַּצַּב ה' אֱלֹהִים גִּנְתָּא בְּעֵדֹו מִלְּקַדְמוֹ And the Lord God planted a garden eastward in Eden. *Targ.* Onk. Gen. ii. 8.

Const.

כְּגִנְתֵּי יֶרֶקָא *As a garden of herbs.* *Targ.* Onk. Deut. xi. 10.

See also *Targ.* Jona. Ifai. i. 30. and lxi. 11.

Plur.

וְדִמְדְּכוּ לִגְנֵי דְמַעְוֵתָא And that purify themselves in the

gardens of the idols. *Targ.* Jona. Ifai. lxi. 17.

עֲבַדְתִּי לִי גִבְתִּי שְׁקִינִי I made me gardens well watered. *Targ.* Jerus. Eccle. ii. 5.

Affix.

סְנִיּוֹת גִּבְיָכוֹן (When) your gardens increased. *Targ.* Jona. Amos, iv. 9.

It denotes the same in *Talm.* and *Rab.* Heb. Bava Bathra, fol. lxxviii. 1. Eruveen, fol. xxviii. 2. and Gitteen, fol. xiv. 1. Beresheeth Rabba, sect. 80. Vayikra Rabba, sect. 3 and 5. and Medrash Koheleth, chap. iv. 6.

And גננא Ganana, is used in the Zoehar, to denote a private walk in a garden.

And מגן Magean, in *Cha.* denotes a shield.

Plur.

וַתֵּלֶת מֵאָה מִגְנֵי דְהָבָא טָבָא (And he made) three hundred shields of pure gold. *Targ.* Jona. 1 King. x. 17.

Const.

וַיִּסְבֵּי ית כל מגני דהבא דעבד וַיִּסְבֵּי ית כל מגני דהבא דעבד וַיִּסְבֵּי ית כל מגני דהבא דעבד And he took away all the shields of gold which Solomon

גנס

lomon made. Targ. Jona.
Ibid. xiv. 26.

See also verse 27.

גנס Ganas; whence **גנים** Genees, and **גניסא** Geneesa; which in *Cha.* denotes the lineage of ancestors; noble birth, or pedigree: also nativity, &c.

מִן גְּנִיסַת אֲבֹרָהֶם From the noble family of Abraham. Targ. Jeruf. Job, xxxii. 2.

וְאַתָּה וְגְנִיסַת בֵּית אֲבֹהֶיךָ תִּזְבָּרֵן But thou and the family of thy father's house shall be destroyed. Targ. Jeruf. Esth. iv. 14.

יוֹם גְּנוּסִיָּא דְּפִרְעָה The birth day of Pharaoh. Targ. Jona. Gen. xl. 20.

Plur.

וְשָׂוִי הִיךְ עָאֲנִי גְּנִיסִיא And maketh him families like a flock. Targ. Jeruf. Psalm. cvii. 41.

See also Psalm. xxii. 28. and Esth. iii. 9. &c.

It denotes the same in *Talm.* and *Rab. Heb.*

וְיוֹם גְּנוּסִיָּא שֶׁל מְלָכִים And the birth day of kings. Perek Kama, Avoedang Zara, in Mishna, chap. i. fol. 8.

גסט

יֵהוּדַעְתֶּם גְּנוּסִיָּא שְׁלִי Ye have made known my parentage. Pefiktha.

גְּנוּסְטְרָא Genuftera. See in **גנס**.

גֵּינְסָר Geeneafar, in *Cha.* denotes the name of a place.

עַל פִּיָּה יָם גְּנִיסָר קְדוּמָא Unto the side of the sea of Geeneafar eastward. Targ. Onk. Numb. xxxiv. 11.

In Hebrew **יָם כִּנְרֶת** The sea of Chinnereth.

It denotes the same in *Talm.* and *Rab. Heb.* Pefacheem, fol. viii. 8. Berachioeth, fol. xlv. 1. and Kimchi, Joshua. xi. 2.

And some observe, that it was a place near Tiberius, wherein there were a number of gardens and orchards.

גסט Gafat; whence **גסטרא** Gastera, which in *Talm. Heb.* denotes (according to the Gloss.) a thing divided in two.

עֵיקָר גְּסְטְרָא הוּא כָּל דְּבָר שְׁנַחֲלָק לְשָׁנִים The principal signification of the word *Gastera* is, any thing divided in two.

עשאה

עשאה גסטרא נבלה If he has made a *division*; i. e. in two parts, it is a carcase. Chulleen, Perek Hashhoecheat in *Gem.* fol. xxxii. and fol. lii. 1. and cxxiv. 1.

It also in *Talm.* Heb. denotes an earthen vessel, divided in two, used as a receiver under a still, &c. to receive what may drop, or run out. Shab. Perek Hamatsneeang, Soeph *Gem.* fol. xcvi. 1. and Niddah, in *Gem.* xlix. 1.

See the Gloss. of Maimonides, and Bartenura.

And the Aruch explains it thus:

חצי כדה שוורעין שם העשבים Half a tub, or pitcher, in which they sow herbs. And farther observes, that it is called in Greek גסטרא Gastera; in barbarism גרשתא Gerashta; in Arabic קצריה Kitsreha; in *Talm.* גצרה Gitsreha; and in Heb. עציץ Atseets.

And the Author of the Aruch also adduces the word גסטרא from Vayikra Rabba,

sect, 15, as denoting a *proper form*. And in Bava Bathra, in *Gem.* fol. xvi. 1. it is observed, that it denotes a *form*, or *mould*.

It also in *Talm.* Heb. denotes a governor, or deputy lieutenant, &c.

באו אנשי גסטרא של צפורי לבכותה The men (that were) governors of Tippoerea came to bewail her. Shab. fol. cxxi. 1.

Gloss. שלטון Shiltoen; a ruler; a person having authority.

שלחה אצל גסטרא של בית פער She had sent unto the governor of Beth Peor. Soeph *Gem.* Perek Kama, in Soeta, fol. 14, also in Berachoeth, fol. xxxii. 1.

And גסטרון Gisteroen, in *Talm.* Heb. denotes *pieces*.

מצא כלי כסף וכלי זהב וגסטרון של אבר וכל מיני מתכות He found vessels of silver, and vessels of gold, and pieces of lead, and any specie of metals. Metfia, fol. xxiii. 2.

Gloss. שברי התיכות Broken pieces of lead.

This

This is its primary sense ; but the Author of the Aruch says, that it denotes a substance made of all sorts of metal mingled together.

It also denotes *latten metal*.

ושל אבר ושל גסטרון And of tin, and of *latten metal*. Menachoeth, fol. xxviii. 1.]

See farther in קסט.

It also denotes a *spoon*, or *scummer*.

גסטרון של קדרה *The scummer* of the kettle. Shab. fol. cxxiii. 2.

גסטרון של קדרה *Gloss.* כף גדולה שמשלקין בו A large *spoon* with which they take off the scum of the kettle.

גסס *Gafas*; *Cha*. Pride; haughtiness, &c.

בגססות רשעים ידלק עניא *In pride* doth the wicked persecute the poor. Targ. Jerus. Psalm, x. 2.

יזער גססות רוחהו He shall diminish the *haughtiness* of their spirit. Targ. Jerus. Ibid. lxxvi. 13.

It is used in the same sense in Targ. Jona. Deut. xvii. 20, and in Targ. Shenee, Esth. iii. 8.

It denotes the same in *Talm.* and *Rab. Heb.* Also gross; thick; homely; dull, &c. Berachoth, fol. xix. 1. Soeta, fol. xvii. 2, and fol. viii. Bava Kama, in *Gem.* fol. xvi. 2. Chulleen, fol. xviii. 2, and Niddah, fol. ii. 2. Also in Yalkut, part 1. fol. ccxxxix. 2, and Bamidbar Rabba, sect. 19. fol. cclxxiii. 2.

And גסס *Gaffas*, in *Talm.* Heb. denotes *the agonies of death*; *convulsions*, &c.

אפילו גסס Even also in *the extremities of death*. Perek Kama, in Oehaloeth, fol. xlv.

And גססא *Giffassa*, in *Cha*. denotes a *dart*, *arrow*, &c.

Plur.

והסב תלתא גססין בידיה And he took three *darts* in his hand. Targ. Jona. 2 Sam. xviii. 14.

It also denotes *the side*.

ובנותך על גססין יתנפכו And thy daughters shall be borne at *the sides*. Targ. Jona. Isai. lxiv. 4.

See also Targ. Jona. Ibid. lxvi. 12.

It

גסר

It also denotes *the flank* of an animal.

Plur.

גסרין Which is by *the flanks*. Targ. Onk. Levit. iii. 4.

It also in *Talm. Heb.* denotes *the sides*. Niddah, fol. 48, &c.

גסר Gafaph; *Cha.* a chair; or stool, &c.

גסרין דדבב *Chairs* of gold. Targ. Jona. Ifai. x. 32.

And Elias has noticed it in Methurgaman; but observes, that he does not know what it signifies.

And the author of the *Aruch* has not noticed it. But the Moesaph *Aruch* observes, that it denotes *chairs*.

גסר Gafar; whence גוסרדליא Gufarudleya; and in *Rab. Heb.* denotes a *kind of discase*. Yalkut, in Deut.

And in *Bamidbar Rabba*, sect. חקת, fol. cxi. 3. it is written גוסה דלריא Goeta Vedalraya; and which some think denotes *the gout, and dolour*.

געה Gangah; to low, or bellow, like an ox.

געה

Infin.

הלך וגע Lowing as they went. 1 Sam. vi. 12.

Futur.

אם יגעה שור על בלילו Or will the ox low over his fodder. Job, vi. 5.

It denotes the same in *Cha.*

And also in *Talm. Hebrew*. Chulleen, fol. 37.

And געגע Ganggang; in *Cha.* denotes *delight, recreation, &c.*

ואנעגע באריתך תדירא And I will recreate myself with thy Law continually. Targ. Jerus. Psalm, cxvii. 117.

It also in *Talm. Hebrew* denotes *to relieve, delight, &c.* Shab. fol. lxvi. 2.

געל Gangal; to abhor, to loth, &c.

Preter.

ואת דקתי געלה נפשם And my statutes their soul *abhorred*. Levit. xxvi. 43.

Futur.

וגעלה נפשי אתכם And my soul shall abhor you. Ibid. 30.

Affix.

ולא געלותם Neither will I abhor them. Ibid. 44.

Particip.

Particip.

בַּת אֶמֶד אַתָּה נִעַלְתָּ אִשָּׁהּ
Thou (art) thy mother's daughter, *that lotheth*
her husband and her children.
Ezek. xvi. 45.

Niph. Preter.

כִּי שָׁם נִנְעַל מִן גְּבוּרִים For
there the shield of the mighty
is vilely cast away. 2 Sam. i.
21.

Hiph.

נִשְׁוֹר עֶבֶר וְלֹא יִנְעַל His bull
gendereth and faileth not; i. e.
doth not cast his seed. Job,
xi. 10.

And in *Cha.* it denotes
filth, pollution, &c.

And גַּעְלָה Geanglah, in
Rab. Heb. denotes *washing*
(or) *purging.*

גָּעַר Gangar; to rebuke;
corrupt, &c.

וְנָעַר בּוֹ וְנָס מִמֶּרְחֶק And he
shall rebuke them, and they
shall flee far off. Ifai. xvii.
13.

יִנְעַר ה' בְּךָ הַשָּׂטָן וְיִנְעַר ה' בְּךָ
The Lord rebuke thee, O Satan, even the
Lord that hath chosen Jerusa-
lem rebuke thee. Zech. iii. 2.

כִּן נִשְׁבַּעְתִּי מִקֶּזֶף עָלֶיךָ וּמִגָּעַר
בְּךָ So have I sworn that I
would not be wrath with thee,
nor rebuke thee. Ifai. liv. 9.

הִנְנִי נֹעֵר לָכֶם אֶת הָרָע Be-
hold, I will corrupt your seed.
Malach. ii. 3.

Affx.

נִעַרְתָּ גּוֹיִם Thou hast rebuked
the heathen. Psalm. ix. 6.

נִעַרְתָּ יָדַיִם אָרְוִים Thou hast
rebuked the proud (that are)
curfed. Ibid. cxix. 21.

וְלֹא תִנְעָרֶנּוּ בָּהּ And ye shall
not rebuke her. Ruth. ii. 16.

The Noun.

Fem.

וְלֹץ לֹא שָׁמַע בְּעֵרָה But a
scorner heareth not rebuke.
Prov. xiii. 1.

Const.

טוֹב לִשְׁמֹעַ בְּעֵרַת חָכָם מֵאִישׁ
שָׁמַע שִׁיר כְּסִילִים (It is) better
to hear the rebuke of the wife,
than for a man to hear the
song of fools. Eccle. vii. 5.

מִפְּנֵי בְּעֵרַת חֲמִשָּׁה תִּנָּסוּ At
the rebuke of five shall ye flee.
Ifai. xxx. 17.

מִנְעֵרְתְּךָ ה' At thy rebuke,
O Lord. Psalm. xviii. 16.

מִן נִעְרָתָהּ יָנוּסוּ At thy re-
buke they fled. Ibid. civ. 7.

הֵן בְּנִעְרָתִי אֶחְרִיב יָם Behold,
at my rebuke I dry up the sea.
Ifai. I. 2.

וְנִעְרָתוֹ בְּלֶהֱבִי אֵשׁ And his
rebuke with flame of fire. Ifai.
lxvi. 15.

וַיִּתְמָהוּ מִנִּיעָרָתוֹ And are
astonished at his reproof. Job.
xxvi. 11.

Another form of the Fem.
וְאֵת הַמִּנִּיעָרָתַי And the rebuke
Deut. xxviii. 20.

And Aben Ezra observes,
that it denotes care; anxiety :
so that they shall not be able
to enjoy their labour, after it
is performed. Aben Ezra, on
Deut.

נָעַשׂ Gangash, to move,
or shake, as from inward dis-
order and confusion, or a
hurry of spirits, &c.

וַיִּתְנַעַשׂ וַיִּתְרַעַשׂ הָאָרֶץ Then
the earth *shook* and trembled.
Psalm. xviii. 8.

Puang.

וְחִצּוֹת לַיְלָה יִנָּעְשׁוּ עִם וַיַּעֲבְרוּ
And the people *shall be shaken*.
(or *troubled*) at midnight, and
pass away. Job. xxxiv. 20.

Hith.

וַיִּתְנַעַשׂ וַיִּתְרַעַשׂ הָאָרֶץ Then
the earth *was shook* and trem-
bled. 2 Sam. xxii. 8.

כִּנְהָרוֹת יִתְנַעְשׂוּ מִמֵּי־וַי Whose
waters *were moved* as the
rivers. Jer. xli. 7.

See also verse 8.

וַיִּתְנַעְשׂוּ כִּי חָרָה לוֹ And
were shook, because he was
wrath. 2 Sam. xviii. 8.

וַיִּתְנַעְשׂוּ וְלֹא יִכְבְּלוּ And
though (they) *tofs themselves* ;
(i. e. the waves,) yet can
they not prevail. Jer. v. 22.

נָף Gaph; a pinnacle ;
high place.

Plur. Const.

שָׁלְחָה בְּעֶרְתֶּיהָ תִּקְרָא עַל גְּפֵי
מִרְמֵי קָרָת She hath sent forth
her maidens, she crieth upon
the highest *pinnacles* of the
city. Prov. ix. 3.

This seems to be the opi-
nion of Aben Ezra; who ob-
serves, that the signification
of the word is the same as if
written גְּבִי with בֵּי *beth*, and
which denotes height, &c.
as the letters בִּימִיָּה are fre-
quently substituted for each
other.

(See

(See chap. i. sect. 1 and 2, of the Grammar.)

But R. Levi Ben Gershoem observes, that it denotes *skirts*; i. e. crieth *on the skirts* of the high places; so as to be heard by every one.

As to Kimchi, he observes, that it may be understood in both senses; but does not mention which he prefers, although he seems to incline to the latter.

And some are of opinion, that the word *בגפו* in Exod. xxi. 3, also denotes *the skirt*, and not the body; and explain it thus: If he came in *his skirt*; i. e. alone, having nothing with him but the skirt of his garment. See Jarchi, on Exod. xxi. 3.

See also in radix גף.

And the learned author of Oehaleah Yehudah observes, that גפי denotes *a pinnacle*, and בגפו *the body*.

And he farther observes, that the proper root of both is גפה.

And to this Kimchi seems also to incline.

Vol. II.

גף Gaph; Cha. 1st. To lock; shut up; stop, &c.

וְאָחַד דָּשִׁי עָלֶיָהּ בְּאַפְוֵי וְאָנָּה And shut the doors of the parlour upon him, and locked (them.) Targ. Jona. Judg. iii. 23.

וְאָנָּה דָּשִׂא בְּתַרְדָּהּ And lock the door after her. Targ. Jona. 2 Sam. xiii. 18.

וְאָנָּה דָּשִׂא בְּתַרְדָּהּ And he locked the door after her. Targ. Jon. Ibid. 19.

In these examples, there seems to be no difference; although the former is Imp. and the latter preter of Kal.

וְאָנָּה בְּדָשִׂא יָמִי And he shut up the sea with doors. Targ. Jerus. Job, xxxviii. 8.

Fem.

וְאָנָּה דָּשִׂא בְּאַפְוֵהּ And she shut the door upon her. Targ. Jona. 2 King. iv. 5.

Futur.

וְתַנְיִפִּין דָּשִׂא בְּאַפְוֵהּ And thou shalt shut the door upon thee. Targ. Jona. Ibid. 4.

And in Talm. Hebrew גפה Gapha, and מגופה Megupha, denote to shut; stop up; &c. Perek Kama, Niddah, S in

in *Gem.* fol. vi. 3. In *Yadeeem*, fol. cliv. and *Keleem*, fol. viii. &c.

It also in *Talm.* Hebrew denotes to enclose, &c.

ניפפו מארבע רוחותיו (If) *he has enclosed it* on its four sides. *Keleem*, chap. xv. fol.

24.

2d. In *Cha.* a border.

ותעביד ליה גיפוף טופח And thou shalt make unto it a border of an hand breadth. *Targ. Jerus. Exod. xxv. 25.* and *Targ. Jona. Ibid.*

And גיף Gayiph, in *Cha.* denotes adultery.

Fem. Plur.

ואתפרע מניד פורענות גיפון And I will requite thee (with) the punishment of adulteresses. *Targ. Jona. Ezek. xvi 38.*

Infinitive.

בולחון מחמדון למנה נשי They all lust to commit adultery with their neighbours wives. *Targ. Jona. Hosea, vii. 4.*

Futur.

לא תגוף Thou shalt not commit adultery. *Targ. Onk. Exod. xx. 14.*

דגבר די יגוף ית אמת גבר די And the man that committeth adultery with a man's wife, (even he) that committeth adultery with his neighbour's wife. *Targ. Onk. Levit. xx. 10.*

And the noun is,

אתקטלא יתקטל גיפא וגיפא The adulterer and the adulteress shall surely be put to death. *Targ. Onk. Ibid.*

Of these, the first is masc. and the second fem.

It denotes the same in *Talm.* and *Rab. Heb. Shab. in Gem. fol. civ.* and in *Vayikra Rabba*, sect. 3. And in some editions it is גירא Gayra.

And גיפה Gappeaph, in *Cha.* denotes to embrace, or fold, &c.

Preter.

וגיפה ליה And he embraced him. *Targ. Onk. Gen. xxix. 13.*

This answers to the Hebrew word יחבק.

Plur.

גפפו מינרא They embrace the rock. *Targ. Jerus. Job, xxiv. 8.*

מקלותו נִפְּפוּ *They embrace*
dunghills. Lament. iv. 5.

Infin.

עָדוּ בְּחִיר לְנִפְּפָא אֶתְתָּא *A*
chosen time to embrace a wife.

Targ. Jeruf. Eccle. iii. 5.

Particip.

וּמִנִּפְּפָא יָת יָדָיו *And foldeth*
his hands. Targ. Jeruf. Ibid.

iv. 5.

Affix.

וַיָּרַחַט עָשׂוּ לְקַדְמוֹתָיָהּ וּנִפְּפִיהָ
And Esau ran to meet him,
and embraced him. Targ.
Onk. Gen. xxxiii. 4.

It denotes the same in *Talm.*
Hebrew.

אֲבָל הַמִּנְפֵּף וְהַמִּנְשֵׁק *But he*
that embraceth and kisseth.
San. Perek Daleth Mee-
thoeth, fol. 60. Yoema, in
Gem. fol. 66. and Hammega-
deaph, in *Gem.* fol. lvii. 2.

And גָּפָא Gappa, in *Cha.*
denotes a wing, that part of
a bird with which it flies;
and which answers to the
Hebrew word פֶּנֶף.

פֶּרְחָתָא דְּנִפְּא *A winged*
bird, or fowl. Targ. Jeruf.
Prov. i. 1.

Plur.

גְּבִינָא רַב גְּבִינָא *Great Wings.* Targ.
Jona. Ezek. xvii. 3.

Affix.

וַיִּדְּוּ כַּיָּדִי אֶנְשָׂא עֶבֶד לְהוֹן
מִתְחַזֵּת גְּבִיָּהוֹן *And (their)*
hands like the hands of a man
were made unto them from
under their wings. Targ.
Jona. Ibid. i. 8.

כְּנִשְׂרָא דְּנִחְרוּ גְּבִיָּהוֹן *As the*
eagle maketh bald her wings.
Targ. Jona. Micah, i. 16.

In this example, the nun
compensates for the dagash
forte in the second radical.

Fem.

דְּמַעְבַּד עֶבֶד לִיָּהּ נִפְּתָא הֵיךְ
נִשְׂרָא דְּמַיִס בְּשִׁמְיָא *Which*
certainly make themselves
wings as the eagle that flieth
towards heaven. Targ. Jeruf.
Prov. xxiii. 5.

It also in *Talm.* Heb. de-
notes a wing, or skirt. Zeva-
cheem, Perek Chatoeth, fol.
lxviii. &c. Oehaloeth, chap.
vii. fol. 24.

And in *Talm.* Heb. גָּפָא
Gappa, denotes a wall or
fence. Peah, chap. vi.

And according to the Gloss.

of

of Bartenura, it denotes a stone wall without mortar.

It also in *Talm.* and *Rab.* Heb. denotes the name of an idol, called נפא דרומי *Gappa Deroemee*; by which they swore. *Pefacheem*, fol. lxxxvii. 2. and in *Mena-*
choeth Soeph Gem. fol. 20.

And גפיים *Geppayeem*, in *Talm.* Heb. denotes the handle of a vessel.

ואין לה גפיים And it hath no handles. *Keleem*, chap. viii. fol. 15.

שאינה יכולה להנטל בגפיים That cannot be taken by the handles. *Keleem*, chap. xvii. fol. 26.

And the *Aruch* explains it חלואות של כלי *The ears of a vessel.*

And some observe, that it denotes חלואות *Loops.*

גפן *Gephen*; a vine.

והנה גפן לפני And behold, a vine (was) before me. *Gen.* xl. 9.

גפן בוקק ישראל *Israel (is) an empty vine.* *Hosea*, x. 1.

לחיות לגפן אדמת That it

might become a goodly vine. *Ezek.* xvii. 8.

Plur.

והגפנים סמדר נתנו ריח

And the vines (with) the tender, (or blooming) grape give a (good) smell. *Solom. Song*, ii. 13.

Affix.

איש תחת גפנו Every man under his vine. *1 Kings*, iv. 25.

שם גפני לשמה He hath laid my vine waste. *Joel*, i. 7.

יאכל בגפך He shall eat up thy vine. *Jer.* v. 17.

כי כנפון סדם גפנם For their vine is of the vine of Sodom. *Deut.* xxxii. 32.

It denotes the same in *Cha.* In which it is written גופנא וגפנא.

And גופן *Gephan* in *Talm.* Heb. denotes the character, figure, and type of letters, *Mefechoeth Yadayeem*, fol. 154.

גופנין *Guphneen*, according to the gloss in the *Gem. late* vines. *Demay*, fol. 12. and *Be-rachoeth*, in *Gem.* fol. xlii. 1.

And

And the author of the Aruch observes, that it denotes *wild vines*, that put forth at the end of the vintage.

גפסִיס Gaphas, whence גִּפְסִים Giphsees, and which in *Talm.* Heb. denotes a *specie of lime*, rather whiter than common : called in Latin Gypfus.

וְלֹא בִגְפָסִים רוֹתְחִין And not with heated white lime, Pefacheem, in *Gem.* fol. lxxv. 1. Chull. fol. viii. 1. chap viii. in Parah fol. xcix. and in Keleem. fol. xviii. 1.

גִּפְרִי Goephar, 1st. a specie of wood ; and which, as Kimchi observes, is very light in the water.

וַיַּעַשׂ לָהּ תֵּבָה עֲצֵי גִפְרִי Make thee an ark of *gopher* wood. Gen. vi. 14.

And the Rabbins observe, that it is a specie of cedar.

2d. Sulphur.

וְהָיָה הַמִּטְרִי עַל סֹדֶם וְעַל-עֲמֹרָה And the Lord rained upon Sodom and upon Gomorah *brimstone* and fire. Gen. xix. 24.

נְפִי־מַת ה' כְּנֹחַל גִּפְרִית בְּעֶרְהָ בָּהּ The breath of the Lord, like

a stream of *brimstone* doth kindle it. Isai. xxx. 33.

It denotes the same in *Cha.*

גִּפְתִּי Gepheth, in *Talm.* Heb. denotes the *lees* of olives, Halacha Kama, in Chulleen. fol. 81. Keleem, chap. ix. fol. xvii. 1.

And in Shab. in *Gem.* fol. 47. it denotes the *dregs* of the olive press.

גִּץ Gats, whence גִּצִּין Gutseen, which in *Cha.* denotes *sparks*.

גִּצִּין דִּנְוֹר sparks of fire. Targ. Jeruf. Job. xli. 10.

And the Aruch reads גִּצִּין. It denotes the same in *Talm.* Heb.

גִּץ הַיוֹצֵא מִתַּחַת הַפִּטְשִׁי The sparks that go forth from under the hammer, Shab. in *Gem.* fol. xxi. 1. and in Bava Bathra, fol. xxvi. 2.

Gloss, the sparks which arise when the smith strikes the iron on the anvil, are called גִּצִּין.

And גִּצִּי Gaytsa, in *Talm.* Heb. denotes to bite, or nibble, &c. Haroeyoeth, fol. 13.

And גִּץ Gats, in *Talm.* Heb. denotes

denotes *clods* of dirt : and are also called יתדות דרכים The nails of the roads. Mikva-oeth, chap. i. fol. 133, and Bava Kama, in *Gem.* fol. 28.

These appear to me to be clods of earth, laid by the villagers where the waters were out, in rainy seasons, to enable them to go along without sinking into the mire.

נצרא Gatsfra ; *Talm.* a broken pitcher, or vessel. Ke-leem, chap. ii. fol. 9, and 7, in Mikva-oeth, fol. 130.

See also in נסמרא.

גרר Garar ; to saw, &c.

Puang. Particip.

מגרות מבית ומחוץ במגרה Sawn with a saw, within and without. 1 King. vii. 9.

The second in this example, is the noun fem.

Plur.

ובמגרות And with saws. 1 Chron. xx. 3.

And in 2 Sam. xii. 31. it is written ובמגרות.

גרר Garar ; *Cha.* to snatch hastily ; draw asunder, &c. also to draw to ; attract, &c.

Infin. Pang.

וית מלביא לגררא And the dogs to tear asunder, or snatch hastily. Targ. Jona. Jer. xv. 3.

Futur.

אם לא יגררו ויקטלון מקיפי עמא If not that the mighty of the people shall draw them out, or snatch them, and slay them. Targ. Jona. Ibid. xlix. 20.

Hith. Particip.

מתגררו בספותיהו They shoot, or draw out their lips ; i. e. they distend their lips. Targ. Jerus. Psalm. xxii. 8.

In *Talm.* Heb. it denotes to draw, attract, &c.

שמצוה גוררת מצוה ועבירה שמוצוה גוררת עבירה For (the keeping of) a precept will attract a precept ; and a transgression will attract a transgression. Pirkea Avoeth, chap. iv.

This is a celebrated moral precept among the Rabbins ; and which cannot be too often inculcated : for a good action will as naturally lead to another, as a father beget a son. The same of crimes ; for

for man is not wicked all at once; but step by step, from a small matter to a greater, both in religious as well as civil actions.

For which reason, they endeavoured to impress this moral sentence on the mind, shewing thereby the natural consequence of either a good or bad action.

See also Betfa, fol. xxiii. 2. and Avoedang Zara, fol. iii. 2. in the first of which it denotes *to draw*, and in the second, to attract.

And גרור *Geroer*, in *Talm.* Heb. denotes *to scrape, rub, or blot out*, &c. Shab. fol. 1. 2. and cxli. 1. &c.

It also in *Cha.* denotes *to cut, or saw*.

וּכְרִין גְּלִיפִידָא גְּרִין And as the sculptures *cut, or saw*. Targ. Jerus. Psalm, xciv. 6.

It also in *Talm.* Hebrew denotes *to saw*.

מְגִירָא לְגִרָא *A saw, to saw with*. Shab. chap. i. 1. and xii. 2. and Bava Kama, chap. x.

And גֵּרְתִּיָּה Gerartheah,

in *Talm.* Heb. according to the Gloss. denotes *shaving*. Mefechath San. Perek Chelek, fol. xcvi. 1.

אֵין נוֹרֵרִין בַּמְגֵּרֶת הַשַּׁבָּת Must not *rub with a curry comb* on the Sabbath. Shab. fol. cxlvii. 2.

And גֵּרָא *Girra*, in *Cha.* denotes an *arrow, or dart*.

מִן נִרְאָה דְּמֵלֶאךָ מוֹתָא From the *arrow* of the angel of death. Targ. Jerus. Psalm, xci. 5.

Plur.

נִרְרִין דְּגִבְרָא שְׁנִינִין הֵיךְ בְּרָקִין מְלַעִיל The *arrows* of the mighty are sharp as the lightning from above. Targ. Jerus. Ibid. cxx. 4.

וְאֵנָּה תִּלְתָּא גֵּרִין בְּקִשְׁתָּא אֲשֶׁרִי And I will shoot *three arrows* out of a bow. Targ. Jona. 1 Sam. xx. 20.

And גֵּרָא *Gerara*, is used in the Jerus. Targ. on the Law, to denote *the cud*.

מִסְקֵן גֵּרָא Cheweth the *cud*. Targ. Jerus. Deut. xiv. 6.

And in *Talm.* Hebrew אָגַב *Agav Gerara*, denotes, in

in consequence; because; on occasion, &c.

And מנייה in *Cha.* denotes a *saw*, as in the Heb.

Plur.

ובמנייה And with *saws*.

Targ. Jona. Isai. vii. 20.

גרב Garav; a malignant scab. See Jarchi, Levit. xxi. 20. and Deut. xxviii. 27.

גרב Garav; *Cha.* a bottle, or vessel; also a measure.

וְיָחִיד נָטִיל גֶּרְבָּא דְחָמֶר And one carrying a *bottle* of wine. Targ. Jona. 1 Sam. x. 3.

כָּל גֶּרְבִּי יִתְמַל חֶמֶר Every *bottle* shall be filled with wine.

Targ. Jerus. xiii. 12.

Plur.

וּתְרִין גֶּרְבֵּי דְחָמֶר And two *bottles* of wine. Targ. Jona. 1 Sam. xxv. 18.

אֶתְמַסִּיאוּ גֶרְבֵּי חֶמֶר The *vessels* of wine are become rotten. Targ. Jona. Joel, i. 17.

It denotes the same in *Talm* Heb.

כָּל גֶּרֶב שְׂהוּא מְחוּזָק סֵאתִים Every *vessel* that contains two measures (of corn.) Teruma, chap. x,

שְׁלֹשׁ מֵאוֹת גֶּרְבֵּי יַיִן Three hundred *bottles* of wine. Perek Kama, in *Gem.* fol. 13. 1

And in *Talm.* Heb. it denotes to spoil; to waste, &c. אַתָּא גִּירְבָא בְּלֵילֵיא וְגִירְבָא לְמַתָּא The *destroyer* came in the night, and *wasted* the city. Bera-choeth, Perek Haroeah, in *Gem.* fol. 62.

זֵיל גִּרְבִּיהַּ In going he *spoiled* him. Shab. in *Gem.* fol. 148.

And some say it denotes to meet, or come: also to strike.

See also in Perek Kama, Chagiga, in *Gem.* fol. 5. and Gitteen, Perek Hashoeleach Geat, in *Gem.* fol. 45.

And גֶּרְבֵּל Garbeal, in *Talm.* Heb. denotes to roll, or twist.

וְגִירְבֵּל בְּהוּא קִטְמָה And it was rolled in that dust, or ashes. Gitteen, fol. lxix. 1.

It also denotes a musical instrument of a round form; and which is struck upon like a drum, or tabor.

And גֶּרְבִּיתָא Garbeetha, in *Cha.* denotes the north wind.

רוּחָא גֶּרְבִּיתָא בְּשֵׁנָא מְטָרָא The

The *north* wind bringeth forth rain. Targ. Jerus. Prov. xxv. 23.

רוּחַא גְּרִיבִיתָא קָשְׁיָא The *north* wind is grievous. Targ. Jerus. Ibid. xxvii. 16.

גַּרְגַּ Garag; *Cha.* to stir up; incite to; contend, &c. Imper.

אֵיל גַּרְגַּ הֵבִיל חֲבֵרְךָ Go, stir up swiftly thy friend. Targ. Jerus. Prov. vi. 3.

Puang. Particip.

גְּבַרָא רַחַב נַפְשָׁא מְגַרְגַּ תְּגַרְי A man of a proud spirit stirreth up strife. Targ. Jerus. Ibid. xxviii. 25.

יְבַד קִמְיוֹ לְקַבְלֵד אֲנָא מְגַרְגַּ And with those that rise up against thee I contend. Targ. Jerus. Psal. cxxxix. 21.

כָּל יוֹמָא מְגַרְדִּין קִרְבָּא They continually incite to war. Targ. Jerus. Ibid. cxl. 3. Futur.

לֹא תִגְרַג בְּמַבְאֲשֵׁי Do not stir up thyself because of evil doers. Targ. Jerus. Ibid. xxxvii. 1.

לֹא תִגְרַג בְּרַם לֹא בְּאִשָּׁא Move not (thyself) in any wise to do evil. Targ. Jerus. Ibid. 8.

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And גורגבסין Gurgebaseen, in *Talm.* Heb. denotes *bran*, &c.

דחשר גורגבסין That sifted bran. *Talm.* Jerus. Shab. chap. vii.

Gloss. סובין Suveen; skins, or husks of corn, separated after the grinding from the flour, by means of a sieve, or bolting mill.

גרנלא Gargela; in *Talm.* Heb. denotes a herb, called in English *rocket*. See above in גלל.

And גרגליד Gargelead; in *Talm.* Heb. denotes a *head*, or top. 1

גורגלידי דליפתא Heads or tops of turnips. Berachioeth, Perek Keatsad Mevarcheen, in *Gem.* fol. 40.

תרי גורגלידי דליפתא Two heads of turnip or rape. Chaloemoeth, chap. ix. fol. 58.

And גורגא Gurgea; in *Talm.* Heb. denotes a wine press. Soeph *Gem.* in Avoedang Zaira, fol. lxxv. 1.

And in Beresheeth Rabba, sect. lxxix. it is written גרגינא.

גרניר Gargeer; *Cha.* And denotes a grain; a berry; kernels; &c.

Plur.

תְּרֵין תֵּלְתָא גְרָנִין בְּרִישׁ עֵנְפָא

Two (or) three *berries* in the uppermost branch. Targ. Jona. Ifai. xvii. 6.

Const.

גְרָנֵי חֲטִיהֶון *The grains of* their wheat. Targ. Jona. Deut. xxxii. 14.

It denotes the same in *Talm.* Heb.

שְׁנֵי גְרָנִים פֶּדֶט Two *grains* (are) particular. Peah, chap. vi. fol.

גרנר יחיד A *single grain*. Ibid. chap. vii. fol. 10.

בפלפל ובגרניר מלח With pepper, and a *grain* of salt. Shab. chap. vi. in *Mishna*, fol. 64.

It also denotes any *single* or individual thing.

מגרנר באשכול Gloss. He gathered, and eat *one* grape. Chap. iii. in *Maangsearoeth*. fol. 63, and chap. ii. fol. 62.

It also denotes *asunder*, *separate*, &c.

That המניח ותים לגג לגרנר

layeth olives on the roof *to separate them*. Chap. ix. in *Taharoeth*, fol. 122.

Gloss. לגלגלן. To *turn*, or *roll them*.

And in the *Cha.* it is used in a contrary sense; as denoting *many grains*.

מְגַרְנֵר וּמַצְלֵחַ (Shall produce) *many grains* and prosper. Targ. Jerus. Psalm, i. 3.

Gargar; a *herb*. See גרנלא in גלל, and גרנלא in גרנ.

Gargeran; *Cha.* To devour greedily; a glutton; a reveller, &c.

גְרִנְקוֹ בְּבִשְׂרָא A *greedy devourer* of flesh. Targ. Jona. Deut. xxi. 20.

It also denotes *vile*, or *wanton*.

Fem.

אָרוֹם הָיִיתִי גְרִנְרִיתָא For surely I am become *vile*, or *wanton*. Targ. Jerus. Lament. i. 11.

It denotes the same in *Talm.* Heb.

השוותה כוסו בבת אחת הרי זה גרנר He that drinketh his cup a one time; i. e. at a draught,

draught, is *a glutton*. Pesa-
cheem, Soeph Gem. fol. 86.

See also in Kethub. in Gem.
fol. 60. Soeph Gem. in Git-
teen, fol. 98. and Soeph
Mishna, in Niddah, fol. 72.

And גרגרת Gargereth, in
Talm. Heb. denotes the *hol-
low of the throat*. Chulleen,
chap. 2, in Mishna, fol. 122.

And גרוגרת Gerugereth, in
Talm. Heb. denotes *a dried
fig*.

לגרוף בה את הגרוגרת To
drag out with it *the dry figs*.
Shab. chap. xvii. fol. 122.

And גרגשתא Gargishta, in
Chb. denotes *clay; clods, &c.*

בְּעֵבִי גִּרְשָׁתָּא In the thick
clay. Targ. Jona. 1 King.
vii. 46.

לְבַשׁ בְּסָרִי מִדְּרִי וְגִרְשָׁתָּא
רַעְפָּרָא My flesh is clothed
with worms, and clods of
earth. Targ. Jerus. Job, ix.
5.

וְגִרְשָׁתָּא אֶדְבָּקִי And the clods
cleave fast together. Targ.
Jerus. Ibid. xxxviii. 38.

See also the Targ. Jerus.
on Job, xxi. 33, and Targ.
Jona. Levit. vi. 21.

It denotes the same in Talm.
Heb.

דאכלה גרגשתא הוּוּ לָהּ בְּנִי
מכוערי Because she eat *clay*,
she hath deformed (or ugly)
children. Kethub. fol. lx. 2.
Yevamoeth, Soeph Gem. fol.
110. Shab. in Gem. fol. 113,
and in Avoedang Zara, in
Gem. fol. xxxviii. 2.

And גרגותא Gargutha, in
Talm. Heb. denotes *a pit; a
cistern*, or collection of water.

אפילו ריש גרגותא מן שמיא
מנו ליה Even the officer
over the *cisterns*, is appointed
by heaven. Bava Bathra,
fol. xci. 2. Bava Metzia,
Soeph Gem. fol. 103, and
Bava Kama, Soeph Gem. fol.
xxvii. 2.

See also Jarchi, 1 Chron.
xxix. 11.

And גרגותני Garguthnee,
in Talm. Heb. denotes *a pipe*,
or *hollow tube*: also *a basket*.
Chagiga, fol. 22, and Avoe-
dang Zara, fol. lvi. 2.

גרר Garad; to scrape;
and occurs but once.

Hith.

וַיִּקַּח לוֹ חֶרֶשׁ לְהַתְגַּר בּוֹ

And

And he took him a potsherd
to scrape himself withal. Job,
ii. 8.

גַּרַד Garad; in *Talm.* Heb.
denotes to scratch; scrape;
gnaw, &c. also to pare away,
&c.

דגריד מעילא לתתאי That
hath been scraped, or peeled,
from the top to the bottom.
Shab. in *Gem.* fol. cix. 2.

נודות גרודים חדשים New
bottles (that had been) scraped
or pared. Avoedang Zara,
fol. xxxiii. 1.

גַּרְדָּא Garda; *Cha.* To
weave: also a weaver.

עֹבֵד גַּרְדִּי The work of
a weaver, or woven work.
Targ. Jerus. Exod. xxviii.
32.

See also the Targ. that
passes for Jona. Ibid.

וַיִּטֵּל יָת אֶכְסוֹ דְּגַרְדָּאִין And
he took away the weaving
beam. Targ. Jona. Judg. xvi.
14.

וַאֲנֵא דְּמוֹרֵי תִּיָּה פֶּאֶכְסוֹ
דְּגַרְדָּאִין And the wood, or
staff of his spear (was) like a
weaver's beam. Targ. Jona.
1 Sam. xvii. 7.

אֶתְקַפְּדוּ כְּנֹל גַּרְדָּאִין חַיִּי
My life is cut off as a weav-
er's web. Targ. Jona. Ifai,
xxxviii. 12.

It denotes the same in *Talm.*
Heb. Yoema, Soeph *Gem.* fol.
lxxii. 2.

And **גַּרְדָּנָא** Girdana, in
Talm. Heb. denotes the same.

גִּירְדָּנָא דְּלֵא טִיּוֹן שְׁתָּא בְּצַר
מִשְׁנִיָּה A weaver that is not
meek, a year is cut off, or di-
minished, from his years.
Avoedang Zara, fol. xxvi. 1.

And **גַּרְדֵּנִי** Gardenee, in
Rab. Heb. denotes a keeper;
one that has the charge of a
thing.

גַּרְדֵּינִי נִימוּסִין The keepers
of the laws. Zoehar, col.
440; also in fol. 139, col. 3.

And **גַּרְדֵּית** Gardeeth, in
Cha. denotes a shuttle.

יּוֹמֵי קָלִילִי מִן גַּרְדֵּית מַחִי My
days are swifter than a weav-
er's shuttle. Targ. Jerus.
Job. vii. 6.

And **גַּרְדָּן** Girdan; in *Talm.*
Heb. denotes scabbed.

הִיוּ לָהּ בְּנֵי גִירְדָּנִי She will
have scabbed children. Ke-
thub. in *Gem.* fol. lx. 2.

And

And the author of the A-
ruch reads גררני; and which
denotes voracious. See in
גררן.

And some think it denotes
Baldness.

And גירדא Geerda, in
Talm. Heb. denotes the rind,
or bark: also a shell, &c.

גירדא דאנוא *The rind of a*
nut (tree.) *Kethub. fol.*
lxxvii. 2. and Avoedang Za-
ra, fol. xxviii. 1.

אגירדא דריקלא *The peeling*
of palm. *Pefacheem, fol.*
cxi. 2.

And גרדון Gardoen, in
Rab. Heb. denotes a bough,
or branch, of a tree.

תלאן בגרדון He suspended
them on *the bough of the tree.*
Medrash Koeheldth, chap.
iii. 16.

Gloss. זמורה של אילן *The*
branch of a tree.

And גריר Gereed, in *Talm.*
and *Rab. Heb.* denotes *dry,*
hard, &c.

במקום הגריר In a *hard, or*
dry place. *Pefacheem, fol.*
lv. 1. and Metfia, fol. lxxv.
2,

נעשית גריר It became *hard.*
Jarchi, Gen. viii. 14.

עת הגריר היה שהארץ חלולה
ומנוקבת כגברה It was *the*
dry season when the earth
was hollow and perforated
like a sieve. *Jarchi, Ibid.*
xlvi. 7.

הוא ובנו אוכלין חרובין של
גרדונה He and his son eat
dry, or hard, husks. *Bere-*
sheeth Rabba, sect. 79.

And גרירי Geredee, or
גירדא Gereeda, in *Talm.* and
Rab. Heb. denotes, only; at
least; simply, &c. *San. fol.*
cxii. 1. In Halichoeth Oelam,
fol. vii. 2.

And גרדון Girdeen, in *Talm.*
Heb. denotes threads; fila-
ments of a garment, &c.
Succah, fol. ix. 1. and Bera-
choeth, fol. viii. 2.

גרדם Girdeam; *Cha. To*
break, or destroy.

Hith.

ומסית חיד עמר דאתגרדים
גושמיה And consume away
like a moth, whose body *is or*
hath been broken. *Targ. Je-*
ruf. Pfalm. xxxix. 12.

It denotes the same in
Talm.

Talm. Hebrew. Minachoeth, Soeph *Gem.* fol. xxxviii. 1.

It also in *Talm.* Hebrew denotes a piece, or remainder of any thing broke; i. e. the fragments.

וגרדומי Vegardumav; and its fragments. In Parah, fol. 106, and Minachoeth, fol. 39.

And גרדם Gardam, in *Talm.* Heb. denotes a *tribunal*.

יהא דומה לו שדעלהו לגרדום לידן It should appear unto him, as one ascending the *tribunal* to be judged, or receive sentence. Perek Bameh Madleekeen, in *Gem.* fol. xxxii. 1. and Avoedang Zara, in *Mishna*, fol. xvi. 1.

And גרדון Gardoen, in *Rab.* Heb. denotes the same. *Medrash Koheleth*, chap. iii. 17.

And גרדיין Gardeeyoen, in *Rab.* Heb. denotes the name of the Roman Emperor Gordianus.

כעובי דינר גרדיין היה בו About the thickness of a denarii of *gordianus* was in it. *Vayikra Rabba*, sect. 7.

The same of the other emperors, as גירונית Neroeneeth, of the emperor Nero.

טריינא Trayna; of Trajanus, &c. &c.

And גירדונא Geerdoena, in the *Zochar*, denotes *wood*, or timber. *Zochar*, col. 446.

גרדיק Gardeek; is noticed by Elias in *Methurgaman*, as denoting *Gerar*, (in the land of the Philistines) mentioned in *Gen.* xxvi. 1. being so used in the *Jerus. Targ.* But after the most diligent search, I have not been able to meet with any such word there.

And the *Aruch* adduces it, as used in the same sense, in *Beresheeth Rabba*, sect. 64.

גררה Gerah; 1st. To contend; strive; stir up, &c.

Pieng.

רַחֵב־נֶפֶשׁ יִגְרֶה מָדוֹן He that is of a proud heart *stirreth up* strife. *Prov.* xxviii. 25.

Hith.

Imper.

וְהִתְגַּר בּוֹ מִלְחָמָה And contend with him in battle. *Deut.* ii. 24.

וְאֵל תִּתְגַּר בָּם מִלְחָמָה Neither

ther contend with them in battle. Ibid. 9.

Affix.

Preter.

כי ביה התנרית Because thou hast striven against the Lord. Jer. i. 24.

Imper.

אל תתנרו בם Meddle ye not with them. Deut. ii. 5.

ולמה תתנרה ברעה For why shouldest thou meddle to (thy) hurt, or evil. 2 King. xiv. 10.

Futur.

ומלך הנגב יתנרה למלחמה And the king of the south shall be stirred up to battle with a very great and mighty army. Dan. xi. 25.

וישב ויתנרה And he shall return and shall be stirred up. Ibid. 10.

The noun.

Fem. Conft.

מתנרת ידך אני כליתי I am consumed by the conflict of thy hand. Psalm. xxxix. 10.

2d. The throat, or neck.

ותלכנה נשיות גרון And walked with stretched forth necks. Isai. iii. 16.

קרא בגרון אל תחשך בשופר Cry with the throat, spare not, lift up thy voice like a trumpet. Ibid. lviii. 1.

Affix.

יגעתי בקרא נחר גרוני I am weary of my crying, my throat is dried. Psalm, lxix. 4.

ורביד על גרוניך And a chain on thy neck. Ezek. xvi. 11.

קבר פתוח גרנם Their throat (is) an open sepulchre. Psalm, v. 10.

ולא יהנו בגרונם Neither speak they through their throat. Ibid. cxv. 7.

3d. Cud.

מעלת נרה בבהמה That cheweth the cud. Ibid. v.

4th. A small coin, called a Gerah; twenty of which made a shekel. And weighed, according to the calculation of Bishop Cumberland, gr. 10, 95 decim.

And which, as he observes, wanting but the twentieth part of a grain, of eleven grains, might well pass for just so many.

And, as he farther observes, is accordingly well translated in

in the Septuagint, by the Greek *ὁβολός*; for there are (says he) *attic oboli* still remaining of this weight, as mentioned by Greaves. See Dr. Cumb. scripture weights and measures, page 111.

וְשֶׁקֶל גֶּרָה עֶשְׂרִים A shekel (is) twenty *gerabs*. Exod. xxx. 13.

וְהֶשְׁקֵל עֶשְׂרִים גֶּרָה And the shekel (shall be) twenty *gerabs*. Ezek. xlv. 12.

גָּרָה Garah; *Cha.* 1st. To incite; stir up; move, &c.

Preter.

וַיִּגְרֵה יְהוָה יֵת חֵיוֹן קָלוֹ And the Lord *stirred up* fiery serpents among the people. Targ. Onk. Numb. xxi. 6.

This answers to the Heb. verb וַיִּשְׁלַח And he sent.

וַיִּגְרֵה יְהוָה יֵת דָּוִד בְּהוֹן And he incited David against them. Targ. Jona. II. Sam. xxiv. 1.

This answers to the Heb. verb וַיָּסֶת and he moved, or *stirred up*.

Particip.

אֲרִי בָרוּךְ בֶּר גֶּרָה מִנִּי יֵת For Baruch the son of

Neriai *stirreth* thee up against us. Targ. Jona. Jerm. xliii. 3. Infin.

בְּנִגְרִיתִי יֵת מָחַת בְּפָנָא When I *stir up* the plague of famine. Targ. Jona. Ezek. v. 16. Futur.

וְאֲנִי בִכּוֹן יֵת חַיֵּת בָּרָא And I will *stir up* the beast of the field, (or wild beasts) among you. Targ. Gnk. Levit. xxvi. 22.

וְאֲנִי מִצְרָאִי בְּמִצְרָאִי And I will *stir up* the Egyptians against the Egyptians. Targ. Jona. Isai. xix. 2.

The Hebrew word is וַיִּסְכְּסְכֵתִי And which Aben Ezra, and Kimchi observe, denotes to mix, confound, &c.

דֵּי יִגְרִינוֹן ה" בָּךְ Which the Lord shall *stir up* against thee. Targ. Onk. Deut. xxviii. 48. Hith.

וְאֵף אֶתְנִי יִשְׂרָאֵל בְּפִלְשֶׁתָּא And also (that) Israel was *stirred up* against the Philistines. Targ. Jona. I. Sam. xiii. 4.

Affix.

אֲרִי אֶתְנִי יֵתָא בְּאִבּוֹךְ That thou art *stirred up* against thy father.

father. Targ. Jona. II. Sam. xvi. 21.

It denotes the same in *Talm.* and Rab. Hebrew.

על שגרה דובים בתינוקות
Because *be stirred up* the bears against the children. San. fol. cvii. 2. and Kimchi, and Abarbanal, II. King. ii. 24.

See also Succah, fol. xxxviii. 1. and Eruveen, fol. xxvi. 1. 2d. To shoot.

לְנֶרְאָה בְּמוֹמְרָא דְּלֹא מוֹם
בְּתִכְפָּה יִגְרוּ לֵיהּ וְלֹא יִדְחֻלוּ
That they may shoot in secret at those that are without blemish (or the perfect,) suddenly *do they shoot* at him, and fear not. Targ. Jerus. Psalm. xlv. 5.

It denotes the same in *Talm.* Heb. Nazeer, fol. iv. 2.

Infan.

לְמִזְרָה בְּקִשְׁתָּא
with the bow. Targ. Jona. 1 Sam. xxxi. 3.

Hith. Particip.

וַיִּהְיוּ מִתְגַּדְּרִין
be shot, (and slain.) Targ. Jerus. Psalm. lviii. 8.

And גרה Gerab, in *Talm.* Heb. denotes that part of a
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beast that is opposite the breast. Yoema, chap. ii. in Mishna, fol. 25, and chap. iii. in Tameed, fol. 30.

3d. The throat.

אֶכְלִי בְּגִרוֹנְךָ Cry aloud with thy throat. Targ. Jona. Isai. lviii. 1.

And אות גרנית Oeth Geroneeth, among the Heb. Grammarians, denotes a *guttural* letter: such are the letters א ח ה ע. See the Grammar, chap. i. sect. 1.

גרז Garav; whence גריוא Gereeva; and which in *Talm.* Heb. denotes a *measure*. And which some take to be a bushel. Pesacheem, fol. 32. Eruveen, in *Gem.* fol. 14. Bava Kama, fol. 96, and Bava Bathra, in *Gem.* fol. 73, &c. &c.

גרז Garaz; to cut off. And occurs but once.

Preter.

נִגְרַזְתִּי מִנֶּפֶד עֵינֶיךָ
I am cut off from before thine eyes. Psalm, xxx. 23.

גרז Garzen; denotes an axe.

לא תשחית את עצה למדח עקיו
Thou shalt not destroy
the trees thereof by forcing
an axe against them. Deut.
xx. 19.

היתפאר הנרזן על ההצב בו
Shall the axe boast itself against
him that heweth therewith.
Isai. x. 15.

גרו Garaz ; whence
גרזמיתא Garzemeetha ; and
which in *Talm.* and *Rab. Heb.*
denotes *pulse* Vayikra Rab-
ba, sect. 9. Medrash Eachea,
fol. li. 3. and in *Talm. Jerus.*
Beresheeth, chap. vi. fol. x.
3.

And גורזקי Gurzekee, in
Talm. Heb. denotes a *cave*,
or cage.

עד שיכנסנו לגורזקי שלו Until
they lead him into his *cave*, or
cage. Shab. in *Gem.* fol. cvi.
2.

And the Aruch reads
גריגור.

גרט Garat ; whence
גרזטאות Gerutaoeth ; in
Talm. Heb. denotes old pieces
of broken *metal*. Shab. in
Gem. fol. cxxiii. 1. Keleem,
chap. ii. Bava Metzia, in *Gem.*

fol. 51, and Avoedang Zara,
fol. lxxi. 2.

גורל Goeral ; a lot : and
occurs only as a noun.
גורל אחד לה' וגורל אחד לעזאזל
One lot for the Lord, and the
other lot for the scape goat.
Levit. xvi. 8.

Const.

ויעל גורל מטה בני בנימין
And the lot of the
tribe of the children of Ben-
jamin came up according to
their families. Joshu. xviii.
11.

Const.

על גורל הצדיקים Upon the
lot of the righteous. Psalm,
cxxv. 3.

Plur.

ונתנו אחריו על שני השעירים
And Aaron shall cast
lots upon the two goats. Le-
vit. xvi. 8.

ויחלקום בגורלות And they
were divided by lots. 1 Chron.
xxiv. 5.

Affix.

אתה תומיד גורלי Thou
maintainest my lot. Psalm,
xvi. 5.

עלה אתי בגורלי Come up
with

with me *into my lot*. Judg.

i. 3.

וְהִלַּכְתִּי נִם אֲנִי אִתְּךָ בְּגִזְרֶךָ

And I likewise will go with thee *into thy lot*. Ibid.

נִזְרֶךָ תְּפִיל בְּתוֹכֵנוּ Cast in *thy lot* among us. Prov. i. 14.

וַיֵּצֵא נָבֹל גִּזְרָם And the coast of their *lot* came forth. Joshu. xviii. 11.

גרם Garam; a bone; to splinter; break in pieces, &c.

יִשַׁכֵּר חֲמוֹר גָּרָם Issachar is an *ass of bone*; i. e. bony and strong. Gen. xlix. 14.

רוּחַ נִבְאָה תִּבְשֵׁ גָרָם But a broken spirit drieth *the bone*. Prov. xvii. 22.

וְלִשׁוֹן רַבָּה תִּשְׁבֵּר גָּרָם And a soft tongue breaketh *the bone*. Ibid. xxv. 15.

It is used figuratively, to denote the top, or essential part.

וַיִּשְׂמוּ תַּחְתָּיו אֶל גָּרָם הַמַּעְלֹת And put (it) under him on *the top* of the stairs; i. e. the highest stairs. 2 Kings, ix. 13.

And this is also the opinion of R. Levi Ben Gershom. As also of Abarbanal.

But Jarchi is of opinion, that it denotes a *degree*, or step. For he observes, that there were stairs made to shew the hour of the day, by the shadow of the sun. See chap. xx. 9.

And to this explanation, the Targum of Jona. seems to agree: for he translates it, לְדֶרֶג שְׁעִיא To the *degree*, or *step* of the hour.

Kal. Preter.

שִׁפְטֵיהֶם וְאִיבֵי עָרֵב לֹא גָרְמוּ Her judges (are) evening wolves, *they break* not the bones till morning. Zeph. iii. 3.

This is the opinion of Aben Ezra.

And others think it denotes to *leave*; i. e. *they leave* not a bone; so greedy are they to devour, that they *leave* not as much as a bone till morning. See Jarchi, Kimchi, and Abarbanal.

Pieng. Futur.

וַעֲצְמֵיהֶם יִגְרֹם And he shall brake their bones, or shall bone their bones. Numb. xxiv. 8.

וְאֵת חֲרָשֶׁיהָ תִּנְרָמִי *And thou shalt break the shreds thereof.*

Ezek. xxiii. 34.

Plur. Affix.

נִרְמִיו כְּמַטִּיל בַּרְזֶל *His bones (are) like bars of iron.* Job, xl. 18.

נרם *Garam, Cha. Cause : occasion, &c.*

Preter.

דִּין אֶרְחֹתֵהוּ נִרְם שְׁטוּתָא לְהוּן *This (is) their way, (which) they folly caused unto them.*

Targ. Jerus. Psalm. xlix. 14

וְאִמְרִין לִיה אֵת נִרְמָתָא לְנָא יֵת *And they said unto him, thou hast occasioned unto us all this evil.* Targ. Jerus. Eft. vi. 1.

אֲנָא נִרְמִית *I have occasioned.* Targ. Jona. i Sam. xxii. 22.

אֲרִי נִרְמוּ דִּתִּיתִי לְהוּן בִּישְׁתָּא *For they have caused the evil to come unto them.* Targ. Jona. Ifai. iii. 9.

כָּל דִּין נִרְמוּ לִיה חֻבּוּרֵי *All this hath his sins caused unto him.* Targ. Jerus. Eccle. vi. 2.

אֲתוּן נִרְמִתוּן דְּמִית עֲמָא דִּהִי *Ye have occasioned the death of the people of the Lord,*

Targ. Jona. Numb. xvii. 6.

Particip.

לָמָּה אָנֹתָ גִּרְם מוֹתָא לְבִשְׁךָ *Wherefore (shouldest) thou occasion death to thy soul,*

Targ. Jerus. Eccle. vii. 18.

Infin.

לְמִנְרָם דִּין גִּהֶנָּם עָלִי בְּסַרְךָ *To cause the punishment of Gehinnam to thy flesh.* Targ.

Jerus. Ibid. v. 5.

It denotes the same in *Talm.* and *Rab. Heb.*

מִצוֹת שְׁהוּמוֹן גִּרְמָא נְשִׁים פְּטוּרוֹת מִדֵּין *Affirmative precepts which the time causes, (or depends upon) women are free from.* Berachoth, fol. xx, 2.

It also in *Cha.* denotes to *gnaw, or break in pieces.*

Infin.

לְנִמְרָא יֵת בְּסָרִי *To gnaw, or break in pieces my flesh.* Talm. Jerus. Psalm, xxvii. 2.

It also in *Talm. Heb.* denotes to *break, or beat in pieces.* Bava Bathra, fol. xxxii. 1.

And is written דְּמַגְרָמֵתוֹ *Demagarmeethoe.*

And

And the Author of the Aruch reads דמגרסיתו Demargarfeethoe, with גרם in גרם, instead of דמגרמיתו Demargameethoe.

It also in *Cha.* denotes to fortify, &c.

וּבְרַחֲמֶיהָ תִּגְרַם תִּדְרֶה And with her love *be fortified* continually. Targ. Jerus. Prov. v. 1. Let her love fortify thee, to resist that of strange women.

וְכִד אֲגִרִים עֲנִי מִלְעֵל And when *be fortified* the clouds from above. Targ. Jerus. Ibid. viii. 28.

And גרמא Garma, in *Cha.* denotes a bone.

גְּרָמָא מִגְּרָמִי Bone of my bones. Targ. Gen. ii. 23.

אִם יִדְּוּ גְּרָמָא דְּאִנְשָׁא When they see a man's bone. Targ. Jona. Ezek. xxxix. 15.

Affix.

וּבְבִסְרֵי דִּבְקַת גְּרָמִי And to my flesh my bone cleaveth. Targ. Jerus. Job. xix. 20.

וּקְרִיב לְגְּרָמֶיהָ וּלְבִסְרֶיהָ And touch his bone, and his flesh. Targ. Jerus. Ibid. ii. 5.

אִדְק בִּשְׁמִירָתוֹ עַל גְּרָמֶיהָ

Their skin cleaveth to *their bones*. Targ. Jerus. Lament. iv. 8.

Plur.

וְאָמַר לִי בֶר אָדָם הֵיחֹזֵן גְּרָמֶיהָ And he said unto me son of man, can these bones live : Targ. Jona. Ezek. xxxvii. 3. See also verse 4. 5. &c.

Plur. Affix.

וְאֶבְדֶּר יֵת גְּרָמֵיכוֹן And I will scatter *your bones*. Ibid. vi. 5.

וְכָל גְּרָמֵיהֶון הִתְקִיו And broke all *their bones*. Dan. vi. 23.

It is used figuratively, to denote a person : as *himself*, &c.

וּבְתַרְאָה דְּעִבְדִּתָּ גְּרָמִךָ And after that thou hast kept *thyself*. Targ. Jerus. Ruth. iii. 10.

It is used in the same sense in Targ. Jona. Levit. xxi. 5. &c.

It also in *Talm.* Heb. denotes the same, *Shab.* in *Gem.* fol. xxxviii. 2. and *Perek Kama* in *Taangneeth*, fol. xiv. 2.

And הגרמה Hagrama, in *Talm.*

Talm. Heb. denotes *an article* to be observed, by those that kill for the Jews according to their law : i. e. if the killer cuts too high in the artery of the throat, &c. &c. it is called *הגרמה* Halacha Kama in Chulleen, chap. i. fol. ix. 30. &c. &c.

See also Maim. in *יד החזקה* Chap. 3.

And *גרומין* Geerumeen, in *Talm.* Heb. denotes, *more than weight, overplus*. Bava Bathra, chap. v. fol. 88.

And *גרומיתא* Gerumeetha, in *Talm.* Heb. denotes a small bone; i. e. above the hollow of the thigh bone. Chull. fol. ciii. 2.

And *גרמדה* Garmeeda, in *Cha.* denotes a measure, called *a cubit*.

גרמידא ארפה A cubit was its length. Targ. Jona. Judg. iii. 16,

It is used in the same sense in the Targ. of Jona. Exod. xxv.

It denotes the same in *Talm.* Heb.

יהיבנא לך בני גרמידא You

(will) have children of *a cubit*; i. e. of a cubit in measure. Bava Metfia, in *Gem.* fol. lxiv. 1. San. fol. vii. 1, and fol. xciv. 1.

And *גרממא* Garmamya, is used in *Cha.* to denote the country called *Germany*.

ממדינת גרממא From the province of Germany. Targ. Jona. Ezek. xxvii. 16.

See also chap. xxxviii. 6.

This, in the Hebrew, is *מבית תוגרמה* of the house of *Togarmah*. And which, according to Abarbanal, denotes Turkey.

And the Heb. noun *גומר* Goemer, in the Jeruf. Targ. and Jona. Gen. x. 2. is,

גרמניא Garmanya; *Germany*.

It denotes the same in *Talm.* and *Rab.* Heb.

גומר זה גרממא Goemar is Garmamya, *Germany*. Yoema, in *Gem.* fol. x. 1.

זו של אדום This is Garmamya of Edom, *Idumea*, Megillah, fol. vi. 2.

And according to Jarchi, it denotes the kingdom of Edom;

Edom; i. e. the Roman Empire.

It is used in the same sense in Beresheeth Rabba, sect. 31.

גרמני Garmanee, in *Talm.*

Heb. denotes *very white*, chap. ii. in Negangeem, fol. 73.

And גרמני Garmanee, in *Rab.* Heb. denotes a white, or fair person.

בכל מקום גרמני מוכר כושי In every place (it is usual) that a white sells an Æthiopian, a negro; but here an Æthiopian sells a white. Beresheeth Rabba, sect. 83.

And גרמיני Garmeenee, in *Talm.* Heb. according to the Gloss. of the Aruch, denotes *balances*, wherein they weighed broken iron, or glafs, &c. Bava Bathra, Perek Hamoecher Eth Haspheenah, in *Gem.* fol. lxxxix. 2.

גרמס Garmas; whence גרמסס Garmassees; which in *Rab.* Heb. denotes a small coin.

לפיכך יתנו מחצית השקל דעביר Therefore, they shall give a half shekel, which

makes six *garmassees*. Yelamdenu, in פרשת כי תשא.

Gloss. בלשון יוני מין משקל אשר הוא חלק מד' ועשרים חלקים באונקיא In the *Greek* tongue, a specie of weight, that is the twenty-fourth part of an ounce.

גרן Goeren; a threshing floor.

כְּתְרוּמַת גֶּרֶן As the heave offering of the threshing floor. Numb. xv. 20.

גֶּרֶן וַיִּקֶּבּ לֹא יִרְעֶם The threshing floor, and the wine press, shall not feed them. Hosea, ix. 2.

כִּי בָאָה הָאִשָּׁה הַגֵּרָה That a woman came into the floor. Ruth, iii. 14.

Fem.

כִּי קִבְּצָם כְּעִמּוֹר גֶּרְנֵה For he shall gather them as the sheaves into the floor. Micah, iv. 12.

Affix.

מִדְשָׁתִּי וּבֶן גֶּרְנִי My threshing, and the corn of my floor. Isai. xxi. 10.

תַּעֲנִיךְ תַּעֲנִיךְ לוֹ מִצֹּאֲנֶךָ וּמִגֶּרְנֶךָ Thou shalt furnish him liberally out of thy flock, and out

out of thy floor. Deut. xv.

14.

Plur.

וּמְלֵאוּ הַקִּרְנוֹת בֹּר And the floors shall be full of corn. Joel, ii. 24.

It denotes the same in *Talm.* Heb. Perek Kama Soetah, in *Gem.* fol. 13, and Maang-seeroeth, chap. i.

And גֶּרֶק Garnak, in *Rab.* Hebrew, denotes a corroding ulcer; or, as some say, the cancer. Maimon. in Moreh Nevuchem, part 1. chap. lxxvii.

גָּרַס Garas; to break: and occurs but twice in scripture.

נִרְסָה נַפְשִׁי לְתַאֲבָה My soul breaketh for the longing. Psalm. cxix. 20.

Hiph.

וַיִּגְרַס בְּדַחֲצֵי שֹׁבֵי And he hath broke my teeth with gravel stones. Lament. iii. 16.

It also in *Talm.* Heb. denotes the same; i. e. broken, or bruised. Keleem, chap. xvii. fol. 25. Niddah, chap. ix. in Mishna, fol. 42, and Minachoeth, chap. vi. fol. 66.

And גִּרְסָא Girfa, in *Cha.*

denotes to read; study; explain, &c. Targ. Jerus. Solom. Song. i. 2.

It denotes the same in *Rab.* Heb. Jarchi, Eccles. xii. 12.

גֶּרְסֵן Garson; whence גִּרְסֵנָא Gurseena; and which in *Talm.* Heb. according to the Gloss. denotes a person likely to inherit the effects of a parent. Yevamoeth, fol. cxvii. 1.

גָּרַע Garang; to diminish; to restrain; abate, &c.

Particip.

וְכָל זָקֵן גִּרְעָה And every beard clipt (or diminished;) i. e. shaved: but is mentioned as in contempt. Jer. xlviii.

37.

Infin.

וּמִמֶּנּוּ אֵין לְגִרְעֵי Nor any thing to be diminished from it. Eccle. iii. 14.

Futur.

וְגַם אֲנִי אֶגְרַע וְלֹא תַחֲסֹם עֵינִי And I also will therefore diminish (thee,) neither shall mine eye spare. Ezek. v.

11.

לֹא תִקַּף וְלֹא תִגְרַע מִמֶּנּוּ Thou

Thou shalt not add thereto,
nor shalt thou diminish from it.
Deut. xii. 32.

וְתִגְרַע שִׁיחָה לְפָנַי אֵל
And thou restrain prayer before
God. Job, xv. 4.

וְתִגְרַע אֵלֶיךָ חֲכָמָה
And dost thou restrain wisdom to thy-
self? Ibid. viii.

The sense of which is this :
If thou hast heard the secret
of God, how is it that wisdom
is now diminished, or with-
held from thee. Kimchi.

לֹא יִגְרַע מִצְדִּיק עֵינָיו
He will not withdraw his eyes from
the righteous. Ibid. xxxvi.
7.

לֹא תִגְרַעוּ מִמֶּנּוּ
You shall not diminish (ought) thereof.
Exod. v. 8.

Niph.

כִּי אִין גִּגְרַע מִעֲבֹדְתְכֶם דָּבָר
Yet not ought of your work
shall be diminished. Ibid. xi.

וְנִגְרַע מִעֲרֹכְךָ
And it shall be abated from thy estimation.
Levit. xxvii. 18.

וְנִגְרַעָה נַחֲלָתָן מִנַּחֲלַת אֲבוֹתֵינוּ
And their inheritance shall be
diminished, or taken from the in-

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heritance of our fathers.
Numb. xxxvi.

וּמִנְחָל נַחֲלָתֵנוּ יִגְרַע
And from the lot of our inheri-
tance it shall be diminished, (or
taken.) Ibid.

Hiph.

כִּי יִגְרַע נִטְפֵי מַיִם
For he di-
minishes, (or makes small) the
drops of water. Job, xxxvi.
27.

The noun.

כִּי מִגְרָעוֹת נָתַן לְבֵית סָבִיב
For he made narrow,
(or diminished, rests round a-
bout the house without.
1 King. vi. 6.

גרע Garang; Cha. And
is used in the Targ. of Jona.
to denote shaving.

וְגִרְעָת יָת שִׁבְעָה נְדִילַת רִישָׁיָה
And she caused him to shave off
the seven locks of his head.
Targ. Jona, Judg. xvi. 19.

This answers to the Heb.
verb וְתִגְלַח. And which is
to be understood, and she
shaved off by means of the
man; though some think it
denotes, that she shaved him.
See Kimchi, and Abarbanal.

X

דקניהון

וגרע ית פלגות דקניהן And
he shaved off one half of their
beards. Targ. Jona. 2 Sam.
 x. 4.

It denotes the same in *Talm.*
Heb. See San. fol. xcvi. 1.

It also in *Talm. Heb.* de-
 notes the forming, or pro-
 ducing of kernels.

ועשו הגפנים משיגרע The vines
 when they produce kernels.
Sheveengeeth, chap. iv. fol.
 39.

Gloss. יעשו גרעינין בתוך הענבים
 When they produce
 kernels in the grapes.

And גרע Gareang, in
Talm. Heb. denotes a cutter,
 or opener of veins; i. e. a
 bleeder.

ועשר דברים נאמרו בגרע Ten
 things are observed concern-
 ing a bleeder. *Kedusheen*, fol.
 lxxxii. 1.

מסמור הגרע The lancet of
 the surgeon. *Keleem*, chap.
 xiii.

And גרעינא Gareengna, in
Talm. Heb. denotes a grain,
 or kernel. *Shab.* in *Reash.*
Gem. fol. 77.

And גירעון Geerengoen; in
Talm. Heb. denotes, to dimi-
 nish, &c.

ובגירעון כסף And with a
diminution of silver; i. e. mo-
 ney. *Perek Kama*, in *Ke-*
dusheen, fol. xiv. 2.

And גירוע Geeruag, and
 גריעה Gereengah, in *Talm.*
 and *Rab. Heb.* denotes bare;
trifling; inferior, &c.

גרף Garaph. 1st. To
 sweep away, or roll.

Preter.

נחל קישון גרפם The river
 of Keshon swept them away,
Judg. v. 21.

2d. Clods.

Plur. Affix.

עבשו פרדות תחת מגרפתיהם
 The seeds are rotten under
 their clods. *Joel*, i. 17.

3d. The fist.

והכה איש את רעהו באבן או
 באגרה And smite his fellow
 with a stone, or with (his)
 fist. *Exod.* xxi. 18.

In this example, some think
 the א Aleph is redundant, as
 the א Aleph in אורוע; and
 that it denotes a clod; as in
 the

גרף

the preceding. See Kimchi, on the Roots. And Aben Ezra, and Abarbanal, on Exod.

גרף Garaph; whence **גָּרַפּוּ**: and which in *Cha.* denotes *to sweep; clean away.* Targ. Shenee. Eft. iii. 8. &c.

It denotes the same in *Talm.* Heb.

לֹא יִתֵּן עַד שִׁגְרוֹף Not put in till he has swept it. Shab. in Mishna, chap. iii. fol. 36.

גֹּרְפִין מִתַּחַת רִגְלֵי הַבְּהֵמָה They sweep from under the feet of the beasts. Pesacheem, chap. iv. fol. 58. See also Betfa, chap. iv. fol. 32. and Shab. chap. xvii. fol. 151.

It also in *Talm.* and *Rab.* denotes to draw out.

בְּמֵיִם הִגְרוּפִין In water (which) *hath been drawn out.* And which, according to the Gloss. denotes water that has just been drawn out of the river. Pesacheem, in *Gem.* fol. cxlii. 1.

And **גרף** Garaph, in *Talm.* Heb. denotes *a chamber pot.*

גרף

Shab. in *Gem.* fol. 121. and Soeph *Gem.* fol. 140.

And **מְגִרּוּפֵיָא**, in *Cha.* denotes shovels. Targ. Onk. Exod. xxxviii. 3.

Plur. Affix.

וּמְגִרּוּפֵיָא And his shovels. Targ. Onk. Ibid. xxvii. 3.

It also in *Talm.* and *Rab.* Heb. denotes *a shovel, or besom,* chap. ii. in Tameed, fol. 28. and Bereesheth Rabba, 38.

And some think, that **מַגְרִיפָה** Magreepa, in *Talm.* Heb. denotes a musical instrument (used in the Temple) which produced an extraordinary great sound. Tameed, chap. iii.

And **אֲגִרּוּף** Egroeph, in *Talm.* Heb. denotes the fist.

בְּעֵלֵי אֲגִרּוּפִין Masters, or lords of *fists*; i. e. strong, and powerful.

אֵי לִי מֵאֲגִרּוּפִין Woe is me of *their fists.* Pesacheem, lvii. 1.

These are used figuratively to denote strength.

כַּמְלֵא אֲגִרּוּף נְדוּל As a large fist

1st full. Keleem, chap. xvii.

And גרופית Gerupheeth, in *Talm.* Hebrew, denotes a *branch*. And according to the Gloss. a *sapling*. Bathra, fol. 91. Keleem, chap. xij. fol. 21. and Bava Kama, Soeph Gem. fol. 31.

It denotes the same in *Rab.* Heb. Beresheeth Rabba, fect. 27, and 32.

גרץ Garats; whence גרצתא Geratsta; which in *Chab.* denotes a cake, &c.

וּגְרִצְתָּא דְלֶחֶם And one cake of bread. Targ. Jerus. Prov. vi. 26.

Plur.

וְעִבְדֵי גְרִיצָן And make cakes. Targ. Onk. Gen. xviii. 6.

It denotes the same in *Talm.* Heb. And in which גריצין Gereetseen, denotes a *thick coarse cake*: and is used in contradistinction to רקיקין Re-keekeen, which denotes *thin light cakes*.

לֹא הָיוּ אוֹפֵין פִּיתִין גְּרִיצִין אֵלָּא רקיקין They did not bake *thick cakes*, but *thin cakes*. In

Eadayoeth, chap. fol. 4. and chap. ii. in Yoem Toev, fol.

21.

גורק Garak; whence גורקי Gurekee, which in *Talm.* Heb. according to the Gloss. denotes *unripe*, or *sour fruit*. Nazir, fol. xxxiv. 2.

And according to another Gloss. it denotes *grape kernels*.

גרש Garash. 1st. To drive out; expel; cast out, &c. also exaction.

Particip. Present.

הִנְנִי גֹרֵשׁ מִפְּנֵיךְ אֶת הָאֹמֹרִי Behold, I drive out before thee the Amorites. Exod. xxxiv. 11.

Particip. preter.

אִלְמָנָה וְגִרְשָׁה A widow, or a divorced woman; i. e. a woman that hath been expelled from her husband's house. Levit. xxi. 14.

הָרִימוּ גְרִשְׁתֵּיכֶם מֵעַל עַמִּי Take away your exactions from my people. Ezek. xlv. 9.

וַיִּגְרְשׁוּ מִיָּמֹו רֶפֶשׁ וְטִיט And his waters cast up mire and dirt. Isai. lvii. 20.

Niph. Preter.

גרש

וְאָנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ
Then I said, *I am cast out*
from before thy sight. Jonah,
ii. 5.

Particip.

וְהַרְשָׁעִים כִּיִּם נִגְרָשׁ But the
wicked *shall be* like the trou-
bled sea. Ifai. lvii. 26.

As the waves *cast* them-
selves towards the shore.

וְנִגְרַשָּׁה וְנִשְׁקָעָה בִּיאֹר מַצָּרִים
And it *shall be cast out* and *shall*
be drowned, as (by) the flood
of Egypt. Amos, viii. 8.

Pieng.

גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת בְּנָהּ
Cast out this bond woman and
her son. Gen. xxi. 10.

וְגֵרַשָּׁה אֶת הַחִיִּי And (which)
shall drive out the Hivite.
Exod. xxiii. 28.

הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם מִעַל פָּנָי
Behold, *thou hast dri-*
ven me this day from the face
of the earth. Gen. iv. 14.

וְגֵרַשְׁתָּמוֹ מִפָּנֶיךָ And *thou*
shalt drive them out before
thee. Exod. xxiii. 31.

וְגֵרַשְׁתִּי אֶת הַכְּנַעֲנִי And *I*
will drive out the Canaanites.
Ibid. iii. 2.

וְאֶנְרִשְׁנִי מִן הָאָרֶץ And

גרש

(that) *I may drive them or him*
out of the land. Numb. xxii.
6.

גֵּרַשְׁתִּיהוּ *I have driven out*
Ezek. xxxi. 11.

כִּי גֵרַשְׁנִי הַיּוֹם מִהֶרְשָׁתִּי בְּנַחֲלַת
For they have driven me out
this day from abiding in the
inheritance of the Lord.
1 Sam. xxvi. 19.

Futur.

לֹא אֶנְרִשְׁנִי מִפָּנֶיךָ בְּשָׁנָה אֶחָת
I will not drive them out from
before thee in one year. Exod.
xxiii. 29.

עַל רָע מַעַלְלֵיהֶם מִבֵּיתִי אֶנְרִשָּׁם
For the wickedness of their
doings *I will drive them out*
of my house. Hosea, ix. 15.

יִגְרַשׁ אֶתְכֶם מִזֶּה He *shall*
trust you out hence. Exod.
xi. 1.

Puang.

כִּי גִרְשׁוּ מִמִּצְרַיִם Because
they were trust out of Egypt.
Ibid. xii. 39.

כֹּז גִּי יִגְרָשׁוּ They were driven
forth from among (men.) Job,
xxx. 5.

The noun.

וּמִמֶּנֶּה גֵרֵשׁ יִרְחִים And for
the precious things put forth
by

by the moon. Deut. xxxiii. 14.

Such fruit as are *trust out* of the earth, or produced by the moon; and is therefore called **יָרְדִּים**; i. e. *months*, or *moons*; because the moon changes every month.

Another form, with **מ** *mem* prefixed.

לְמַעַן מִגְרָשָׁהּ לָבֹ For to *cast it out* for a prey. Ezek. xxxvi. 5.

This is what may be termed a noun, instead of the Infin.

2d. A suburb.

וּמִגְרָשׁ לְעָרִים סְבִיבֵיהֶם תִּתְּנוּ לְלוֹיִם And ye shall (also) give the Levites a suburb unto the cities round about them. Numb. xxxv. 2.

Plur. Const.

וּמִגְרָשֵׁי הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם And the suburbs of the cities which ye shall give unto the Levites. Ibid. iv.

Affix.

וּמִגְרָשֵׁיהֶם יִהְיֶה לְבָהֶמְתָּם And the suburbs of them, (or and their suburbs,) shall be for their cattle. Ibid. iii.

אֶת הַבָּרוֹן וְאֶת מִגְרָשָׁהּ And

Hebron with her suburbs. Josha. xxi. 13.

שְׁלֹשׁ עָשָׂרָה עָרִים וּמִגְרָשֵׁיהֶן Thirteen cities with their suburbs. Ibid. 19.

Another form.

לְקוֹל וְעֶקֶת חֲבִלֶיךָ יִרְעָשׁוּ מִגְרָשׁוֹת At the found of the cry of thy pilots shall the suburbs shake. Ezek. xxvii. 82.

גָּרַשׁ Garash; to beat, or rub out corn.

גָּרַשׁ כֶּרֶמְלִי Corn beaten out of full ears. Levit. ii. 14.

Affix.

מִגְרָשָׁהּ וּמִשְׁמֶנָּה (Part) of the beaten corn thereof, and (part) of the oyl thereof. Ibid. 16.

גָּרַשׁ Garash, whence **מִגְרָשׁ** and which in *Cha.* is used figuratively to denote the entry of the sea: as the suburb is at the entrance of the city. Targ. Jona. Ezek. xxvii. 3.

Note, whenever the Hebrew word **מִגְרָשׁ** a suburb, occurs in Scripture it is translated in *Cha.* **רוּחַ** which see.

And **גֵּרוּשָׁה** Gerusha, in *Talm. Heb.* denotes a divorced woman.

And

And מוגרשת Megoeresheth denotes the same.

And גירוש Gerush, denotes expulsion : casting out, &c.

גרת Garath, whence גריתא Grutha, or גוריתא Guraytha, which in *Talm.* Heb. denotes the name of an unclean bird. Niddah; fol. 1. 2. and Chull. fol. lxii, 2. and cix. 2.

And גרתיקון Garteekoen, in *Talm.* Heb. denotes a kind of powder, wherewith they cleaned and whitened silver after the refiner took it out the furnace. Shab. fol. l. 1.

Or as some explain it, the cleaning of silver, by rubbing of it with lead soaked in water, &c.

See farther in קרטיקון.

גשש Gashash, to grope, or feel.

גִּנְשָׁשָׁה כְּעֵרִים קִיר וְכֵאֵין עֵינַיִם *We grope* for the wall like the blind, and *we grope* as if we had no eyes. Isai. lix. 10.

Of these Kimchi observes, that the first is *Kal.* and the second Pieng.

And גִּנְשָׁשָׁה is used in the

Targ. that passes for Jona. on Gen. xxvii. 22. to signify, *and he felt him.*

And גשוש Gashush. in *Talm.* Heb. denotes to explore, search for, &c. Metfia, xlii. 1.

And גשוש של ספינה denotes a long pole used by bargemen &c, Shab. fol. 125.

It also denotes to beat, or dash against.

בזמן שהספינה נוששת At the time that the ship *beats against*; i. e. that the ship is aground. Challah. chap. ii. fol. 74.

And גשיש Gesheeth, or גשישין Gesheeshen, in *Talm.* Heb. denotes pieces of wood joined together by means of joists, or screws, as bedsteads &c. also bandages or rollers. Mikyaoeth. chap. iii. fol. 197.

גשם Gasham, rain, or a shower, &c.

כִּי לֹא הָיָה הַגֶּשֶׁם בְּאֶרֶץ Because there had been no *rain* in the land. 1 King. xvi. 7.

גֶּשֶׁם שׁוֹמֵף An overflowing *shower.* Ezek. xiii. 11.

וַיְהִי הַגֶּשֶׁם עַל הָאָרֶץ And *the*

the rain was upon the earth.
Gen. vii. 12.

כִּי בַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן
הַשָּׁמַיִם For as *the rain*, and
the snow cometh down from
heaven. Ifai. lv. 10.

And the following, accord-
ing to the idiom of the He-
brew, is plur.

וּמִהַגְשָׁמִים And for the great
rain, or for the rains. Ezra,
x. 9.

Plur. Const.

נִשְׁמֵי בִרְכָה יִהְיוּ They shall
be *showers* of blessing. Ezek.
xxxiv. 26.

Affix.

וְנָתַתִּי גֶשְׁמִיכֶם בְּעֵתָם And I
will give *your rain* in due sea-
son. Levit. xxvi. 4.

נָתַן גֶּשְׁמֵיהֶם בָּרֶד He gave
hail for *their rain*. Psalm.
cv. 32.

Puang.

לֹא גִשְׁמָה בַּיּוֹם זֶה Nor
rained upon in the day of in-
dignation. Ezek. xxii. 24.

Hiph.

הֲיֵשׁ בְּהִבְלֵי הַגּוֹיִם מְגִשְׁמִים
Are there (any) among the
vanities of the Gentiles *that*
can cause rain. Jer. xiv. 22.

גֶּשֶׁם Gasham; *Cha.* The
body.

רָתַח לִבִּי בְּגוֹשְׁמִי My heart
was hot *within my body*. Targ.
Jona. Psalm. xxxix. 4.

Affix.

וְתִנְהוּם בְּסוּפֶךָ עַד מָה דִּינְמֶר
בְּשָׂרְךָ וּגוֹשְׁמֶךָ And thou mourn
at thy last, when thy flesh
and thy body are consumed.
Targ. Jerus. Job. v. 11.

וְדִמְוִיד גּוֹשְׁמִיָּה נִכְזְרָא And
he that destroyeth *his own bo-*
dy is cruel. Targ. Jerus. Ibid.
xi. 17.

כְּמוֹ גּוֹשְׁמֵהוּן בְּלֹא נִשְׁמָתָהוּן
As their bodies without their
spirit. Targ. Shenec, Job.
xxxviii. 14.

It is frequently used by the
Rabbinical writers, in the
same sense.

גֶּשֶׁם חי A living body.

גֶּשֶׁם הַמְדַּבֵּר A rational *ba-*
dy.

גֶּשֶׁם הַצּוֹמֵחַ Vegetable *body*,
and הַדּוֹמֵם silent, i. e. inani-
mate.

It is also used by the Rab-
binical writers, to denote *to*
embody; *become incarnate*, &c.

Hiph.

גשף

שנתגשם בבטן העלמה
Which became incarnate in the
womb of the young woman.
Abarbanal, Ifai. xii. 13.

And גשמות Gashmuth, in
Rab. Heb. denotes corpora-
lity. Maim. in Moreh Ne-
vucheen, part 1. chap. lxxvi.

And גשומה Gishumah, in
Talm. Heb. denotes a door post.
Eruveen, fol. 101.

And גשומה Geshumah, in
Talm. Heb. denotes rain.

אם גשומה Or of much rain.
Yoema, fol. liii. 2. See also
in Machazeer, Musaph Yoem
Kippur.

גשף Gashaph; whence
גושפנקא; which in *Cha.* de-
notes a ring.

וּמְתַחַתָּם בְּגוֹשְׁפִּנְקָא דְּמֶלְכָא
And was sealed with the king's
ring. Targ. Jeruf. Esth. iii. 12.
Affix.

וְאַעֲרִי מֶלְכָא יָת בְּגוֹשְׁפִּנְקִיהּ
מֵעַלּוּי יְדִיהּ And the king took
his ring from off his hand.
Targ. Jeruf. Ibid. 12.

It denotes a seal in *Talm.*
Heb. Shab. in Gem. fol. lxvi.
2. and Gitteen, fol. 56 and
67.

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גשת

And גושפקי Gushpekea, in
Talm. Heb. denotes rugs; i. e.
a thick warm covering for
the bed in winter. Perek
Mee Sheachzu, in Gem. fol.
70.

גשק Gashhak; whence
גשקרא Gashkara; which in
Talm. Hebrew, denotes brown
bread. Shab. in Gem. fol. 20.
and Gitteen, in *Gem. fol. lvi. 1.*

הבינוני מן הקמח The
middling sort of flour. And
which is called in Arabic
כושקר.

גשר Gashar; whence
גשרא *Cha.* a bridge.

בָּנוּ לְיָד יְתָ כָּל גְּשָׁרָה Built
thee all thy bridges. Targ.
Jona. Ezek. xxvii. 5.

Plur. Const.

גְּשָׁרֵי נְהַרְוֹתָא The bridges
of the river. Targ. Jona.
Nahum, ii. 6.

And in *Talm. Heb.* אנגשרא
Aagishra, denotes the same.
Berachioeth, in *Gem. fol. 61.*
and Eruveen, fol. 53.

גשת Gashath; whence
גשתא Gishtā; which in *Talm.*
Heb. denotes to feel. Chul-
leen, in Gem. fol. cxxii. 2.

Y

And

And the Aruch explains it thus.

גִּשְׁתָּא חוּא מִשְׁמוֹשׁ הָעוֹר בִּיד
Gishta, אם הוא רך או אשון
is the feeling of the skin with
the hands (to observe) if it be
soft, or hard.

גִּשְׁתָּא Gishta, in *Talm.* Heb.
denotes a pipe through which
the liquor from a vessel is let
out; a tap. Avoedang Zara,
in *Gcm.* fol. lvii. 2.

גַּת Gath; a wine press.

כִּי מְלֵאָה גַּת For the wine
press is full. Joel, iii. 13.

וַיַּדְעוּ בְּנוֹ הַבַּט הַטִּים בַּגַּת
And his son Gideon threshed
wheat by the wine press. Judg.
vi. 11.

Plur.

בַּיָּמִים הָהֵמָּה רָאִיתִי בִיהוּדָה
בַּשָּׁבָת רֹדְכִים גַּתוֹת In those
days I saw in Judah (some)
treading wine presses on the
Sabbath. Nehem. xiii. 15.

And as to the word הַגַּתִּית, which occurs in Psalm. viii. 1. and lxxxi. 1. &c.

Some observe, that it denotes a musical instrument, from Gath, a city of the Philistines.

And others, that David composed these psalms, while he was in Gath.

And others again are of opinion, that these psalms were given to the children of Obed Edom, the Gittite, &c. See Jarchi, Aben Ezra, and Kimchi, on Psalm.

And גַּת Gath, in *Talm.* Heb. also denotes a wine press. Peah, fol. 10. and Soeph Chagigah, fol. 25.

It also in *Talm.* Heb. denotes, a pit, made like a wine press, wherein they burnt the red heifer, mentioned in Numb. xix. 2. Chap. iv. in Parah, fol. 96.

And גִּתּוֹת Geetoeth, in *Rab.* Hebrew denotes women that tread in a wine press. Beresheeth Rabba, sect. 71.

Of such as have FOUR
RADICALS.

גִּבְעוּל Givoengl; a stalk.

וְהַפְשַׁתָּה גִּבְעוּל And the flax was balled; i. e. was in the stalk, and therefore was smitten. Exod. ix. 31.

גלמד

גזבר Gizbar; a treasurer.

וַיֵּצֵאוּם בֹּרֶשׁ מֶלֶךְ פָּרַס עַל יַד

מִתְרַדָּת הַנִּזְבָּר And Cyrus king of Persia brought those forth by the hand of Mithredath *the treasurer*. Ezra, i. 8.

It denotes the same in *Cha*.

See in **גזב**.

גלמד Galmad; solitary;

desolate.

הַיָּמָה הַלַּיְלָה הַהוּא יְהִי גִלְמוֹד

Lo, let that night *be solitary*.

Job, iii. 7.

בִּי עֲדַת חֲנָף גִּלְמוֹד For the

congregation of the hypocrites (shall be) *solitary*, or *desolate*. Ibid. xx. 24.

For as one part will destroy the other, they certainly will become desolate. R. Levi Ben Gershoem. Ibid.

Fem.

וַאֲנִי שְׂכִיִּלָה וְגִלְמוֹדָה And I

גרגר

have lost my children, and am *solitary*. Ifai. xlix. 21.

גנזך Ganzach; a treasury.

Plur. Affix.

וְאֵת בְּתֻזוֹ וְגִנְזָבָיו And of the houses thereof, and of the *treasuries thereof*. 1 Chron. xxviii.

11.

גרגר Gargar. 1st. A

berry.

Plur.

שְׁנַיִם שְׁלֹשָׁה גִּרְגָּרִים בְּרֹאשׁ אֲמִיר

Two or three *berries* in the uppermost bough. Ifai. xvii.

6.

2d. The neck.

Affix.

קָשְׁרֵם עַל גִּרְגְּרוֹתֶיךָ Bind

them about *thy neck*. Prov.

iii. 3.

וְעֲנָקִים לְגִרְגְּרוֹתֶיךָ And

chains *for or about thy neck*.

Ibid. i. 9.

גשלמה אות הגימל

בעזר הנותן לי כח לעמול

ד Daleth.

Is the fourth letter in the Hebrew Alphabet. It is one of the radical letters, and is in number four : in which sense, it is used as an abbreviation by the Jewish writers. It answers in sound to the English D.

דד Dad; the breast of a woman; the paps.

Plur. Const.

וְשָׁם עָשׂוּ דְדֵי בְתוּלֵיהֶן And there they pressed *the paps* of their virginity. Ezek. xxiii.

3.

וַיַּחֲמֶה עָשׂוּ דְדֵי בְתוּלֵיהָ And they pressed, (or bruised) *the breasts* of her virginity. Ibid.

8.

Affix.

בְּעִשׂוֹת מִמְצָרִים דְּדִידְךָ In bruising *thy paps* by the Egyptians. Ibid. 21.

Fem.

דְּדִידָהּ יִרְדָּךְ בְּכָל עֵת Let *her breasts* satisfy thee at all times.

Prov. v. 19.

It denotes the same in *Cha.*

עַל דְּדִידָם סָפְדוּ They lament for *their paps*, or *breasts*, Targ. Jona. Isai. xxxii. 12.

It also in *Talm.* Heb. denotes the cocks of the brazen laver that was in the Temple, for the priests to wash themselves; and which were so called, because they were made in the form of a woman's *pap*.

בֶּן קַמִּין עָשָׂה י"ב דד לכוור Ben Kateen made twelve *cocks* to the laver. Yoema, fol. 37.

דא Da; *Cha.* this; that; the other, &c.

שָׁנָן דָּא מִן דָּא Diverse *one* from *another*. Dan. vii. 3.

וַיֹּאמֶר אָדָם הַדָּא זֶמְנָא And Adam said, *this time*. Targ. Onk. Gen. ii. 33.

This answers to the Hebrew word זאת.

לְמִימַר כְּשִׁילוֹ יְהִי בֵּיתָא הַדִּין וְקִרְתָּא הַדָּא תִּחְרֹב סְבָלִי יְתִיב Saying, *this* house shall be like Shiloh, and *this* city shall be desolate without an inhabitant. Targ. Jona. Jer. xxvi. 9.

אֲנָא וְאַתָּתָא הַדָּא I and *this* woman. Targ. Jona. 1 King. iii. 17.

דאב Daav; to mourn; be sorrowful, &c.

Fem:

Fem.

עֵינַי דָּאָבָה מִנִּי עֲנִי Mine eye
mourneth by reason of my af-
fliction. Psalm. lxxxviii. 88.

וְכָל נֶפֶשׁ דָּאָבָה מְלֵאתָי And
every sorrowful soul have I
replenished. Jer. xxxi. 25.

Hiph. with the second ra-
dical deficient.

וּמְדִיבַת נֶפֶשׁ And cause sor-
row of heart, (or soul.) Le-
vit. xxvi. 16.

Note, the proper gramma-
tic form of this is, מְדַאִיבַת,
with *aleph*, the second radical.

The noun.

וּלְפָנָיו תִּדְרֹץ דָּאָבָה And sor-
row is turned into joy before
him. Job, xli. 18.

Noun masc.

וְדָאָבוֹן נֶפֶשׁ And sorrow of
mind. Deut. xxviii. 65.

דָּאָב Daav. Cha. To
mourn; be sorrowful; as in
Heb.

דָּאָג Daag; to be solicit-
ous; afraid, &c.

וְדָאָג לָנוּ And be solicitous
for us. 1 Sam. ix. 5.

וְדָאָג לָכֶם And sorroweth for
you. Ibid. x. 2.

וְאֵת מִי דָאָגָת And of whom

hast thou been afraid. Isai.
lvii. 11.

אֲנִי דָאָג אֶת הַיְּהוּדִים אֲשֶׁר
נָפְלוּ אֶל הַבָּשָׁדִים I am afraid of
the Jews that are fallen to
the Chaldeans. Jer. xxxviii.
19.

וְהָרָעַב אֲשֶׁר-אַתֶּם דָּאָגִים מִמֶּנּוּ
And the famine whereof ye
were afraid. Ibid. xlii. 16.

Futur.

אֲדָאָג מִחַטָּאתַי I will be
sorry for my sins. Psalm.
xxxiii. 19.

וּבִשְׁנַת בְּצֻרַת לֹא יִדָּאָג And
shall not be careful in a year
of drought. Jer. xvii. 8.

The noun.

Fem.

דָּאָגָה בְּלֵב אִישׁ יִשְׁחָנָה Hea-
vinefs in the heart of man
maketh it stoop. Prov. xii.
25.

לֶחֶמָם בְּדָאָגָה יֹאכְלוּ They
shall eat their bread with care-
fulness. Ezek. xii. 19.

It denotes the same in Rab.
Heb.

אֵל תִּתֵּן דָּאָגָה בְּלֵבךְ כִּי רַבִּים
הַרְגָה הַדָּאָגָה Give not (much)
solicitude to thy heart for
many hath solicitude slain.
Alpha-

Alphabetical sentences of Ben Sira.

דאד Daab; 1st. To fly.

כַּאֲשֶׁר יִדְאֶה הַנֶּשֶׁר As the eagle *flieth*. Deut. xxviii. 49.

וַיֵּדָא עַל כַּנְפֵי רוּחַ Yea, *he did fly* upon the wings of the wind. Psalm. xviii. 11.

2d. The name of a bird of prey; and which some take to be a vulture; and others, a kite.

Fem.

וַיָּאֵת הַדְּאָה And *the vulture*. Levit. xi. 14.

And Aben Ezra observes, that **דִּיָּה**, mentioned in Deut. xiv. 13. denotes the same. Aben Ezra. Ibid.

דִּיָּד and **דִּיאָן** see in **דִּיָּד** and **דָּח**.

דאם Daam; whence **דאומטיקוס** Deumeteekus; which in *Rab. Heb.* denotes an infirmity that affects the whole frame of the body. Vayikra Rabba, sect. 19.

And according to the Gloss. it denotes a stooping, or inclining of the head.

דאד Daar; whence **דאד**

Doear; and which in *Rab. Heb.* denotes a kind of an arched covering. Shemoeth Rabba, sect. 15. fol. cxxxiii. 2.

דאד Daath; *Cha.* grafs.

Futur. as a verb: and the noun, according to the idiom of the *Cha.* but not so in the English.

וַיֹּאמֶר ה' וְיִדְאֶיֶת אֶרֶץ דְּתֵאָה And God said *let the earth bring forth grafs, or let the earth be grafted with grafs.* Targ. Onk. Gen. i. 11.

דב Dav; dove's dung.

וְרִבְעֵה דָבָב דְּבִיוֹנִים בְּחִמְשָׁה כֶּסֶף And the fourth part of a cab of *doves' dung* for (five) pieces of silver. 2 Kings, vi. 25.

This, it is supposed, they used for firing; as they could not go forth to cut wood. See Kimchi, &c. But his father observes, that **דְּבִיוֹנִים** denotes the same as if written **שְׂבִיוֹנִים** *What was in the doves*; i. e. the seed that was in the crop of the doves: for the doves having flown to where the corn, &c. was, filled their crops; and when they came back

back, they took out what was in their crops, and eat it to satisfy their hunger. Kimchi, on the Roots, and Kings.

Note it is written חֲרִיוֹנִים but read דְּבִיוֹנִים as being a more decent expression.

רַבֵּב Davav, To speak &c.

It is used once as a verb.

דֹּבֵב שְׁפִיתִי יִשְׁנִים *Causing* the lips of those that are asleep to *speak*. Solm. Song. vii. 10.

The noun : and which is generally used in a bad sense, as denoting evil report : slander ; defamation ; murmuring, &c.

Fem.

לְהוֹצִיא דְּבָה עַל הָאָרֶץ To bring *slander* upon the land. Numb. xiv. 36.

Const.

וַיֵּצִיאוּ דְּבַת הָאָרֶץ אֲשֶׁר תָּרוּ *And they brought up an evil report of the land which they had searched.* Ibid. xiii. 32.

כִּי שָׁמַעְתִּי דְּבַת רַבִּים For I have heard *the defamation of many.* Jeru. xx. 10.

כִּי שָׁמַעְתִּי דְּבַת רַבִּים For I have heard *the slander of many.* Psalm. xxxi. 14.

Affix.

וְדַבַּתְךָ לֹא תָשׁוּב *And thine evil report, (or infamy) turn not away.* Prov. xx. 10.

וַיָּבֵא יוֹסֵף אֶת דְּבָרָתָם רָעָה אֶל אָבִיהֶם *And Joseph brought their evil report unto their father.* Gen. xxxvii. 2.

רַבֵּב Davav, *Cha.* 1st. Report, &c. as in the preceding.

יֵת דְּבָהוֹן בִּישָׂא *And their evil report,* Targ. Onk. Gen. xxxvii. 2.

דוֹבֵב Doeveav, in *Talm.* Heb. denotes *to speak ; move* (the lips) &c, generally used in a good sense. Yevamoeth, fol. xlvii. 1. Bechoeroeth, fol. xxxi. 2. and San. fol. xl. 2. 2d. In *Cha.* an enemy : one that is hostile, &c.

וַאֲמַרְתְּ נִבְרָא מֵעֵקָא וּבִעַל *And she said, the (man of) adversary, (and the man of) enmity, or strife.* Targ. Jerus. Esth. vii. 6.

כַּבֵּעַל דְּבָבָא *As an enemy.* Targ. Jerus. Lament. ii. 4. אַף אַתָּה תִּבְעֵז סָעִיד מִכַּבֵּעַל דְּבָבָא *Thou also shalt seek help be- cause*

cause of *the enemy*. Targ. Jona.
Nahum. iii. 1.

Plur.

לְבַעֲלֵי דְבָבִין הָיוּ לִי They
were (as) enemies unto me.
Or I count them mine *enemies*.
Targ. Jerus. Psalm. cxxxix.
22.

Plur. Const.

וּבַעֲלֵי דְבָבֵיאוֹ הוּא And the
enemies of God. Targ. Jerus.
Ibid. xxxvii. 20.

Affix.

וַיְהִי כִּד יָנִיחַ ה' אֶלֶהֶד מִבֵּל בְּעַרְי
דְּבָבָד מִסְחֹר סְחֹר And it shall
be, when the Lord thy God
hath given thee rest from all
thine enemies round about.
Targ. Onk. Deut. xxv. 19.

Note it is according to the
idiom of the *Chaldee* for בְּעַל
to precede the word; although
it is superfluous; and is en-
tirely lost in the translation.

It also in *Rab. Heb.* de-
notes an enemy, as adduced
by the Aruch from *Pesiktha*,
and *Medrash Sheer.* chap. iii.
11.

3d. A fly.

וְיִד דְּבוּבָא As a fly. Targ.
Jerus. Eccle. x. 1.

Plur.

דְּסִנְיָאִין כְּדְבוּבָא Which are
numerous as *the flies*. Targ.
Jona. Ifai. vii. 18.

דבא Dava, strength: and
occurs but once in scripture.

וְכִימֹד דְּבָאֶךָ And as thy
days (so shall) *thy strength* (be.)
Deut. xxxiii. 25.

This is according to the
english translation of the bible
and which coincides with the
sense given of it, by Onk.
Aben Ezra, and R. Levi Ben
Gershoem. But Jarchi, and
Abarbanal, think it denotes
to bring, or flow; (as used in
Rab. Heb. in *Vayikra Rab-*
ba,) and explain it thus: the
silver; i. e. riches shall be
brought, or flow unto thee.

And some think it denotes
old age, and explain it thus:
and as thy young days are,
so shall thy old days be; i. e.
they shall be as strong as
youth, &c. See Jarchi, and
Abarbanal, on the passage.

דבר Davad; whence
דּוּבְדֵבָנִיּוֹת Duvdevaneeyoeth;
and which in *Talm. Heb.* de-
notes

notes *cherries*. Avoedang Zaxa, fol. xxxix. 2.

And some think it denotes a specie of grapes.

דבֿח Davach; *Cha.* to sacrifice, &c.

Preter.

דִּבְחָה יִצְרָא בִּישָׁא יְהוּד קִירְבָּה **תּוֹדָתָא יִתְחַשֵּׁב לֵיהּ** He that bath sacrificed his evil spirit, it shall be accounted to him as an offering of thanksgiving Targ. Jerus. Psalm. l. 23.

Particip.

וְהָיָה דִּבְחָה עֲלֵיהּ And he sacrificing thereon. Targ. Onk. Exod. xx. 24.

Plur. and Affix.

דִּבְחֵיהוֹן דִּי אַמְּן דִּבְחֵין עַל אֲפִי חֶלְלָא Their sacrifices which they sacrifice in the open (or upon the face of the) field. Targ. Onk. Levit. xvii. 5.

דִּבְחֵין לְעֹבֵד יְדֵי אִנְשָׁא They sacrifice to the work of man's hands. Targ. Jona. Hosea, xiii. 2.

Futur.

לָךְ אֲדִבְחָ דִּבְחָ Unto thee I will sacrifice a sacrifice. Targ. Jerus. Psalm. cxvi. 17.

And **מִדִּבְחָא** denotes an altar.

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וְתַעֲבִיד יֵת מִדִּבְחָא דְּאֵעִי שְׁמִין And thou shalt make an altar of shittim wood. Targ. Onk. Exod. xxvii. 1.

וְאִתְקִיף בְּקֶרְנֵת מִדִּבְחָא And he laid hold of the horns of the altar. Targ. Jona. i. King. ii. 28.

Plur.

בְּנֵה לִי הֵכָא שִׁבְעָא מִדִּבְחֵין Build me here seven altars. Targ. Onk. Numb. xxiii. 5.

Affix.

וְלֹא תַסֵּק בְּדֶרְגֵינוּ עַל מִדְּבָחֵי And neither shalt thou go up by steps unto mine altar. Targ. Onk. Exod. xx. 26.

Plur. Affix.

יֵת מִדִּבְחָה פְּגָרִי And have thrown down, (or destroyed) thine altars. Targ. Jona. i King. xix. 10.

Fem.

לְאַתְקַרְבָּא עַל מִדִּבְחָתָךְ הִי For to be offered on thine altars, O Lord of hosts. Targ. Jerus. Psalm. lxxxiv. 4.

דבֿר Davach; *Cha.* a row, or order of stones one above another.

עַד דְּלֹא יִתְשֵׁם גִּבְבֵּךְ עַל גִּבְבֵּךְ from

From before that *a row* was laid upon *a row*. Targ. Jona. Haggai, ii. 16.

This is in Hebrew אָבֹן על אָבֹן *A stone upon a stone*; i. e. one row of stones upon another.

וְנִדְבְּדוּ דִּי אָע חֲדַת *And a row of new timber*. Ezra, vi. 4.

Plur.

נִדְבְּכִין דִּי אָבֹן גָּלִל תִּלְתָּא (With) three rows of great (or rolled) stones. Ibid.

וְנִדְבְּכִין עֲבִידִין לְהֹן סְחֹר *And rows (of building) were made round about them*. Targ. Jona. Ezek. xlvi. 23.

Emphatic.

וְאַתֵּר מְתִקֵּן לְבִשְׁלָא עֲבִיד מְלִירַע לְנִדְבְּכִיָּא סְחֹר סְחֹר *And building places were made under the rows round about*. Targ. Jona. Ibid.

It denotes the same in *Talm.* Heb. Shab. fol. 125.

And the Aruch reads מֵרַבֵּן *Which see in רבב*.

And מֵדַבֵּךְ Madbach, in *Talm.* Heb. denotes the same. Succah, chap. ii.

דָּבַל Daval; a cake, or cluster of figs.

Fem.

וַיִּתְּנוּ לוֹ פֶּלֶח דִּבְלָה *And they gave him a piece of a cake of figs*. 1 Sam. xxx. 12.

Const.

קָחוּ דִּבְלַת תְּאֵנִים *Take a lump of figs*. 2 Kings xx, 7.

Plur.

וּמֵאֲתַיִם דִּבְלִים *And two hundred cakes of figs*. 1 Sam. xxv. 18.

It denotes the same in *Gha.* with some trifling variation in the form.

It denotes the same in *Talm.* Heb. Nazeer, chap. ii. fol. 9. and Yoema, fol. lxxvi. 1.

And דַּבְּלָל Duvlul, in *Talm.* Heb. denotes *thin*, &c. or, as some think, irregular.

סוּכָה מְדוּבַלְלָת *A tabernacle that is lightly or irregularly covered*. Succah, fol. xxii. 1.

דָּבַק Davak; to cleave to; overtake; pursue after, &c.

וְדָבַק בְּאִשְׁתּוֹ *And he shall cleave unto his wife*. Gen. ii. 24.

Preter.

בָּרָם דָּבַק שְׁלֹמֹה לְאַהֲבָה *Unto these Solomon clave in love*. 1 King. xi. 2.

Fem.

Fem.

וְרוּת דִּבְקָה בָּהּ But Ruth
clave unto her. Ruth, i. 14.

דִּבְקָה נַפְשִׁי אַחֲרֶיךָ My soul
followeth hard after thee.

Pfalm. lxiii. 9.

Another form, with *tsere*.

Masc.

רַק בַּחֲטָאת יִרְבָּעַם בּוֹ נִבְט אִשָּׁר

הֶחֱטִיא אֶת יִשְׂרָאֵל דִּבְקָ Ne-

vertheless *he cleaved* unto the
fins of Jeroboam the son of
Nebat, who made Israel to
fin. 2 King. iii. 3.

וּלְשׁוֹנָם לְחִפָּם דִּבְקָה And
their tongue *cleaved* to the
roof of their mouth. Joh.
xxix. 10.

Adjective.

וְיֵשׁ אֹהֶב דִּבְקָ מֵאָח And
there is a friend that *sticketh*
closer than a brother. Prov.
xviii. 24.

דִּבְקָה לְכַנֵּף הַכְּרוּב הָאֶחָד
Joining to the wing of the
other cherub. 2 Chron. iii.
12.

The noun, and which is
formed with two *segols*.

אָמַר לְדִבְקָ טוֹב הוּא Saying
it is ready for *the fodering*.
Isat. xl. 7.

Plur.

וַיִּכֶּה אֶת מֶלֶךְ יִשְׂרָאֵל בֵּין

הַדְּבָקִים וּבֵין הַשְּׂרָוִן And he
smote the king of Israel be-
tween *the joints* of the harness.

1 King. xxii. 24.

Puang.

וַיִּרְנְבִים יְדֵבְקוּ And the clods
cleave fast together. Job,
xxxviii. 38.

אִישׁ בְּאָדָהּוּ יְדִבְקוּ They
are *joined* to one another.
Ibid. xli. 8.

Pieng Preter.

כֹּן הִדְבַקְתִּי אֵלַי אֶת כָּל בֵּית
So *have I caused to cleave* unto
me the whole house of Israel.
Jer. xlii. 11.

Futur.

וְלִשְׁוֹנְךָ אֲדַבֵּיק אֶל חִפֶּךָ And
I will make thy tongue cleave
to the roof of thy mouth.
Ezek. iii. 26.

וַיִּדְבֹק אֹתוֹ בְּהַר הַגִּלְעָד And
he overtook him in the mount
Gilead. Gen. xxxi. 23.

Huph.

וּלְשׁוֹנִי מִדְּבַק מִלְּקוֹחִי And
my tongue *cleaveth* to my
jaws. Psalm. xxii. 16.

Affix.

וְהַמִּלְחָמָה הִדְבִּיקָתָהּ But
the

the battle *overtook them*, (or him.) Judg. xx. 42.

וַהֲנִיחַ הָרֶכֶב וּבָעֲלֵי הַפָּרָשִׁים And lo, the chariots and horsemen *followed hard after him*. 2 Sam. i. 6.

וַיִּדְבְּקוּ אֶת בְּנֵי דָן And they *overtook* the children of Dan. Judg. xviii. 22.

וַיִּדְבְּקוּ אַחֲרָיו עַד גִּדּוֹם And they *pursued hard* after him, (or them,) unto Gidom.

וַיִּדְבְּקוּ גַם הֵמָּה אַחֲרֵיהֶם בַּמִּלְחָמָה And they also *followed hard* after them in the battle. 1 Sam. xiv. 22.

Kal.

פֹּן תִּדְבְּקֵנִי הָרָעָה וּמָתִי Left some evil *take me*, and I die. Gen. xix. 19.

It denotes the same in *Cha.* with some trifling variation in the form.

It also in *Rab. Heb.* denotes *to cleave*; join, &c.

And מִדְּבָק is used in *Cha.* to denote that cavity, or hole, of the arm, called the *arm pit*. Targ. Jona. Jer. xxxviii. 12.

דָּבַר Davar; 1st. To speak, &c.

וְאִין דָּבַר אֵלַי And none

spoke unto him. Job, ii. 13.

כֹּן מִפִּי בְנֵי יוֹסֵף דְּבָרִים The tribe of the sons of Joseph *have spoken*, (or *do speak* well. Numb. xxxvi. 5.

Fem. Plur.

כֹּן בָּנוֹת זֶלּוֹפֶחֶד דְּבָרָת The daughters of Zelophehad *speak*, (or *have spoken* right. Ibid. xxvii. 7.

הַדְּבָרוֹת עַל צִדִּיק עֲתָק בְּנֵי אָוֶה וְבוֹ Which *speak* grievous things proudly and contemptuously against the righteous. Psalm. xxxi. 19.

Niph. And which denotes a continuation of discourse, or frequent speaking; i. e. are continually engaged in speaking on the subject.

אִין נִדְּבְרוּ יִרְאֵי ה' אִישׁ אֶל רֵיעָהוּ Then they that feared the Lord *were speaking* one to another; or *spoke often* one to another. Malachi, iii. 16.

מֶה נִדְּבַרְנוּ עֲלֶיךָ What *have we spoken* (so much) against thee. Ibid. xiii.

בְּנֵי עַמֶּךָ הַנִּדְּבָרִים בְּךָ אֲצִל תִּקְרִית The children of thy people *still are talking* against thee

thee by the walls. Ezek.
xxxiii. 30.

Pieng.

וַיִּדְבֶּר ה' אֶל מֹשֶׁה לֵאמֹר And
the Lord *spake* unto Moses,
saying. Exod. vi. 10.

וַיִּדְבֶּר יְהוֹנָתָן בְּדוֹד טוֹב אֶל
אָבִיו And Jonathan
spake good of David unto Saul
his father. 1 Sam. xix 4.

דָּבַר הָאִישׁ אֲדֹנִי הָאָרֶץ אִתָּנוּ
The man (who is) the
lord of the land *spake* roughly
unto us. Gen. xlii. 30.

וַיֵּכַל לְדַבֵּר אִתּוֹ And he left
off *talking* with him. Ibid.
xvii. 22.

רוּחַ ה' דִּבֶּר בִּי The spirit of
the Lord *spake* by me. 2 Sam.
xxiii. 2.

אֲזַדְבִּירָת בְּחֻזֹן לְחִסְדֶּךָ Then
thou *spakest* in a vision to thy
pious (one.) Psalm. lxxxix.

Futur.

כִּי אֶל פִּי אֲדַבֵּר בוֹ With
him *will I speak* mouth to
mouth. Numb. xii. 8.

וְאֲנִי אֲדַבֵּר בְּךָ אֶל אָבִי And
I will speak, or *commune* with
my father of thee. 1 Sam.
xix. 3.

Infm.

לְדַבֵּר בָּם *Speaking* of them.
Deut. xi. 19.

Puang.

נִכְבְּדוֹת מְדַבֵּר בְּךָ עִיר הָאֱלֹהִים
Glorious things are *spoken* in
(or of) thee, O city of God.
Psalm. lxxxvii. 3.

Futur.

מָה נַעֲשֶׂה לְאַחֲוֵינוּ בְּיוֹם שִׁדְבָר
בָּהּ What shall we do for our
sister, in the day *when she shall*
be spoken for. Solom. Song.
viii. 8.

Hith.

וַיִּשְׁמַע אֶת הַקוֹל מְדַבֵּר אֵלָיו
And he heard the voice of *one*
speaking unto him, Numb.
vii. 89.

Note, the proper form of
this is, מִתְדַבֵּר.

The noun masc.

דָּבַר גָּדוֹל הִנְבִּיא דָּבַר אֵלָיִךְ
(If) the prophet had bid thee
do some great *thing*. 2 King.
v. 13.

Const.

וַיְהִי דְבַר ה' אֵלַי לֵאמֹר Then
the word of the Lord came
unto me, saying. Jer. i. 4.

Fem. And which denotes
regard, estate, &c.

אָמַרְתִּי אֲנִי בְּלִבִּי עַל דְּבַרְת בְּנִי

הָאָדָם

וְהָאָדָם I said in my heart concerning *the estate of the sons of men*. Eccle. iii. 18.

וְעַל דְּבַרְתָּ שְׁבוּעַת אֱלֹהִים

And in regard of the oath of God. Ibid. viii. 2.

Affix.

עֵתָּה תֵּרְאֶה הִיִּקְרֶד דְּבָרִי אִם לֹא
Now thou shalt see whether *my word* shall come to pass unto thee, or not. Numb. xi. 23.

כִּי יָבֹא דְבָרִיךָ וְכִבְדִּנִּיךָ That
when *thy words* come to pass, we may do thee honour. Judg. xiii. 17.

יֵאָמֶן נָא דְבָרְךָ אֲשֶׁר דִּבַּרְתָּ
לְעַבְדְּךָ דָּוִד אָבִי Let *thy word*
I pray thee, be verified which *thou spakest* unto thy servant David my father. 1 King. viii. 26.

לֹא יַחֲלֶה דְבָרוֹ He shall not
brake (or prophane) *his word*. Numb. xxx. 3.

אֲדָ יְקֻם ה' אֶת דְּבָרוֹ Only
(that) the Lord establisth *his word*. 1 Sam. i. 23.

Plur.

קוֹל דְּבָרִים אָתֶם שָׁמַעְתֶּם Ye
heard the voice of *the words*. Deut. iv. 14.

וּכְשָׁמְעוּ אֶת דְּבָרֵי רֵבֶקָה אָחִתּוֹ
And when he heard *the words of* Rebekah his sister, saying. Gen. xxiv. 30.

וַנִּגְדֵּל לוֹ אֶת דְּבָרֵי אֲדֹנָי
And we told him *the words of my* lord. Ibid. xlv. 24.

It is used figuratively to denote *business*, &c.

בְּפִשְׁנוּ תַּחְתִּיכֶם לָמוֹת אִם לֹא
תִּגִּידוּ אֶת דְּבָרֵינוּ זֶה Our life
for yours, if ye utter not this *our business*. Joshua, ii. 14.

וְאִם תִּגִּידִי אֶת דְּבָרֵינוּ זֶה
if thou utter this *our business*. Ibid. xx.

It is also used in this sense, to denote, a cause; because, &c.

וַיֹּאמְרוּ עַל דְּבַר הַכֶּסֶף הַשֶּׁבַּב
בְּאִמְתַּחְתֵּינוּ בַּתְּחִלָּה אֲנִיחוּנו
מוֹכְאִים And they said, *because of* the money that was returned in our sacks at the first time are we brought in. Gen. xliii. 17.

עַל דְּבַר הַצְּפַרְדָּעִים אֲשֶׁר שָׁם
לְפָרְעָה *Because of* the frogs which he had brought against Pharaoh. Exod. viii. 8.

זֶה הַדָּבָר אֲשֶׁר מֶלֶךְ יְהוֹשֻׁעַ
And this (is) *the cause* why Joshua

Joshua did circumcise. Joshu.
v. 4.

אין מחסור כל דבר (There
is) no want of any *thing*.
Judg. xix. 19.

ולא ימות מכל לבני ישראל דבר
And (there) shall not die
(any) *thing* of all that is the
children of Israel's. Exod. ix.

4.
ולא יראה בך ערות דבר And
that he see no unclean *thing*
in thee. Deut. xxiii. 15.

2d. Pestilence ; plagues,
&c. also destruction, &c.

דבר פגר מאד A very
grievous *murrain*. Exod. ix. 3.

ושלחתי דבר בתוכם And
I will send *pestilence* among
you. Levit. xxvi. 25.

Plur. Affix.

אחי דברך מות I will be
thy plagues, O death, Hosea,
xiii. 13.

This is the opinion of Kim-
chi, and the generality of
commentators. But Jarchi
is of opinion, that it de-
notes words ; and explains it
thus, My words which I sent
to thee, and thou didst not
hearken unto my voice, hath

caused death unto thee. And
he farther observes, that the
sense of דברך is the same, as
if written דברי *my words* : for
according to the idiom of the
Heb. language, the pronouns
are used alternately to the
active, and passive. Jarchi,
Hosea, Ibid.

And this seems to be the
opinion of the Chaldee pa-
raphrast. See Jona. Ibid.

Pieng.

ותקם ותדבר את כל זרע
הממלכה לבית יהודה And she
arose, and she destroyed all the
seed royal of the house of
Judah. 2. Chron. xxii. 10.

And some are of opinion,
that the following denotes the
same.

אז ידבר אלימו באפו Then
he shall destroy them in his
wrath. Psalm, ii. 5.

And others think it denotes
to speak. Then shall he speak
unto them in his wrath. See
Kimchi, Jarchi, and Aben
Ezra, Ibid. and Kimchi on
the Roots, and Buxtorf's
Heb. Concordance.

Hiph. Futur.

יְדַבֵּר עַמִּים תְּחַתֵּנוּ *He shall subdue the people under us.* Psalm. xlvii. 4.

And the following having ו *vau* conversive prefixed, changes the future to the *preter*. See the Grammar, chap. ix. page 138, &c.

וַיְדַבֵּר עַמִּים תְּחַתֵּי *And he subdued the people under me.* Ibid. xviii. 48.

And some are of opinion, that it denotes to destroy. See Jarchi, and Kimchi.

And Aben Ezra thinks it denotes to fold; i. e. *he inclosed them in a fold.* The same as in Micah, ii. 12.

See Aben Ezra. Ibid.

3d. A desert.

יִמְצְאוּהוּ בְּאֶרֶץ מִדְבָּר *He found him in a desert land.* Deut. xxxii. 10.

בֹּי מִדְבָּר לֹא אָדָם בּוֹ *A wilderness wherein no man (is.)* Job. xxxviii. 26.

וַיְנַדֵּב הָצֹאן אַחֲרֵי הַמִּדְבָּר *And he led the flock to the backside of the wilderness.* Exod. iii. 1.

It is used figuratively to denote the place where sheep feed.

יַעַל מִי נִמְשָׁתָּ מַעַט הָצֹאן דָּהֲנָה *And with whom hast thou left those few sheep in the wilderness.* 1 Sam. xvii. 25.

4th. The fold of sheep: also manner.

Affix.

וְרָעוּ כְבָשִׁים בְּדִבְרָם *Then shall the lambs feed after their manner.* Isai. v. 17.

כְּעֹדֵר בְּתוֹךְ הַדְּבָרוֹ *As the flock in the midst of their fold, (or its fold.)* Micah, ii. 2.

It also denotes floats.

Fem.

Plur.

וְאֲנִי אֲשִׁימָם דְּבָרוֹת בָּיִם *And I will convey them by sea in floats.* 1 King. v. 9.

5th. A bee; a small insect; well known for its industry.

וּלְדְבוּרָה אֲשֶׁר בְּאֶרֶץ אַשּׁוּר *And for the bee that (is) in the land of Assyria.* Isai. vii. 18.

This is a figurative expression, to denote the difference of the strength of the Assyrians, and the Egyptians. See Jarchi, Aben Ezra, Kimchi, and Abarbanal. Ibid.

Plur.

Plur.

וְהִנֵּה עֵדֹת דְּבוּרִים בְּנוֹת הָאָרֶץ
And behold (there was) a
swarm of *bees* in the carcase
of the lion. Judg. xiv. 8.

כַּאֲשֶׁר תַּעֲשֶׂינָהּ הַדְּבָרִים As
the bees do. Deut. i. 44.

סָבוּנִי כְּדְבָרִים They com-
passed me about *like bees*.
Psalm. cxviii. 12.

6th. The Holy of Holies :
called in English *the Oracle*.

וַיִּבֶן לוֹ מִבֵּית לְדָבָר לְקֹדֶשׁ
And he built (them)
for it within, (even) *for the*
oracle (even) for the most
holy (places.) 1 King. vi. 16.

וַדְּבִיר בְּתוֹךְ הַבַּיִת מִפְּנֵימָה הָכִין
And *the oracle* he prepared in
the house within. Ibid. 19.

בְּנִשְׂאֵי יָדִי אֶל דְּבִיר קֹדֶשׁךָ
When I lift up my hands to-
ward thy holy *oracle*. Psalm.
xxviii. 2.

דָּבָר Davar ; *Cha.* 1st.
A word, &c. and is used in
this sense in the Jeruf. Targ.
on Psalms only.

Plur.

דְּבָרֵי דְאֹרִיתָא *The words*
of the Law. Targ. Jeruf.
Psalm. cxlvii. 19.

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Affix.

הֵיךְ דְּבָרֶיךָ As *thy word*,
(or according to thy word.)
Targ. Jeruf. Ibid. cxix. 6.

It is also used in Targ. of
Jona. on Ezek. i. 25, 25, and
in that which passes for Jo-
nathan's on the Law, to de-
note words, speech, &c.

It denotes the same in *Rab.*
Heb. Beresheeth Rabba,
sect. 70.

It also in *Talm.* and *Rab.*
Heb. denotes *a thing* ; *busi-*
ness, &c. Berachoeth, fol.
viii. 2. and Ibid. in *Gem.* fol.
43, &c. &c.

2d. In *Cha.* To bring ;
lead ; guide, &c. also to take,
&c.

וְה' דִּבֶּר רוּחַ קְדוֹמָא בְּאַרְעָא
And the Lord
brought an east wind in (or
upon) the land all that day.
Targ. Onk. Exod. x. 13.

וַדְּבִיר ה' אֱלֹהִים יָאָדָם And
the Lord God *took* the man.
Targ. Onk. Gen. ii. 15.

וַדְּבִיר אַבִּימֶלֶךְ עָ וַתֹּרֶן And
Abimelech *took* sheep, and
oxen. Targ. Onk. Ibid. xx.
14.

2 A

Imp.

Imp.

וַאֲמַר דְּבַר כֵּעַ יֵת בֶּרֶךְ And he said, *take* now thy son.

Targ. Onk. Ibid. xxii. 2.

וַאֲמַרְתָּ לְעוֹלָמָהָא דְּבַר וַאֲוִיל And she said to her young man, *lead* (or drive) forward.

Targ. Jona. 2 King. iv. 24.

Infin.

וַשְׁלַח שְׂאוּל אֲנֻדִּין לְמַדְבַּר יֵת And Saul sent messengers

to take David. Targ. Jona. 1 Sam. xix. 14.

וּלְמַדְבַּר יֵת חֲמֻרָנָא And to take our asses. Targ. Onk. Gen. xliii. 18.

Futur.

מִן מִדְבַּחִי תִדְבַּרְנִיהָ לְמַקְטֵל From mine altar *shalt thou take* him to die (or that he may die.) Targ. Onk. Exod. xxi. 14.

וְאֶשְׁלַח וְאֶדְבַּרְנִיהָ And I will send, and I will take him. Targ. Jona. 2 King. vi. 13.

Puang. Preter.

וְדִבֵּר בְּעוֹשֵׁינִיהָ רוּחַ דְּרוּמָא And by his power brought (in) the south wind. Targ. Jerus. Psalm. lxxviii. 1.

ה" אֱלֹהֵא דְשִׁמְיָא דִּי דְבַרְנִי מִבֵּית אָבָא The Lord God of hea-

ven which took me from my father's house. Targ. Onk. Gen. xxiv. 7.

מִן אָרַם דְּבַרְנִי מִלְכָּא דְּמוֹאָב From Aram, the king of Moab brought me. Targ. Onk. Numb. xxiii. 11.

וְדִבְרִיהָ לְחַקֵּל סְכוּתָא And he brought him to the field of the watchman, or espying. Targ. Onk. Ibid. xxiii. 18.

וְדִבְרֵנּוּ And he took them. Targ. Onk. Gen. xxxii. 23.

דִּבְרַתְּ הֵיד עֲנָא עַמּוּד Thou leddest thy people like a flock. Targ. Jerus. Psalm. lxxvii. 21.

Infin. and Affix.

לְדִבְרֵיהֶוּן בְּאוּרְחָא To lead them in the way. Targ. Onk. Exod. xiii. 21.

Imp.

וּכְעַן אֲוִיל דְּבַר יֵת עֲמָא לְאַתֵּר And (therefore) now go, lead the people unto (the place) of which I have spoken unto thee. Targ. Onk. Ibid. xxxii. 34.

Futur.

וְאֶדְבַּרְנִךְ מִתְּמִן And I will fetch thee from thence. Targ. Onk. Gen. xxvii. 45.

וְיִתְּ בְנֵיכֶן יְדִיבֵר And your
daughters *will be take*. Targ.
Jona. 1 Sam. viii. 13.

כִּן יְדִיבֵר מֶלֶכָּא דְאַתּוּר יִתְּ שְׁבִי
מִצְרַיִם So *shall* the king of
Assyria *lead away* the captives
of Egypt. Targ. Jona. Isai.
xx. 4.

וּמִתֵּמָן יְדִיבֵרְנָה And from
thence *will be fetch thee*. Targ.
Onk. Deut. xxx. 4.

And the following, accord-
ing to the idiom of the *Cha*.
may be termed the Particip.
Plur.

וְעָזָא וְאַחִיו בְּנֵי אֲבִינָדָב מִדְּבָרֵיהֶן
יִתְּ עֲגֻלָּתָא חֲדָתָא And Uzzah
and Ahio, the sons of Abi-
nadab *drove* the new cart.
Targ. Jona. 2 Sam. vi. 4.

And the following accord-
ing to the form of the *Cha*.
is, Hith.

הוּא בְּחֻבֵּיָּהּ אֲדִיבֵר He *is*
taken away in his iniquities.
Targ. Jona. Ezek. xxxiii. 6.

וְאַדְבֵּרֶת אֶסְתֵּר בְּאוֹנָסָא And
Esther *was taken* (or brought)
by force (or violence.) Targ.
Jerus. Esth. ii. 8.

עַד דְּלֹא אֲדִיבֵר מִלּוֹתְךָ Be-
fore that *I be taken away*

from thee. Targ. Jona. 2.
King. 10.

אִם תִּהְיוּ יָתִי דְאַנָּא מִדְּבֵר מִלּוֹתְךָ
If thou see me when *I am*
taken from thee. Targ. Jona.
Ibid. 10.

The noun.

וְדִבְרָא כְּדִבְרָא דִּיהוּ בֶר נִמְשִׁי
And *the driving*, or *leading*,
(is) *like the driving* of Jehu
the son of Nimshi. Targ.
Jona. 2 King. ix. 20.

Plur. and Affix.

כּוֹכְבֵּיָּא מִכְּבֵּשֵׁי דְבִרְהוֹן The
stars from the courses (or
paths) *led* or *guided* them.
Targ. Jona. Judg. v. 20.

And דָּבָר Davar, in *Talm*.
and *Rab*. Heb. denotes pesti-
lence, &c. as in the Heb.

And דַּבְרָא Dabra, in *Talm*.
Heb. denotes *a beam*. Shab.
fol. xxxv. 2.

And דִּבְרָתָּא Dabarto, in
Cha. denotes *spoil*; *prey*, &c.
Targ. Onk. Numb. xxxi. 26
and 27.

And דִּבְרִיתָא Devaryatha,
in *Cha*. denotes *a bee*.
Plur.

כְּמֵא דְנִתְּוֹן דִּבְרִיתָא As the
bees are spread (or scattered)
abroad.

abroad. Targ. Onk. Deut. i. 44.

וְהָא קָנָא דְדַבְרִיתָא בְּפִנְרָא דְאִרְיָא And behold, a nest of bees in the carcase of the lion. 44.

וְאֵנָּה תְּקִיפִין כְּדַבְרִיתָא Which are as strong as the bees. Targ. Jona. Isai. vii. 18.

And מדבר Medabear, in *Talm.* and *Rab.* Heb. denotes the faculty of speech; also rational, &c. also an orator, &c.

כֹּאֱלוֹ תֹאמַר הָאָדָם הוּא הַחַי המדבר As if you was to say, that man is an animal endowed with speech; i. e. rational. Maim. in Moreh Nevuchem, part i. chap. li.

רֹאשׁ הַמְּדַבְּרִים בְּכָל מָקוֹם The principal of the orators in all places. Shab. fol. xxxiii. 2.

It is also used by the Hebrew Grammarians, to denote the first person.

מדבר בערו The first personal pronoun, singular. See the Grammar, page 331.

And מדברא, in *Cha.* denotes a desert, &c.

שְׁלֹשָׁתָּא יוֹמִין בְּמִדְבָּרָא Three days in the wilderness. Targ. Onk. Exod. iii. 18.

מָעֵי בְּמִדְבָּרָא They wandered in the wilderness. Targ. Jerus. Psalm. cvii. 4.

And what is termed Plur. is written מְדַבְּרֵיָא. Targ. Jerus. Ibid. lxxv. 7.

And מדברי Midbaree, in *Talm.* and *Rab.* Heb. denotes the same: also wild, &c.

And דברא Davra, in *Talm.* Hebrew, denotes a field, &c. Taangneeth, in *Gem.* fol. iv. 1.

And מדברא, in *Cha.* denotes a governor, or moderator. Targ. Jerus. Prov. xi. 14.

It denotes the same in *Talm.* Heb. Kethub. fol. xvii. 1.

It also in *Cha.* denotes policy; prudence, &c.

וְיָבִיאוּ מִדְּבָרֵינוּתָא יָקָהָ Shall attain (unto) policy (or wise counsel.) Targ. Jerus. Ibid. i. 5.

וְיָבִיאוּ מִתְּעִבְדָּא קֶרְבָּא And with prudent counsel make war. Targ. Jerus. Ibid. xx. 18 and 24, 26.

דבש Davash; 1st. Honey.

מַעַט צָרִי וּמַעַט דָּבֶשׁ A little balm, and a honey. Gen. xliii. 10.

וְכָל דָּבֶשׁ לֹא תִקְטְרוּ מִמֶּנּוּ אֶשָּׁה" Nor any honey shall ye burn in an offering to the Lord by fire. Levit. ii. 11.

הָרְבוּ בְנֵי יִשְׂרָאֵל רֵאשִׁית דָּבָן The children of Israel brought in abundance the first fruits of corn, wine, oil, and honey. 2 Chron. xxxi. 5.

This is to be understood of the honey which distils from the dates: for, from the honey produced by the bees, there was no first fruits, nor tythes to be offered. See Jarchi, and Kimchi. Ibid.

2d. A bunch; such as camels have on their back.

וְעַל דִּבְשֵׁת גְּמָלִים אוֹצְרוֹתֵם And their treasures upon the bunches of camels. Isai. xxx. 6.

And דבש Davash, in *Cha.* denotes honey: the same as in the Heb.

It denotes the same in *Talm.*

Heb. Bava Bathra, in *Gem.* fol. lxxx. 1.

And הדביש Hidbeesh, in *Talm.* Hebrew denotes to ferment; corrupt, &c. Bava Metfia, in *Gem.* fol. xxxvii. 1.

דגג Dagag; *Cha.* a ship, or vessel.

Plur.

וּבְדִגְוֵינָן אַפִּי מֵיָא And in ships upon the face of the waters. Targ. Jona. Isai. xviii. 2.

See also Targ. Jona. Amos, iv. 2.

דגה Dagah; to multiply; and occurs but once.

וַיִּדְּגוּ לָרֹב בְּקֶרֶב הָאָרֶץ And let them multiply, or grow into a multitude, in the midst of the earth. Gen. xlviii. 16.

This is a figurative expression; and which denotes, that they should multiply as the fish in the sea. See in דג -

See also Jarchi, Kimchi, and Abarbanal, on Gen.

דגל Degel; a standard, &c.

דָּגַל מַחֲנֵה יְהוּדָה לְעֵבְאָתָם The

The standard of the camp of Judah, throughout their armies. Numb. ii. 3.

Affix.

אִישׁ עַל דָּגְלוֹ Every man by his own standard. Ibid. 2.

Plur. Affix.

אִישׁ עַל יָדוֹ לְדָגְלָהֶם Every man in his place by their standard. Ibid. 17.

דָּגוּל מִרְבָּבָה *The chiefest among ten thousand.* Solom.

Song. v. 10.

Niph.

אִימָה בַּדָּגָלוֹת Terrible as (an army) with banners. Ibid. vi. 4. and verse 10.

The verb.

Futur.

וּבָשָׂם אֱלֹהֵינוּ דָּגָל And in the name of our God we will set up (our) banners. Psalm. xx. 6.

דָּגַל Dagal; *Cha.* to lye; feign; disguise, &c.

סֹהֲדָא דָּגְלָא *A lying (or false) witness.* Targ. Jerus. Prov. xix. 28.

Futur.

וּבְדִינָא לֹא נִדְּגוּל פִּימִיָּה And in judgment his mouth will

not lye (or feign.) Targ. Jerus. Ibid. xvi. 10.

It also in *Talm.* Heb. denotes, to object, and convince of falsity.

שְׁנֵי תַלְמוּדֵי חֲכָמִים הַמְדָּגִילִין שְׁנֵי זֶה אֶת זֶה בַּהֲלָכָה Two wise disciples that bannereach other in the constitution. Shab. in Gem. fol. 63, and Avoedang Zara, in Gem. fol. 62.

And according to the Gloss. in the Aruch.

הַמְקַשֵּׁין וּמַכְחִישִׁין זֶה לַזֶּה בַּהֲלָכָה That object and convince each other in the constitution. i. e. they endeavor to come at the truth, by convincing each other of the falsity of the arguments advanced, &c.

And דִּיגְלַת in *Cha.* denotes the name of the third river, that went out of Paradise; called in Hebrew הַדֵּקֶל Hiddekel. Targ. Onk. Gen. ii. 14.

It is used in the same sense in Targ. of Jona. Nahum i. 12.

דָּגַם Dagam, whence דּוּגֵמָא Dugema, which in *Talm.* and *Rab.* Heb. denotes a specimen; form; figure, &c.

הַמְצַנִּיעַ

המצניע לזרע ולדוגמא ולרפואה
He that hath laid by (before the Sabbath,) for seed, or to sow, and for a specimen, and for medicine, and brings them forth on the Sabbath, is guilty. Shab. chap. x. fol. 90.

See also Medrash Tehilleem. Pfam, 27.

And דגמטרין Digmatreen, in Rab. Heb. denotes *shape*: *figure*: *similitude*, &c. Bere-sheeth Rabba, sect. 11.

דגן Dagan, Corn.

וְרַב דָּגָן וְתִירֶשֶׁת And plenty of corn and wine. Gen. xxvii. 28.

וְיָדְנוּ שָׂמִים נָתַן לָמוֹ And had given them of the corn of heaven. Psalm, lxxviii. 24.

Affix.

דִּגְגָּךְ וְתִירְשֶׁךָ Thy corn, and thy wine. Deut. vii. 13.

וְלִקְחָתִי דִּגְגִי בְּעֵתוֹ And I will take away my corn in the time thereof. Hosea. ii. 11.

מֵעַתָּה דִּגְגָנָם וְתִירֹשָׁם רַבּוּ More than in the time (that) their corn and their wine increased. Psalm, iv. 8.

It denotes the same in Talm. and Rab. Heb.

דיג See in דיגן

דגדג Dagar, to gather.

קָרָא דָּגָר וְלֹא יָלַד (As) the partridge gathereth (eggs) and hatcheth them not. Jerm. xvii. 11.

Or as Kimchi observes, as the partridge gathereth the eggs of other birds, and which when hatched, and being fledged, will not abide with her; so he that getteth riches and not by right, shall leave them in the midst of his days. Kimchi. Ibid.

וְדָגְרָהּ בַּצֵּלָהּ And gathereth under her shadow. Isai. xxxiv. 15.

It also in Cha. denotes to gather, heap, &c.

וְעַל אֲרָעָה תִּדְגֹּר And gathereth them in the earth, or dust. Targ. Jeruf. Job, xxxix. 14.

This in the Hebrew is תִּחַמֵּם; and which denotes to warm, cherish, &c.

The following may be termed Particip. Passiv.

דעק

דַּעֲרַק דָּגִיר כְּגִלְדָּא עַל אֲרֻעָא
As small (and) *heaped* as the
hoar frost on the ground.

Targ. Onk. Exod. xvi. 14.

And the following is Hith.

כַּעֲי אֲדַגְרִי My bowels are
gathered: i. e. are troubled, or
convulsed. Targ. Jeruf. La-
ment. i. 20. and ii. 11.

It also in *Talm.* Heb. de-
notes to *fit* on, *warm*, *cherish*,
&c. and is written דוגרת
Doegereth.

אוּזוּ בֵּר מְעֻנַת חֹדָא בִּיעָתָא
ודוגרת עליה A wild goose (or
duck) lays one egg at a time,
and *sits* on (or cherishes) it.

And the Aruch explains it
in שחלה, which see.

And דגד Dagar, in *Talm.*
Heb. denotes to *leap down*, &c.,
Chulleen, fol. li. 1.

And דגורא Degoera, in *Cha.*
denotes a *heap*, &c.

וַעֲבָדוּ דְגוּרָא וַאֲכָלוּ תַּמָּן עַל
דְּגוּרָא And they made an *heap*,
and they did eat there upon
the *heap*. Targ. Onk. Gen.
xxxii. 46.

וַאֲקִימוּ עָלָיו דְּגוּר אֲבָנִין רַב עַד
יוֹמָא דְהוּן And they raised
over him a great *heap* of stones

unto this day. Targ. Jona.
Joshua, vii. 26.

Plur.

וּכְבָּשׁוּ יְתֵהוּן דְּגוּרִין דְּגוּרִין And
they gathered them (in) *heaps*,
heaps. Targ. Onk. Exod. viii.
1.

וַאֲמַר שׁוּי יְתֵהוּן תְּרִין דְּגוּרִין
And he said, lay or put ye
them in two *heaps*. Targ.
Jona. 2. King. 1. 8.

And דגש Dagash, among
the Heb. Grammarians denotes
a small point, or dot, in the
middle of a letter: and is op-
posed to רפה Rapha, which
denotes remission, or laxation.
See the Grammar chap. iv.
page 71.

And דודבא Dadeva, in
Talm. Heb. denotes a *fly*. Git-
teen in *Gem.* fol. lxxxvi. 2.

And דדבאות Dadevoeth,
according to the Aruch, de-
notes *watch towers*, from
whence they gave notice to
each other, that the scape
Goat had reached the wilder-
ness, &c.

דדה Dadah, to move;
or go softly.

Futur.

אֲדָדָה כָּל שְׁנוֹתַי עַל מַר נַפְשִׁי
I will go or move softly all my
years in the bitterness of my
soul. Ifai. xxxviii. 15.

Affix.

אָדָם עַד בֵּית אֱלֹהִים *I went*
softly with them to the house
of God. Psalm. xlii. 5.

And in *Talm.* Heb. it also
denotes *to move softly: to lead,*
&c, Shab. fol. cxxviii. 2.

דָּדָר Dador; whence
Doedoereen, which in
Talm. Heb. denotes a certain
vessel used by the wine dres-
sers; a keg. Avoedang Zara,
fol. lix. 2.

דָּהָב Dahav; Gold; and
occurs but once in scripture;
and is then used figuratively
to denote the riches of Baby-
lon.

Fem.

אֵיד שָׁבַת נָגַשׁ שְׁבָתָה מִדָּהָבָה
How hath the oppressor ceas-
ed; the golden city ceased. Ifai.
xiv. 4.

דָּהָב Dahav; Cha. gold.
וְדָהָבָא דְאַרְעָא הָיָא טָב *And*
the gold of that land is good.
Targ. Onk. Gen. ii. 11.

Affix.

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דִּי בִסְפִי וְדָהָבִי נִסְבְּתוּן Because
ye have taken my silver and
my gold. Targ. Jona. Joel, iv.
5.

נִיֵּית הַתְּקוּן מִתְבַּת דְּהַבְכוֹן
And the ornament
of the molten images of thy
gods shalt thou cast away (or
remove.) Targ. Jona. Ifai.
xxx. 22.

אֶפְרַיִם בִּסְפִיהוֹן אֶפְרַיִם דְּהַבְהוֹן לֹא יוּכַל
לְשׁוּבוֹתָהוֹן בְּיוֹם רוּגְזָא דָּה
Neither their silver, nor their
gold shall be able to deliver
them in the day of the Lord's
wrath. Targ. Jona. Ze-
phan. i. 18.

And in the second Targ.
on Esth. iii. 11. it is written
דְּהַבְכוֹנָא.

דִּיהָ דָּהָה Deha; whence
Deaha; which in *Talm.* Heb.
denotes dark; obscure, &c.
generally used comparatively.
Gitteen, fol. 7. and She-
vungoeth, in Gem. fol. 7,
&c. and Maim. הלכות אישות,
chap. ii.

And some think it denotes
to dissolve, &c.

דָּהַךְ Dahach; Cha. to
mock, or laugh at. See in

דח. As that is the proper root; for all the correct Targums read with ח. Although Elias in Methurgaman, and Buxtorf in his Chaldee and Talmudical Lexicon, read with ה.

דהם Daham; whence **נדהם** Astonished, &c. Particip.

למה תהיה כאיש נדהם Why shouldest thou be as a man *astonished*. Jer. xiv. 9.

דח Dahan; *Cha.* to make fat; also fattened, &c.

ונפשחון דתקיפי תדח But the soul of the strong (or active) *shall be made fat*. Targ. Jerus. Prov. xiii. 4.

ועפרהון מתרבהון ידח And their dust from fat *shall be made fat*. Targ. Jona. Isai. xxxiv. 7.

Hith. Preter.

אדהנת מתרב *It bath or (is) made fat* from fatness. Targ. Jona. Ibid. 7.

The noun.

Plur.

סעדו וסגידו כל דהני ארעא Eat (or feast,) and bow down all *ye fat ones* of the earth

Targ. Jerus. Psalm. xxii. 30.

דהניז ורטיבין יהון *They shall be fat and flourishing*. Targ. Jerus. Ibid. xcii. 15.

It denotes the same in *Talm.* Heb. Shevungoeth, fol. 47.

And according to the Gloss. לשמן ורר קורין דוהן ורר Oil of roses, is called *Doeban Varad*.

דחר Dahar. 1st. The prancing of a horse.

וסוס דחר And of the *prancing* horse (or horses.) Nahum, iii. 2.

Fem. Plur.

אז הלמו עקבי-סוס מדהרות *Then were the horse hoofs broken by means of the prancing, the prancings* of his (or their) mighty ones. Judg. v. 22.

2d. The name of a tree: called in English, a pine; and which bears seed in squamous cones.

בראש תדחר ותאשור יחדו The fir-tree, the pine, and the box-tree, together. Isai. xli. 19.

דו Du; in *Talm.* Hebrew, denotes

denotes *two*. Berachioeth, lxi. 1.

And דוי Dava, and דוי Devay, in *Talm.* Heb. denotes *to look, behold, &c.* Shab. fol. xxxv. 1. and Tameed, fol. xxvi. 1.

דוב Doevo; a wild beast called a bear.

דב ארבע הוא לי He (was) unto me (as) a bear lying in wait. Lament. iii. 10.

וּבָא הָאֵרִי וְאֵת הַדּוֹב And there came a lion and a bear. 1 Sam. xvii. 34.

Plur.

נָהֲמָה כְּדָבִים כָּלֵנוּ We all roar like bears. Isai. lix. 11.

Fem.

וַתֵּצֵאנָה שְׁתֵּי דָבִים מִן הַיַּעַר And there came forth two she bears out of the wood. 2 Kings, ii. 24.

It denotes the same in *Cha.* with some small variation in the form.

It also in *Cha.* denotes *to flow*.

Preter.

פָּתַח מִיִּנְרָא וְדָאִיבוּ מֵאָה He opened the rock, and the

waters flowed out. Targ. Jeruf. Psalm. cv. 41.

Particip. and Affix.

נָבַר אֶרֶי יְהִי דְאִיב מִבְּשָׂרִיהּ When a man hath a flowing issue out of his flesh, because of his flowing he is unclean. Targ. Onk. xv. 2.

Fem.

וְאֵתְתָא אֶרֶי יְדוֹב דְּמָה And if a woman shall flow a flowing of her blood many days. Targ. Onk. Ibid. 25.

אוּ אֶרֶי תְדוֹב Or if it shall flow. Targ. Onk. Ibid.

And the Plur. is דְּיָבִין. Targ. Jeruf. Lament. iv. 9.

It also in *Talm.* Hebrew denotes *to flow; drop, &c.* Kethub. fol. lxxvii. 2.

דוג Dug. 1st. A fish, &c.

וַיִּמֶן ה' דָּג נָדוּל לְבָלַע אֶת יוֹנָה Now the Lord had prepared a great fish to swallow up Jonah. Jonah, ii. 1.

וְהַצִּירִים יֹשְׁבוּ בָהּ מִבְּיָאִים דָּאֵה And the Tyrians which dwelt therein, brought fish,

fish, and all manner of ware. Nehem. xiii. 16.

Plur.

ועל הדגים And of *the fishes*.

1 King. iv. 33.

Const.

ויבכל דגני הים And upon all *the fishes* of the sea. Gen. ix. 2.

Fem.

תבנית כל דגה אשר במים תמחת לארץ The likeness of any *fish* that (is) in the waters beneath. Deut. iv. 18.

ממעי הדגה Out of the belly of *the fish*. Jonah, ii. 2.

Const.

והדבקתי דגת יאריך בקשקשתיך And I will cause *the fish* of thy rivers to stick unto thy scales. Ezek. xxix. 4.

Affix.

תבאש דגתם מאיז מים *Their fish* stinketh, because (there is) no water. Isai. l. 2.

וימת את דגתם And he slew *their fish*. Psalm. cv. 29.

It is also used to denote the fishermen.

Plur.

והיה יעמדו עלי דגים And

it shall come to pass (that) *the fishers* shall stand upon it. Ezek. xlvii. 10.

And with י *yod* instead of ו *vau*.

ואני הדגים And *the fishers* shall mourn. Isai. xix. 8.

הנני שלח לדגים רבים נאם Behold, I will send for many *fishers*, saith the Lord, and they shall *fish* them. Jer. xvi. 16.

In this example, the second is accounted in Hiph. by some of the Grammarians; and is the same as if written ויהיוגום.

2d. A small ship; a fishing smack.

ואחריתכן בסירות דגה And your posterity in *fishing vessels*. Amos, iv. 2.

This in the English translation is *fishing books*. But after the most strict examination, I cannot find any of the Commentators, or Lexicographers of note, espouse this sense. For Jarchi, Kimchi, Jonathan, and Buxtorf, are decidedly unanimous in favour of the sense I have given: and the learned

דגה

learned Abarbanal thinks it denotes *fish pots*; as alluding to their expression in Numb. xi. 5. See in סיר.

And דגים Dageem, in *Talm.* Heb. also denotes *fish*. Avoe-dang Zara, fol. xxxviii. 1.

דגה Dagah; *Cha.* a small ship.

וּבְנֵיכֶן בְּדוּגִית צִידִי And your daughters in the fishermens *ship*. Targ. Jona. Amos, iv. 2.

And in *Talm.* Heb. it denotes a cock boat; a skiff, &c.

מוכר את הספינה מוכר את הדוגית He that sells the ship, sells the *cock boat* (with it.) Bava. Bathra, chap. v.

דוגית על שם שצדים. Gloss. דוגים (It is called) Dugeeth, because they catch fish in it.

And דוגי בי דוגי Veadugee, in *Talm.* Heb. denotes a *dripping* or *roasting pan*. Chull. fol. exi. 2.

דוד Doed; an uncle, or aunt; a father or mother's brother, or sister: also beloved, &c.

דוד

בְּנֵי עֻזִּיאל דֹד אֶהְיֶה The sons of Uzziel, the *uncle* of Aaron. Levit. x. 4.

וַיֹּאמֶר דָּוִד שְׂאוּל אֵלָיו וְאֶל נָעֲרוֹ And Saul's *uncle* said unto him, and to his servant. 1 Sam. x. 14.

Affix.

הִנֵּה חֲנַמְיֵאל בֶּן שָׁלֹם דָּוִד בָּא Behold, Hanameel the son of Shallum, *thine uncle* shall come unto thee, saying. Jer. xxxii. 7.

וַיָּבֹא אֵלַי חֲנַמְיֵאל בֶּן דָּוִי And Hanameel *mine uncle's* son came unto me. Ibid. 8.

עָרֹת דָּוִד גָּלָה He hath uncovered *his uncle's* nakedness. Levit. xx. 20.

וַיֹּאמֶר שְׂאוּל אֶל דָּוִד And Saul said unto *his uncle*. 1 Sam. x. 16.

Fem.

Affix.

וַיִּקַּח עֲמֶרֶם אֶת יוֹכֶבֶד דָּוִתָּהּ לוֹ וַיֵּשֶׁב And Amram took Jochebed *his aunt* to him to wife. Exod. vi. 20.

אַל אֲשֵׁתִי לֹא תִקְרַב דְּרֹתְךָ הוּא Thou shalt not approach to his

his wife, she (is) *thine aunt*.
Levit. xviii. 14.

לְבָנֵי דִידֵיָן לְנָשִׁים To *their*
uncle's sons for wives. Numb.
xxxvi. 11.

Another form of the Af-
fix.

אֶרֶר הַמֶּלֶךְ דִּידֵי לִי A bun-
dle of myrrhe (is) *my beloved*
unto me. Solom. Song. i.
13.

מֶה דִידְךָ מִדִּיד דִּיפָּה בְנָשִׁים
What (is) *thy beloved* more
than (another) *beloved*, O
thou fairest among women?
Ibid. v. 9.

Plur.

שָׁתוּ וּשְׂכְרוּ דִידִים Drink, ye,
drink abundantly, O *beloved*
(ones.) Ibid. i.

כִּי טוֹבִים דִּידְךָ מִיַּי For *thy*
love (is) better than wine.
Ibid. i. 2.

2d. A kettle; pot; a cal-
dron, &c. also a basket.

וְהִכָּה בַּפִּיֹר אוֹ בִידֹד And
he struck (it) into the pan,
or *kettle*. 1 Sam. ii. 14.

כַּפְּיוֹ מִדֹּד תַעֲבֹרְנָה His hands
were delivered *from the pot*.
Psalm. lxxxix. 7.

Plur. and which has pro-
nounced ו *vau*.

וְהַקְדָּשִׁים בְּשֻׁלוֹ בְּסִירֹת וּבִידִים
But the (other) holy (offer-
ings) they sod in pots, and
in *caldrons*. 2 Chron. xxxv.
13.

דִידֹד אֶחָד תְּאֵנִים טְבוֹת מְאֹד
בְּתֵאֵנֵי הַבְּכֹרוֹת וְדִידֹד אֶחָד
תְּאֵנִים רְעוֹת מְאֹד אֲשֶׁר לֹא
תֵאכְלֶנָּה מִרַע The *one basket*
(had) very good figs, (even)
like the figs (that are) first
ripe; and the *other basket* (had)
very naughty figs, which
could not be eaten, they were
so bad. Jer. xxiv. 2.

Plur.

וַיִּשְׂמוּ אֶת רִאשֵׁיהֶם בִּידִים
And they put their heads *in*
baskets. 2 King. x. 7.

Const.

הִרְאֵנִי ה' וְהִנֵּה שְׁנֵי דִידָאֵי תְאֵנִים
מִוֶּעֵדִים לִפְנֵי הֵיכַל ה'
The Lord shewed me, and behold,
two *baskets* of figs were set
before the Temple of the
Lord. Jer. xxiv.

In this example, the א *aleph*
is additional. See Kimchi,
on the Roots.

3d. A mandrake; a plant, whose root is supposed to bear a resemblance to the human form.

Plur.

וַיִּמְצָא דֹדָאִים בַּשָּׂדֶה And he found *mandrakes* in the field. Gen. xxx. 14.

The *mandrakes* give a smell. Solom. Song. vii. 14.

Conf.

וְלָקַחְתָּ גַם אֶת דֹּדָאֵי בְנִי And wouldest thou take away my son's *mandrakes* also. Gen. xxx. 15.

דוד *Dud; Cha.* a pot, or kettle.

וַאֲמַר לְעוֹלָמִיָּה תַּפִּיָּה דֹדָא רַבָּא And he said to his young man, set on the great *pot*. Targ. Jona. 2 King. iv. 38.

וּמִפְּלִגִּין יִתְּדוּן כְּמָא דְּפְלִגִּין And divide them, as they divide the members in (or for) *the pot*. Targ. Jona. Micah, 33.

And the Plur. is דֹּדָאִים Zach. xiv. 20.

דוד בן ישי מלך ישראל נולד שנת ב' אלפים תתונד לבריאי. ובמשח למלך שנה שניה למלכות

שאל והתחיל מלכותו בשנת תתפד ליצירה וש"ן לכניסתו לארץ כשהיה בן שלשים שנה. ואחר ל"ז שנים למלכותו מרד אבשלום:

בראש ברכות אומר כי מפיבושת בן שאל היה רבו של דוד. וכן אחיתופל. ורבו מובהק היה עירא היארי הכהן ונותן לו כל מעשרותיו:

בימיו היה אביתר כהן גדול ובמלכות שלמה יצא ונכנס תחתיו צדוק הכהן. נתן הנביא וגד החוזה היו נביאים:

אמיה דוד נקראת מצבת בת עראל כנראה בבתראה פ"ה. תוספות פרק הוהב. ההולך למלחמת בית דוד היה נותן לאשתו גט מוחלט:

ביום י" סיון אוריה נתן גט לאשתו וביום כ"ד אלול הובאה בת שבע לדוד. וביום הכפור נמחל עונו: דוד תקן לכהנים ולוים שיומרו בשחר הודו לה' קראו בשמו וגומר. עד אל תגעו במשיחי: ובין הערבים שיאמרו שירו לה' כל הארץ. עד ואמר כל העם אמן הללו יה:

ובשנה אחרונה התקין משמרות כהונה ולויה וסדר כל הבית ומצא כ"ד אלפים לויים משוררים. ומחם ד" אלפים מנגנים בכלי שיר:

David the son of Jesse, king of Israel, was born Anno Mundi 2854: and was anointed

nointed king in the second year of Saul's reign.

He began to reign 350 years after their entrance into the land of promise; at the age of thirty.

And, after he had reigned thirty-seven years, Absalom rebelled against him.

In the beginning of Bera-choeth, in *Gem.* it is observed, that Mephiboeseth, the son of Saul, was David's master, or teacher; as was also Ahithophel. But his special preceptor was Ira the Jarite, the priest; to whom he gave all his tithes.

In his days, Abiathar was high priest; but in the reign of Solomon, he was deposed, and was succeeded in the high priesthood by Zadok. (1 King. ii. 35.)

Nathan the prophet, and Gad the seer, prophesied in his days.

The mother of David was called Matsebeth the daughter of Adeal, as mentioned in Bathra, chap. v.

And in Toesephoeth, Perek Hazahav, it is observed, that, whoever went to the wars of the house of David, gave his wife a bill of divorcement.

On the seventh day of Sivan, Uriah gave his wife a bill of divorcement; and on the twenty-fourth of Elul, (about ten weeks after) she was brought to David: and on the Day of Expiation this sin was forgiven him. (2 Sam. xii. 13.)

David ordained, that the priests and Levites should, at the offering of the morning sacrifice, chaunt the following psalm; viz. "O give thanks unto the Lord; call upon his name;" till, Touch not mine anointed, verse 15.

And in the evening, from Sing unto the Lord, Psalm. cvi. 1. till, And let all the people say, Amen, praise ye the Lord. cvi. 48.

And in the last year of his reign, he settled the (24) courses of the priests. 1 Chron. 24, &c. He also prepared for the

the building of the Temple ; (Ibid. 22.) and found twenty four thousand Levites, fingers ; of which number, four thousand played on musical instruments. See Shalshleth Hakkabalah, fol. vili. 2.

See also Gans, in Ts'emach David, fol. vii. 1.

He composed the book of Psalms : and in which, according to the opinion of the Talmudists in Bava Bathra, are inserted some psalms, composed by Adam, Melchisedek, Abraham, Moses, Heaman, Jeduthan, Asaph, and the three sons of Korah.

It is inserted in what is called the Hagiographa, as being written by רוח הקדש. Inspiration of the Holy Spirit, as Maimonides observes.

והמדרגה ב' הוא שימצא האדם כאלו עניין אחד חל עליו. וכח אחד התחדש. וישימרו לדבר בחכמות. או בתושבחות או בדברי הוהרה מועלים. או בעניינים הנהגיים. או אלהיים. וזה כלו בעת היקיצה והשתמש החושים. וזהו אשר יאמר עליו שהוא מדבר ברוח הקודש

Vol. II.

ובזה המין מרוח הקודש חבר דוד תהלים :

And the second degree is, as when a man perceives a certain cause to affect him, and a certain power renewed in him ; and which impels him to speak of wisdom ; (or sciences ;) or in praises ; or useful exhortations ; or to treat of moral or divine subjects.

And all this, when he is awake, and in full possession of his senses : of such an one it is said, that he speaks by the HOLY SPIRIT. And of this specie of the Holy Spirit, was it that David composed the Psalms. Maim. Moreh Nevuchem, part 2, chap. xlv.

This being the case, we may easily account for the curious manner in which some of them are composed, according to the number and order of the Hebrew alphabet, in the beginning of every verse ; even when he was in the most imminent danger of life ; as in Psalm xxxiv. And not as Bishop Patrick observes on this psalm, " That the

the curious manner in which it is composed, shews that it was contrived when he reflected upon his escape in some place of safety." For as this divine poet was inspired by the HOLY SPIRIT, his poetic fire, was not depressed in the least, on account of any impending danger; but rather shone forth with greater lustre, on account of his deliverance, (as was the case in this instance;) and which he piously ascribes to God's great mercy, as the Bishop himself acknowledges.

This work, is a most beautiful and admirable piece of poetry; and which affects more powerfully, and touches the mind more sensibly, than sentences in prose; especially when in such perfection as we find it in these *divine inspirations*: and which are wonderfully instructive, as being every where full of the praises of God, the remembrance of his loving kindness to himself, as also to the nation; besides moral precepts,

and such sentiments as are adopted to make a man good in every station of life.

The diction is pure and elegant; the sentiments grand and sublime; and the imagery of great force and beauty.

Thus, he endeavoured to instill into the minds of men, in an agreeable manner, the most important truths, and exalted sentiments.

ר"י דוד נאמן אשכנזי מפראנ R. David Gans, a German, born in Prague. All that I can gather concerning him is, that he was the author of the following works: First.

צמח דוד והוא ספר דברי הימים מאדם הראשון עד שנת ה'אלפים ש'עד: Tsémach David.

Which work is a book of chronology of sacred and prophane history (with an account of the succession of the Mishnical Doctors, Talmudists, and other eminent Rabbins) from Adam to the year 5374 of the creation: And 1614 of the Christian æra.

It was printed in Prague, in the same year.

2d. מנן דוד והוא הספר על
מספר Magean David ; and
which is a book on number.

3d. מגדל דוד ומדבר על
התשבורת ועל גיאומטריאה
Migdal David ; and which
treats of Arithmetic and Geo-
metry.

ר"ד בן ר"י סוף קמחי הספרדי :
הנקרא ברית ר' דק . ובעל ספר
שלשלת הקבלה דף מ"א עמוד
ב" . אמר רבינו דוד קמחי הנקרא
ר' דק מגליל פרוניצה בגרבונה
היה בשנת ד' אלפים תתקנ"ב
כנראה בספרו . והאריך ימים עד
שראה הרמב"ן כנראה באגרות
שנכתבו נגד המורה :

R. David Kimchi, son of R.
Joseph Kimchi, a Spaniard ;
who is called, according to
the initials of his name, Ra-
dak.

And the author of Shalsheth
Hakkabalah, (fol. 41. col.
2.) observes, Our Rabbi Da-
vid Kimchi, who is called
Radak, of the country of
Provence, in Narbone.
Flourished in the year 4952,
as may be observed in his
books ; (i. e. his works ;) and
he lived to a very great age ;
even till the time of R. Moses

Bar Nachman, as may be seen
in the letters that were writ-
ten against the great luminary
Maim.

He was a man of great
learning and abilities ; an ex-
cellent Commentator, and
consummate Grammarian. He
was the author of the follow-
ing works :

1st. פירוש על התורה A
Commentary on the Penta-
teuch ; and which I have not
yet been able to procure a
sight of.

2d. פירוש על נביאים ראשונים
A Commentary on the First
Prophets ; viz. Joshua,
Judges, the two Books of
Samuel, and two Books of
Kings. This is printed in
the מקרא גדולה Biblia Mag-
na, at Venice, and Bafil.

3. פירוש על נביאים אחרונים
שהם ישעיה . ירמיה . יחזקאל .
ותרי עשר נמצא גם כן במקרא
גדולה A Comment upon
the four latter Prophets ; viz.
Isaiah, Jeremiah, Ezekiel,
and the twelve minor Pro-
phets. Printed also in Biblia
Magna.

4th. פירוש על כתובים A
Comment on the Hagiogra-
pha: of which that on Psalms
is printed by itself; and on
Chron. in Biblia Magna.

5th. ספר מכלול ודוא נחלק
ל"ב חלקים. חלק ראשון הוא על
הדקדוק. ובו יבאר כל חלקי
הדקדוק. The Book of Mich-
lul; i. e. Perfect, or Com-
pleat: and which is in two
parts.

Part first, is on (Hebrew)
Grammar; in which all parts
of grammar are clearly ex-
plained. Printed at Venice,
by Dan. Bomberg, A. M.
5305.

חלק שני הוא ספר השרשים. ובו
יבאר כל מלה אשר בתורה.
נביאים וכתובים. Part the
second, is the Book of Roots:
in which is explained all the
words in the Law, the Pro-
phets, and the Hagiographa.

This is an excellent work;
in which every word is ex-
plained, as deduced from its
proper root.

It was printed together
with the preceding; though
it has since been reprinted se-
perate.

6th. פירוש על הפטרות
A Commentary on the Haph-
torath; i. e. the Portions of
the Prophets, read in the Sy-
nagogues on the Sabbath, after
the Law.

7th. ספר הנקרא עט סופר
A Book, called the Pen of
the Scribe.

ר' דוד בן יצחק ממשפחת
התפוחים. פילוסוף ורופא. נולד
בעיר ספולימי בגליל אומריא
באיטליא. שנת ה' אלפים רפ"ה:
R. David, son of Isaac, of the
family of Tapucheem; (i. e.
Apples,) Philosopher and
Physician: was born in the
city of Spoleto in Umbria, in
Italy, Anno Mundi 5285.

When he was about two
years old, his father lost all
his property, which was very
considerable, in the wars in
Italy, by the capture and
pillage of Rome, by the Ger-
mans, and Spaniards.

When he grew up, he tra-
velled about from place to
place, in search of knowledge:
in some of which, he studied
physic; in which he became
so eminent, as to have the
honor

honor of serving some sovereign princes, in the character of physician.

At length, he went to Venice, in order to print the following work, of which he was the author; viz.

צמח דוד על שחברתו בבחרותו והוציאו מספרי הערוך והשרשים לרד"ק. ומספר התשבי ומספר המתורגמן לר" אליה אשכנזי. ובחבור הזה הביא המלות מלשון הקדש ומלשון גמרא. ונגלו בו גם כן סודות מרזי השבע. ובפרט בספור אבנים טובות ומרגליות. ועל מציאות האמ' ב'רה:

Tsemach David, (the Sprout of David:) because he composed it in his youth; and which he collected from the books (called) the *Aruch*, the *Roots* of R. David Kimchi; the book of *Tisbbe* and *Me-thurgaman*, of R. Elias the German; (i. e. Elias Levita.)

It contains the words in the pure Hebrew; and the Gemara, or Rabbinical Heb. &c.

He also (as he says in the title) therein discovers several hidden things in Natural Philosophy; especially in the natural History of Precious

Stones, and Pearls; as also of the existence of the *Ombria*, &c.

It is composed in three languages; viz. the Hebrew, first, and which is explained in Latin, and vulgar Italian.

As to the merit of the work; I cannot say much in its favor, as it is far from being arranged methodically; and is greatly deficient in perspicuity; consequently, can be of but little utility to a person that wishes to acquire a thorough knowledge of the sacred Language. It is rather scarce, as I never saw but one; neither is it much sought after, or commended by the learned Jews, as I can find.

It was printed at Venice, A. M. 5347.

דוה Davah; 1st. Sick; menstruous.

Fem.

וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת אִשְׁתּוֹ דָּוָה
And if a man shall lie with a woman *having her sickness*.
Levit. xx. 18.

הַיָּזְרֵם כְּמוֹ דָּוָה Thou shalt cast

cast them away as a *menstruous* (woman.) Isai. xxx. 22.

וְהָדָה בְּנִדְתָּהּ And of her that is sick of her flowers.

Levit. xv. 33.

It denotes the same in *Talm.* Heb. Niddah in *Gem.* fol. xli. 2.

2d. Faint : languid, &c.

Masc.

עַל יָהּ הָיָה דָּוָה לִבֵּנוּ For this our heart is faint. Lament.

v. 17.

Another form with י *yod*, instead of the third radical ה *he*.

וְכָל לֵבָב דָּוִי And the whole heart is faint. Isai. i. 5.

The noun.

ד' יִסְעֲדֶנּוּ עַל עֶרְשֵׁוֹ The Lord will strengthen him upon the languishing bed. Psalm. xli. 4.

Plur. Const.

הֵמָּה כְּדֵוִי לֶחְמִי They are as the sorrows of my meat. Job. vi. 7.

Another form, with מ *mem* prefixed.

Plur. Const.

וְהָשִׁיב בְּךָ אֶת כָּל מַדְוָה מִצָּרִים Moreover, he will bring upon

thee all the diseases of Egypt. Deut. xxviii. 60.

And with י *yod*, instead of the third radical ה *he*.

וְהִסִּיר ה' מִמֶּךָ כָּל חֲלֵי וְכָל מַדְוָה מִצָּרִים הָרָעִים And the Lord will take away from thee all sickness, and all the evil diseases of Egypt. Ibid. vii. 15.

3d. A garment.

Plur. Const.

וַיַּכְרוֹת אֶת מְדֻיָּהֶם בַּחֲצֵי עֵד שְׁתֹּתֵיהֶם And he cut off their garments in the middle, (even) to their buttocks. 2. Sam. x. 4.

And according to R. Levi Ben Geršhom, these garments were their *breeches*, R. Levi Ben Geršhom, Ibid.

See also 1 Chron. xix. 4.

דוה Davah, *Cba.* to bemoan, &c.

Imp.

דוּ עָלָיו כָּל סַחְרָנֹהוּ Bemoan him all ye that are about him. Or moan over him, &c. Targ. Jona. Jerm. xlvi. 17.

Futur.

וְלֹא תִדְוֶה לְהוּ Neither shalt thou bemoan them. Targ. Jona. Ibid. xvi. 5.

And

And דוה in *Cha.* denotes *sorrow, grief, &c.*

לְמַחְזֵי עֵמֶל וְדוּחַ To see labour and sorrow. Targ. Jona. Jerm. xx. 18.

אֲמַרְתִּי בְּדוּחַ יוֹמִי And I said in my wretched days. Targ. Jona. Isai. xxxviii. 10.

And דוּחָא also denotes *sorrow, grief, &c.* Targ. Jona. Ibid. 13.

אָרוֹם שְׂצִיאִי בְּדוּחָא חַיִּי For my life is consumed in grief. Targ. Jerus. Psalm. xxxi. 11.

Another form with two *vaus.*

בְּדוּחָא לְשֹׂאוֹל In sorrow to the grave. Targ. Onk. Gen. xlii. 38.

מִן אֲנִיק בִּישְׁתָּא וְדוּחָא From evil oppression, and sorrow. Targ. Jerus. Psalm, cvii. 39.

And in the Jerus. Targ. on Psalm, cxix. 28. it is written דְּבִנָּה with ב *beth.*

Another form.

וְקָרָת שְׁמִיה בֶּר דְּוִי And she called his name the son of my sorrow. Targ. Onk. Gen. xxxv. 18.

And דוּיָא Davya, in *Talm.* Heb. also denotes *sorrow grief, &c.* San. fol. c. 2.

And דוה Davah, in *Talm.* Heb. denotes the same, Niddah, xxiii. 2.

Another form in the *Cha.*

לְמוֹ דְּוִיָּא Who hath sorrow. Targ. Jerus. Prov. xxiii. 29.

Another form.

הֵיךְ דְּוִיתָא לְסַעֲדָתִי As sorrows to my meat. Targ. Jerus. Job. vi. 7.

And מדוה Madveh, in *Talm.* Heb. denotes *menstruous; sick, &c.* as in the first sense of the Hebrew. Niddah, fol. xli. 2.

דוּחַ Duach, to purge; wash; cast out, &c.

Hith.

מִלֵּא כְרָשׁוֹ מֵעֲדָנֵי הַדִּיחָנִי He hath filled his belly with my delicates, *he hath cast me out.* Jerm. li. 34.

This is used metaphorically; to denote his emptying of the land of all its good things, as a person throws out the water of a vessel, after he has washed or cleansed it. Kimchi, and Abarbanal, *Ibid.*

Futur.

וְאֵת דְּמֵי יִרְוּשָׁלַיִם יְדִיחַ מִקָּרְבָּהּ And he shall have purged the blood

דוּח

blood of Jerusalem from the midst thereof. Isai. iv. 4.

Affix.

שָׁם יָדְחוּ אֶת הָעֹלָה Where they washed the burnt offering. Ezek. xl. 38.

אֶת מַעֲשֵׂה הָעֹלָה יָדְחוּ בָם Such things as they offered for the burnt offering they washed in them. 2 Chron. iv. 6.

And some derive דִּחוּ, Psalm. xxxvi. 13. from this root, as quiescent in the second radical; although very improperly. See in דחה.

It also in Talm. Heb. denotes to wash, &c.

אִם הִדִּיחַ יָדָיו בַּמֵּיִם If he washed (or dipt) his hands in the water. Mikvaeeth, chap. viii. fol. 133. Perek Kama, in Betfa, fol. 14, and in Machsheereen, chap. iv. fol. 138.

And מדיחה Medeecha, or מדיחה Medeecheen, in Talm. Hebrew, denotes the same. Taameed, chap. iv. fol. 31.

שִׁדְדוּתָן זוֹ הִיא גִּמְרָא מְלֵאכְתָּן For their washing is the finishing of their preparation. Shab. in Mishna, chap. xxii.

דוּךְ

דוּךְ Duch; to beat in a mortar; also a mortar.

אוֹ דָּכּוּ בַּמֹּדָה Or they beat (it) in a mortar. Numb. xi. 8.

And some derive דך from this. See in דכה.

דוּךְ Duch; Cha. the same as in the Heb. Targ. Onk. Numb. xi. 8.

It denotes the same in Rab. Hebrew.

דוּל Dul; Cha. a bucket, &c.

הֵא עֲמֻמָּיָא כְּטֶפֶא מְדוּל Be- hold, the nations (are) as a drop of a bucket. Targ. Jona. Iiai. xl. 15.

And דוּלִין denotes the same. See in Targ. Shenee, Esth. i. 3.

And דוּלָא Davvela, in Talm. Heb. denotes to draw (water;) also to water, as they do gardens. Bava Bathra, fol. xii. 1. and Metfia, fol. lxxvi. 1.

And מדוּיל Madveel, in Talm. Heb. also denotes to draw; as also to elevate, &c. Bathra, fol. 8 and 12. 1. and Pesacheem, fol. xxviii. 1.

דוּם

דום Dum; 1st. Silence, &c.

כְּמַעַט וְשָׁכְנָה דוּמָה בְּנַפְשִׁי
My soul had almost dwelt in
silence. Psalm. xciv. 17.

וְלֹא כָל יֵרֵד דוּמָה Neither
any that go down *into silence*.
Ibid. cxv. 17.

וְלֵילָה וְלֹא דוּמָה לִי And at
night, (or in the night season)
and there is no *silence* to me;
i. e. I am not silent. Ibid.
xxii. 3.

It also denotes *to wait*.

לְךָ דְּמִיָּה תְהִלָּה וְאֱלֹהִים בְּצִיּוֹן
Praise *waiteth* for thee, O
God, in Zion. Ibid. lxxv. 2.

This is the opinion of
Aben Ezra and Kimchi; but
Jarchi is of opinion, that it
denotes *silence*, and explains
it thus: *silence* is praise unto
thee; for as there is no end to
thy praise, it is best to be
silent, and acknowledge, that
we are unequal to the task.
Jarchi, Aben Ezra, and Kim-
chi. Ibid.

The noun.

שְׁבִי דוּמָה וּבֹאִי בַחֹשֶׁךְ בֵּית
כְּשָׁרִים Sit thou *silent*, and get
thee into darkness, O daughter

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of the Chaldeans. Ifai. xlvii.
7.

עוֹרִי לְאָבֵן דוּמָם And to the
dumb stone, arise. Habakk.
ii. 19.

טוֹב וַיְהִי לִי וְדוּמָם לְתַשׁוּעָתִי
" (It is) good that (a man)
should both hope, and wait in
silence for the salvation of the
Lord, or *silently wait*, &c.
Lament. iii. 26.

See farther in **דָּמַם**.

2d. The name of a na-
tion.

מִשָּׁא דוּמָה The burden of
Dumah. Ifai. xxi. 21.

This, Aben Ezra thinks,
denotes a nation, descended
from Ishmael, as mentioned
in Gen. xxv. 84. And Jar-
chi takes it to be Edom. But
the learned Abarbanal ex-
plains it, to denote *silence*, or
to wait. See Jarchi, Aben
Ezra, and Abarbanal. Ibid.

And **דוּמָם** Doemeam, in
Rab. Heb. denotes *silent*; i. e.
inanimate.

כִּי הִנֵּמְצְאוּת שְׁלֹשָׁה חַי צוּמָם
For (all) the bodies are
three; living; i. e. animate;
growing; i. e. vegetable;
2 D (and)

דון

(and) *silent*; i. e. *inanimate*.
R. David Kimchi, Jer. x. 8.

And דיימא Dayma, in
Talm. Heb. denotes to *suspect*.
Yevamoeth, chap. vii. and
fol. xxv. 1.

And some think it denotes
to *mutter*.

It also denotes a suspicious
person. Moengead Katoen,
fol. xviii. 2. in Gloss.

דון Dun; 1st. to judge,
&c. also judgment; cause,
&c.

Preter.

דון דירעני ואביו אז טוב
He judged the cause of the
poor and needy; then (it was)
well (with him.) Jer. xxii.
16.

Affix.

ותאמר רחל דנני אלהים
And Rachel said, God *hath judged*
me. Gen. xxx. 6.

And the following, accord-
ing to the idiom of the *Heb.*
is Futur.

ונם את הנני אשר יעבדו דון אנכי
And also the nation whom
they shall serve, *will I judge*.
Ibid. xv. 14.

The noun.

דון

דון לא דנו דין יתום They
judge not the cause, the
cause of the fatherless. Jer.
v. 28.

משמים השמעת דין Thou
didst cause judgment to be
heard from heaven. Psalm.
lxxvi. 8.

מלך יושב על כסא דין מורה
בעינו כל רע A king that sit-
teth on the throne of judgment,
scattereth away all evil with
his eyes. Prov. xx. 8.

בין דין לרין Between cause
and cause. Deut. xvii. 8.

Adj.

יהיה ה' לרין The Lord
therefore be judge. 1 Sam.
xxiv. 15.

אבי יתומים ודון אלמנות אלהים
במעון קדשו A father of the
fatherless, and a judge of the
widows, (is) God in his holy
habitation. Psalm. lxxviii. 6.

Hiph.

דון ירין עמו Dan shall judge
his people. Gen. xlix. 16.

ועמד לרין עמים And stand-
eth to judge the people. Isai.
iii. 13.

The proper grammatic
form of this is לרין, as it is
the

the infinitive: for if it had been the noun, the servile לamed, would have been pointed with *sheve*, and not with *kamats*.

וְאֵל הָאָרֶץ לִדְוֹן עִמּוֹ And to the earth, *that he may judge* his people. Psalm. l. 4.

וְנָם אֶתְּהָ תִּדְוֹן אֶת בֵּיתִי Then *thou shalt also judge* my house. Zech. iii. 7.

2d. Strife; contention, &c.

The noun.

תְּשִׁימֵנוּ מִדְּוֹן לְשִׁבְיָנוּ Thou makest us *a strife* unto our neighbours. Psalm. lxxx. 7.

אִישׁ חֶמָה יִנְרֶה מִדְּוֹן A wrathful man stirreth up *strife*. Prov. xv. 18.

Another form, with the second radical changed to pronounced *yod*.

טוֹב לְשִׁבֶּת עַל פֶּתַח בַּיִת מִדְּוֹן וּבֵית חֶבֶר (It is) better to dwell in the corner of the house top, than with *a contentious* woman in a wide house. Prov. xxi. 9.

Plur.

מְדִינִים יֹשְׁבֵי תְּהוֹמֹת The

lot causeth *contentions* to cease. Ibid. xviii. 18.

לְמִי מְדִינִים Who hath *contentions*. Ibid. xxiii. 29.

Niph.

וַיְהִי כָל הָעָם נִדְוֹן בְּכָל שְׁבָטֵי יִשְׂרָאֵל לֵאמֹר And all the people were *at strife* throughout all the tribes of Israel, saying. 2 Sam. xix. 10.

Another form, in which the second radical is dropt.

וַיִּשְׁלַח מְדָנִים בֵּין אֲחָיו And he that soweth *discord* among brethren. Ibid. vi. 19.

Plur.

שִׁנְאָה תִּעָרֶר מִדְּנִים Hatred stirreth up *strifes*. Ibid. x. 12.

It is also used figuratively, in the same sense.

Hiph.

וַיֹּאמֶר ה' לֹא יִדְוֹן רוּחִי בָאָדָם And the Lord said, my spirit *shall* not always *strive* with man. Gen. vi. 3.

And some are of opinion, that the following, denotes the same.

וַיְהִי אִישׁ מִדְּוֹן And there was a man of *strife*; i. e. a man

man inured to *strife* and *war*.
2 Sam. xxi. 20.

And some are of opinion,
that it denotes the same as
מִדָּה in 1. Chron. xx. 6. *Sta-*
ture, height; i. e. a man of
great *stature*; as in the Eng-
lish translation.

Note, the former sense is es-
poused by R. Levi Ben Ger-
shon, and Abarbanal: and to
which Kimchi seems to in-
cline; and the latter, by Jar-
chi and Aben Ezra. See these
commentators on Sam. And
Kiunchi, on the Roots.

And perhaps, it may indi-
cate both senses, as the learned
Abarbanal conjectures. See
מִדָּד in

וְדָלָה מִדָּד מִדֵּי אִשָּׁה And
the contentions of a wife (are)
a continual dropping. Ibid.
xix. 13.

דון Dun; *Cha.* to judge,
&c. also to strive; contend,
&c. the same as in the Heb.
with some small variation in
the form.

It likewise denotes the same
in *Talm.* and *Rab.* Heb.

And מְדִינָתָא, in *Cha.* de-

notes a province; country,
&c.

טַב מִן הוּא דְאֶחָד מְדִינָתָא
(Is) better than he that taketh
a province. Targ. Jerus.
Prov. xvi. 32.

Const.

בְּמִדְיַת בָּבֶל In the province
of Babylon. Dan. iii. 1.

Plur.

בְּעֵילָמִי רִבְרֵי מְדִינָתָא By
the young men of the princes
of the provinces. Targ. Jona.
1 King. xx. 14.

It denotes the same in *Talm.*
and *Rab.* Heb.

And מְדִינִי Medeenee, in
Rab. Hebrew denotes a poli-
tician.

וְהוּא הַפִּילוֹסוּפִיָּא הַמְדִּינִית And
which is the philosophy of
politics. R. Levi Ben Ger-
shon, Prov. xxiii. 12.

דון Duts; joy: and oc-
curs but once in Heb. But
is frequently to be with in
the *Chaldee*; from whence,
some think it is derived.

וְלִפְנֵי תְדוּן דְאֶבָּה And sor-
row is turned *into joy* before
him. Job, xli. 13.

דון Duts; *Cha.* to re-
joice;

רוץ

joice; be glad, &c. and answers to the Hebrew verbs, *עלי. עלין. שוש.* which see under their different roots.

Particip

על בן חרי וראין Therefore they are glad *and rejoice.* Targ. Jona. Habakk. i. 15.

וצדיקא דין וחי And the righteous do *rejoice* and sing. Targ. Jerus. Prov. xxix. 6.

Infin.

למדוין בפורקנה To *rejoice* in thy redemption. Targ. Jerus. Psalm. li. 14.

Futur.

אדוין לאלהא עבד פורקני I will *rejoice* in the God (who) worketh my redemption. Targ. Jona. Habbakk. iii. 18.

The noun.

על כל בתי דין Upon all the houses of *joy.* Targ. Jona. Ifai. xxxii. 13.

Affix.

וצדיקא יחדוין וידעוין קדם ה' And the righteous shall be glad, *and they shall rejoice* before the Lord. Psalm. lxxviii. 4.

רוק

Duk; *Cha.* to look; observe; view; discover; be attentive, &c.

רוק

Futur.

רוק עלך ידוקין בך They that see thee *shall narrowly look at thee.* Targ. Jona. Ifai. xiv. 16.

Hiph. or Aphel.

דש משמיא אודיק על בני אנשא The Lord *bath looked down* from heaven upon the children of men. Targ. Jerus. Psalm. xiv. 2.

See also Targ. Jerus. Ibid.

xxxiii. 14. and liii. 3.

ממול דמן פניא וערתא דביתי אדקת For from the small window of my house I *looked.* Targ. Jerus. Prov. vii. 6.

Particip.

רוק אנדא דמודיק סמריא And as an hired servant *expecteth* his wages. Targ. Jerus. Job, vii. 2.

And the following, according to the idiom of the *Cha* is Plur.

דא כמא דמודיקו עיני עבדו מידא דרבניהו Behold, as the eyes of the servants *look* unto the hand of their masters. Targ. Jerus. Psalm. cxxxiii. 2.

והיכמא דמודיקו עיני אמתא מידא

דוק

מִיַּדְיָא דְרַבּוֹנָתָהּ And as the eyes of a maid servant *look* unto the hand of her mistress. Targ. Jerus. Ibid.

הִיכִדְיוֹ מִדִּיקוֹ עֵינָא קָדָם ה' So our eyes *look* toward the Lord our God. Targ. Jerus. Ibid.

וְדִמְדִיקוֹ בְּאַיִרָא (They) *which look attentively* in the air. Targ. Jerus. Ibid. xix. 2.

And (what is termed) the Imp. אֲדִיק See Targ. Jerus. Deut. xxvi. 15.

See also the Targ. of Jona. Ibid.

And what is termed Pang. Particip.

וּמְדִיקָא אִמְיָה דְּסִסְרָא And the mother of Sisera *looked attentively*. Targ. Jona. Judg. v. 28.

Futur.

וְיִבְרַךְ נֶשׁ מִפְּלִל יָדִיק And an ingenious man, *will examine, or consider diligently*. Targ. Jerus. Job. xi. 12.

And in Rab. Heb. it denotes *to observe : consider : animadvert, &c, also correct, &c.*

לֹא דָק עַל לְשׁוֹן הַמֶּקְרָא He

דוק

did not *observe* the diction of scripture.

דוק ותמצא Attend, and you will find.

לֹא דִיק יָפֵה He did not *consider* rightly.

וְנִסְחָא מְדִיקָת מִצָּאתִי And I found a *correct* form, or copy. R. David Kimchi. 2. Sam. xiv. 21.

And דוקיא Doevkaya, in Rab. Heb. denotes *beams*. Eacha Rabba, chap. i. 1.

And דוקא Davka, in Rab. Heb. denotes *exactly : simply : only, &c.*

וְעֶשְׂרֵה אֵינוֹ דּוּקָא אֱלֹא ר"ל רַבִּים And (by) ten is not meant *exactly* that number; but is used to express thereby a great many. Kimchi, Amos, vi. 11. אֵינֶם דּוּקָא אֱלֹא לִסְדַּח שְׁבוֹן Are not *simply*, but for the sum of the number. Kimchi, Psalm. cxix. 1.

אֱלֹא שְׁהוּא חֶשְׁבוֹן דּוּקָא But is *simply*, a number. Kimchi, Ibid.

And in Talm. Heb. דווקא Daveka, denotes *exact : correct*, Yevamoeth, fol. 76.

דווקני Davekanea, in Talm. Heb. also denotes *correct : right*

right, &c. Menachoeth, fol. xxix. 2.

דקק See in דוקא

דור Dur; 1st. To dwell, &c.

Infm.

מדור באהלי רשע *Than to dwell* in the tents of wickedness. Psalm, lxxxiv. 11.

Affix.

דורי נסע ונגלה מני באהל רעי *My dwelling* is departed, and removed from me as a shepherd's tent. Ifai. xxxviii. 12.

2d. *To burn*, &c.

Imp.

וגם דור העצמים תחתי *And also to burn* the bones under it. Ezek. xxiv. 5.

It also denotes a pile of fire.

Fem.

גם אני אנדיל המדורה *I will also make the pile of fire* great. Ibid. 9.

Affix.

מדרתה אש ועצים הרבה *The pile thereof* is fire and much wood. Ifai. xxx. 33.

3d. A generation : an age, &c.

זוה זכרי לדור *And this (is) my memorial from gene-*

ration to generation; or (unto all generations.) Exod. iii. 15.

דור הלך ודור בא *(One generation passeth away, and another generation cometh.* Eccle, i. 4.

Plur.

וישועתי לדור דורים *And my salvation from generation to generations.* Ifai. li. 8.

ייראוך עם שמש ולפני ירח דור *They shall fear thee as long as the sun and moon endure, throughout all generations.* Psalm, lxxii. 5.

Fem.

רק למעדעת דורות בני ישראל *Only that the generations of the children of Israel might know to teach them war.* Judg. iii. 2.

ואת בני בניו ארבעה דורות *And his son's sons, (even) four generations.* Job, xlii. 16.

מי פעל ועשה קרא הדורות *Who hath wrought and done (it) calling the generations from the beginning.* Ifai. xli. 4.

Affix.

ואת דורו מי ישוה *And who*

who shall declare *his generation*. Ibid. liii. 8.

Plur. Affix.

נח איש צדיק תמים הוה Noah was a just man (and) perfect in his generations. Gen. vi. 9.

לקנה אתו לדורתי To him that bought it, *throughout his generations*. Levit. xxv. 30.

כי עד הוא בינינו וביניכם ובין But (that) it (may be) a witness between us and you, *and between our generations after us*. Joshua, xxii. 27.

למען ידעו דורותיכם That your generations may know. Levit. xxiii. 43.

כל זכר לדורותיכם Every man child in your generations. Gen. xvii. 12.

והקמתי את בריתי ביני ובינך ובין זרעך אחריד לדורתי לביתי ואלם And I will establish my covenant between me and thee, and thy seed after thee, *in their generations*, for an everlasting covenant. Ibid. vii.

דבר אל בני ישראל ואמרת אליהם ועשו להם ציצת על פנפי בגדיהם לדורתי Speak unto

the children of Israel, and bid them that they make them fringes in the borders of their garments, *throughout their generations*. Numb. xv. 38.

דור Dur; Cha. 1st. To sojourn; dwell; inhabit, &c. Preter.

די דר תמן אברהם ויזחק Where Abraham and Isaac had sojourned. Targ. Onk. Gen. xxxv. 27.

ודר תמן בעם זעיר And sojourned there with few people. Targ. Onk. Deut. xxvi. 5.

Another form; and which may be called Affix.

עם לבן דרית I have sojourned with Laban. Targ. Onk. Gen. xxxii. 4.

Particip.

ובכל די דירין בני אנשא And wheresoever the children of men dwell. Dan. ii. 38.

ולתותבך דדירין עמך And to thy stranger which dwelleth with thee. Targ. Onk. Levit. xxv. 6.

Infin.

למדר באתר דישבך To sojourn in any place that he might find. Targ. Jona. Judg. xvii. 8.

מְלַמֵּד בְּכָל תַּחֲוִים אֶרְעָא
 דִּישְׂרָאֵל From to dwell in any
 of the coasts of the land of
 Israel. Targ. Jona. 2. Sam.
 xxi. 5.

Imp.

דוּר בְּאַרְעָא הָדָא Sojourn in
 this land. Targ. Onk. Gen.
 xxvi. 3.

וְדוּרֵי בְּאַרְתָּר דִּקְשֵׁר לְמִדָּר
 And sojourn in a place that is
 convenient to sojourn. Targ.
 Jona. 2 King. viii. 1.

Futur.

אֶדוּר בְּמִשְׁכְּנִי לְעֻלְמֵיָא I
 will dwell in thy tabernacle
 for ever. Targ. Jeruf. Psalm.
 xli. 5.

Another form, with ת *thau*
 prefixed.

תַּחְתּוֹתַי תְּדוּר חַיִּית בְּרָא
 Under which the beasts of
 the field dwell. Dan. iv. 18.

And דַּיְרָא Dayra, or דְּרִיא
 Darya, in *Talm.* Heb. denotes
 to sojourn.

כְּמִדְּרִי בִּדְרִיא As sojourn-
 ing from sojourning; i. e. is
 free to go from place to place.

And according to the Gloss.
 of the Aruch, it is מְדוּרָא דְּרִיא
 and which he explains to de-

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note running; i. e. is free to
 go, or run, from place to
 place, &c. Roefh Hashhanah,
 fol. ix. 2.

דוּרוּהָ Davroeha; in *Talm.*
 Heb. also denotes to run, or
 course. Metfia, fol. 107.

See farther in כָּרַד.

And דַּיִר Dayyear, in
Talm. Heb. denotes dung.

הַמְדִּיר אֶת שְׂדֵהוּ He that
 dungeth his field. She-
 veengeeth, chap. iii. fol. 12.

Explanation.

He that turns the cattle
 into the field, so that it may
 receive the benefit of their
 dung.

אֵין מְדִירִין שְׂדֵה בְּחוּלֵי שֶׁל מוֹעֵד
 Must not dung the field on
 the common days of the festi-
 val. Moengaad Katoen, in
Gem. fol. 13.

And דַּיִר Dayear, in *Talm.*
 Heb. denotes a partition, &c.
 also to dispose; set in order,
 &c.

אֲבַיִּי דַּיִר גּוֹלְפִי רַבָּא דַּיִר קְנָה
 Abayah disposed earthen vessels;
 Rabba a partition of reeds; i. e.
 disposed them in such order,
 as to form a kind of partition,

as made of reeds. Kiddushheen, in *Gem.* fol. lxxxvii. 1.

2d. In *Cba.* a generation ; and which, in the singular, is written דָּרָא and דָּר.

Plur.

וּפִדְקֵי לְדָר דָּרִין And my redemption (or salvation) from generation to generations.

Targ. Jona. Ifai. li. 8.

Emphatic.

דָּרִיא דְּמִלְקָדְמִין The generations of old time. Targ. Jona. Ibid. ix. Const.

לְדָרֵי עֲלָמָא In the generations of the world. Targ. Onk. Gen. ix. 12.

Affix.

וַיְהִי אֲרִיִּימְרוּן לָנָא וְלְדָרְנָא מֵחַר And it shall be, when they shall say to us, and to our generations, in time to come. Targ. Jona. Joshua, xxii. 28.

שְׁלִים הָיָה בְּדָרוֹהִי He was perfect in his generations. Targ. Onk. Gen. vi. 9.

וַיְבִין בְּנֵךְ בֵּתְךָ לְדָרְיָהוּ And between thy seed after thee, in their generations. Targ. Onk. Ibid. xvii. 7.

כָּל דְּכִמְרָא לְדָרְיָכוֹן Every man child in your generations. Targ. Onk. Ibid. xii.

It denotes the same in *Talm.* and *Rab.* Heb.

And דור in *Talm.* Hebrew also denotes *pain.* &c.

נִרְגַּר מִלַּח לְדוֹר שִׁנִּי A grain of salt for the pain in the teeth. Shab. fol. lxxv. 1.

חֲלֵי שִׁנַּיִם The tooth ache.

See also in Avoedang Zara, fol. 28.

And דוּרָא Durea, in *Rab.* Heb. denotes *worms*: belly worms, &c. Bemidbar Rabba, sect. 7.

And דוּרָאָה Doeraah, in *Rab.* Heb. denotes a present, &c.

בָּאוּ כָל הַמְּלָכִים כָּלן לִכְבוֹדוֹ וַחֲבִיאוּ דוּרָאוֹת All the kings came (to shew themselves) in honor of him, and they brought presents. Shemoeth Rabba, sect. 5. and Beresheet Rabba, sect. 53 and 85.

It is also written דוּרִין Doeroen, in the Sing. and דוּרִינוֹת Doeroenoeth, in the Plur.

And דוּאָר Davvar, in *Talm.* Heb. denotes a *post master*, If הָאֶדְקֵיבִי דוּאָר בְּמֵתָא there is a certain *post-master* appointed

appointed in the city. Shab. fol. xix. 1.

And Maim. in הלכות שבת Hilchoeth Shabbath, chap. vi ohserves, אם יש במדינה אדם קבוע שהוא מקבץ האגרות ושולח אותם לכל מדינה ומדינה עם שלוחי If there is in the city (or place) a certain person appointed to collect the letters, and who sends them to all provinces and cities, by his messengers.

And some think בי דואר Bea Davvar, denotes a *post house*.

And דורא in *Cha.* denotes the name of a place.

אֶקִימָהּ בְּבִקְעַת דּוּרָא He set it up in the plain of *Dura*. Dan. iii. 1.

And דורא in *Cha.* also denotes a *precious stone*.

וְדּוּרָא דְכַרְפֵּי יָמָא רַבָּא And the stone *dura* (that is brought from) the cities (or) islands in the great sea. Targ. Jerus. Esth. i. 1.

And in Hagadah, in Megillah, on וָרַר וְסֻחָרֶת And white and black marble, it is observed thus :

רב אמר דרי דרי ושמואל אמר אבן טובה יש בכרכי הים ודורא Rav faieth dorea dorea, i. e. *rows rows* : and Samuel says, there is a precious stone in the cities of the sea which is named *dura*. Megillah, fol. xii. 1.

דרי דרי שורות שורות Gloss. Darea Darea, denotes *rows rows* of pearls.

And דַּיָר in *Cha.* denotes a *stranger*.

אֲרִי דַיָרִין וְתוֹתָבִי אֲנָא עִמָּכֹן *A stranger*, and sojourner (am) I with you. Targ. Onk. Gen. xxiii. 4.

Plur.

אֲרִי דַיָרִין הָיִיתִן בְּאֶרֶץ מִצְרַיִם For ye were *strangers* in the land of Egypt. Targ. Onk. Exod. xxii. 20.

And דייר Dayyar, in *Talm.* Heb. also denotes a stranger ; a proselyte. Gitteen, in *Gem.* fol. 54. and Bechoeroeth, fol. xxx. 1.

דִּירָה and דִּיר in *Cha.* denotes a dwelling ; habitation, &c. Also a sheep cote.

לְדִיר רִעִין To the habitation of

of the shepherd. Targ. Jona.
Jer. xlix. 19.

אָנא דְּבִרְתָּךְ מִן דִּירָא מִבְּתָר
עָנָא I took thee from *the sheep*
cote from following the sheep.
Targ. Jona. 2 Sam. vii. 8.

Fem. Plur.

דִּירוֹת מִדְּבָרָא *The habita-*
tions of the wilderness. Targ.
Jona. Joel, i. 19.

דִּירוֹת בֵּית מִישְׁרֵי רֶשֶׁן
Sheep-
folds, and house of *habitations*
(for) shepherds. Targ. Jona.
Jer. xxxiii. 12.

And in *Talm. Heb.* דִּירָא
Dayyā, denotes *an inn; lodg-*
ing, &c. San. fol. cix. 1.

And דִּירָא Deerah, in *Rab.*
Heb. denotes a dwelling; ha-
bitation, &c.

And דִּירוֹן Deyoereen, in
Talm. Heb. also denotes to
dwell; abide, &c. Succah,
fol. x. 1.

And דִּרְתָּא in *Cha.* denotes
a court, or porch; and answers
to the Hebrew noun חצר.

וְיֵת סְמָכֵי דִרְתָּא סְחוֹר סְחוֹר
And the sockets of *the court*
round about. Targ. Onk.
Exod. xxxviii. 31.

וְעַמּוּדֵי דִרְתָּא סְחוֹר סְחוֹר

And the pillars of *the court*
round about. Targ. Onk.
Numb. iii. 37.

וּבֵיתֶיהָ דִּי־תִיב תַּמּוֹן דִּרְתָּא
אֲחֵרָתָא And his house where
he dwelt (had) another *court*.
Targ. Jona. 1 King. vii. 8.

Const.

וְלִדְרֵת בֵּית מִקְדָּשָׁא דִּהּ
And
for *the court of* the holy house
of the Lord. Targ. Jona.
Ibid. 12.

Affix.

וְלִיה נִבְּא בְּדִרְתֵּיהָ
And who
had a well in *his court*. Targ.
Jona. 2 Sam. xvii. 18.

Plur.

מִן דִּרְתָּא From *the courts*.
Targ. Onk. Exod. viii. 9.

Const.

אֲרוֹם טָב לְמַתְּב יוֹמָא חַד בְּדִרְתָּא
מִקְדָּשְׁךָ For it is better to
abide a day in *the courts of* thy
sanctuary. Targ. Jerus.
Psalm. lxxxiv. 11 and 4.

בְּדִרְתָּא בֵּית אֱלֹהֵנָא
In *the*
courts of the house of our
God. Targ. Jerus. Ibid.
xcii. 14.

Affix.

דִּתְבָּחַר וְתִקְרַב יִשְׂרָאֵל דִּרְתָּךְ
Whom thou choosest, and
causest

causest to approach (unto thee,) (that) he may dwell (in) *thy courts*. Targ. Jerus. Ibid. lxxv. 5.

וְעָלוּ לְקִדְמוֹ לְדִרְתּוֹ And come before him *into his courts*. Targ. Jerus. Ibid. xcvi. 8.

It denotes the same in *Talm.* Heb.

וְתָרַעַא לְדִרְתִּיהָ עֲבִיד And he made a gate *to the court*. Yoema, Soeph Gem. fol. lxxii. 2. and Bathra, fol. 66.

And some are of opinion that the ת *thau* is radical. See Elias in Methurgam, in דרת. The Aruch, fol. xlvi. 2. and Buxtorf Lexicon, *Cha. Talm.* col. 521.

See farther in דרת,

And מְדוֹר in *Cha.* denotes a habitation, &c.

מְדוֹר קוֹשְׁטִיָּה The house (of) his truth, (or Justice.) Targ. Jona. Jer. xxxi. 23.

וְאֶתְּנוּ יָת רַבָּה לְמְדוֹר בְּמַלְיוֹ And I will make Rabbah *an habitation* for camels. Targ. Jona. Ezek. xxv. 5.

מִמְדוֹר מַלְאֲכֵיָּה From the *habitations* of the angels. Targ. Jerus. Psalm. lxxviii. 25.

Affix.

וְעִם חַיִּית בְּרָא לְהוֹיָה מְדוֹרָךְ And *thy dwelling* shall be with the beasts of the field. Dan. ix. 24.

בֵּית מְדוֹרֶיהָ The house of *his habitation*, (or dwelling.) Targ. Jona. Isai. xx. 16.

וַיָּתִיבוּ עָמִי בְּמְדוֹרֵיהֶון שְׁלָם And my people shall dwell *in their habitations* peaceably. Targ. Jona. Ibid. xxxii. 18.

דֵּי מְדוֹרֵהֶון עִם בִּשְׂרָא לֹא אִיתוּרֵי *Whose dwelling* is not with flesh. Dan. ii. 11.

Fem. Plur.

אֲרוֹם שְׁחָן בְּמְדוֹרָתָא When they couch *in (their) dens*. Targ. Jerus. Job, xxxviii. 40.

And מְדוֹרָה in *Cha.* denotes a pile of fire. Targ. Jona. Isai. xxx. 33.

It denotes the same in *Talm.* Heb. Eruveen, fol. 108. 1.

דוּשׁ Dush; 1st. to thresh; beat out, &c. also to tear, &c. also to tread down, &c.

וְאַרְנוֹן דֶּשׁ חֲטִיִּים And Arnon *was threshing* wheat. 1 Chron. xxi. 20,

And

דוּשׁ

And the following is by some termed Infin.

כִּי לֹא לִנְצֹחַ אֶדְוֶשׁ יְדוּשְׁנֹה
Because *threshing* he will not ever be *threshing it*. Ifai. xxviii. 28.

Note, the first has additional א *aleph*.

Futur.

יִדְשְׁתִּי אֶת בְּשָׂרְכֶם אֶת קוֹצֵי הַמִּדְבָּר
Then *I will tear* your flesh with the thorns of the wilderness. Judg. viii. 7.

וְחַיֵּית הַשָּׂדֶה תִּדְוֶשֶׁה Or that the wild beast *may break them*. Job, xxxviii. 15.

Imp.

קוּמִי יְדוּשִׁי בֵּת צִיּוֹן Arise and *thresh*, O daughter of Zion. Micah, iv. 13.

Niph.

וְנִדְּשׁ מוֹאָב תַּחְתָּיו And Moab *shall be trodden down* under him. Ifai. xxv. 13.

And the Infin. with shurik.

כִּדְדוּשׁ מִתְבּוֹ As the straw *is trodden down*. Ibid.

Hiph.

Infin.

לֹא תַחֲסֹם שׁוֹר בְּדִישׁוֹ Thou shalt not muzzle an ox *when he treadeth out* (the corn.) Deut. xxv. 4.

דוּשׁ

Huph.

כִּי לֹא בַחֲרֵץ יוֹדֵשׁ קֶצֶחַ For the fitches *are not threshed* with a threshing instrument. Ifai. xxviii. 28.

The noun masc.

וְהַשֵּׁיג לָכֶם דִּישׁ אֶת בָּצִיר And the *threshing* shall reach unto the vintage. Deut. xxvi. 5.

Fem. and Affix.

מִדְשָׁתִּי וּבֹן פָּרְנִי O my *threshing* and the corn of my floor. Ifai. xxi. 10.

2d. The name of a clean beast.

וְדִישָׁן And the pygarg. Deut. xiv. 5.

What beast it was, I am unable to determine : some take it to be a specie of the deer kind.

And, if derived from דוּשׁ, to stamp or beat ; as several sorts, particularly the *antelope*, are very remarkable for, it may denote that creature, as Bate observes.

And Mr. Parkhurst, from the *ashen* colour ; and which, I suppose, he derives from דָּשֵׁן *Ashes*.

And Onkelos, in his Targum,

gum, explains it to denote the *unicorn*.

And the author of Oehaleah Yehudah also takes it to be the *unicorn*; and which he derives from דֹּשׁ *Fat*: as being so fat and large, owing to the great quantity of food it devours.

Upon the whole, it appears to be some beast that is rather uncommon, and not much known among the moderns, so as to be able to point out the particular specie; especially, as Aben Ezra observes, "The hart and roebuck are known to us; but as to the other five, we are in want of tradition." Aben Ezra. Ibid.

By this, I think, he infers, that not having received such tradition from the ancients, we are consequently unable to distinguish them truly.

But if I may hazard a conjecture, I take it to be what is called in *Zoology*, the *axis*; and which is a very remarkable animal, of the deer kind, in all respects; except that neither male or female have

horns; but the whole shape and make is extremely like those of the fallow deer. Both male and female are of a reddish-tawny colour, variegated with spots of white. The voice is much more loud and shrill than that of the common deer. It is very plain that this creature is neither of the red or fallow deer kind; whence Bellonius, who saw it at Cairo, in Egypt, was induced to call it the *Axis*. Ray.

דֹּשׁ *Dush*; *Cha.* to thresh; tread down; tear; trample upon, &c. as in the Hebrew, with some small variation in the form.

And in *Talm.* Heb. דֹּשׁ *Addeesh*, denotes *to suppress*; *be silent*; *satisfied*, &c. San. fol. 7. 1. and *Talm.* Jerus. Peah, chap. i. fol. 15. col. 3.

And דֹּשׁ *Davvash*, in *Talm.* Heb. according to the *Aruch*, denotes *usage*; *custom*; *manner*, &c. *Bechoeroeth*, in *Gem.* fol. 16.

דֹּשׁ *Duth*; *Talm.* a cistern.

דחה

לתוך הבור או לתוך הדות
Into the pit, or into *the cistern*.
Roesh Haphanah, fol. 27.
Bathra, fol. 64. Keleem,
chap. v. fol. 12. and Oeha-
loeth, chap. xi. fol. 60.

דחה Dachah; to thrust;
force; chase; assault; over-
throw; scatter, &c.

Preter and Infin. and Af-
fix.

דחה דחיתני לנפל וד" עורני
Thrusting, thou didst thrust at
me that I might fall; but the
Lord helped me. Psalm.
cxviii. 13.

ומלאך ה' דחה And (let)
the angel of the Lord *chase*
(them.) Ibid. xxxv. 5.

אשר חשבו לדחות פעמי
Who have purposed to *over-*
throw my goings. Ibid. cxl.
5.

גדר הדחיה An *assaulted*
(or a tottering) fence. Ibid.
lxii. 4.

Niph.

ברענו ידחה רשע The
wicked is *driven away* in his
wickedness. Prov. xiv. 32.

Plur.

Futur.

דחה

ידחו ונפלו בה *They shall be*
driven on, and fall therein.
Jer. xxiii. 12.

Niph. Particip. Plur.
Const.

ואסף נדחי ישראל And he
shall assemble *the outcasts of*
Israel. Isai. xi. 12.

מקבץ נדחי ישראל Which
gathereth *the outcasts of* Israel.
Ibid. lvi. 8.

נדחי ישראל יבנם He shall
gather together *the outcasts of*
Israel. Psalm. cxlvii. 2.

Puang.

Preter.

דחו ולא יכלו קום *They are*
cast down, and shall not be
able to rise. Ibid. xxxvi. 13.

The noun masc.

הלא רגלי מדחי Wilt thou
not (strengthen) my foot *from*
the fall, (or from falling.)

Ibid. lvi. 14.

Another form of the noun
with מ mem prefixed; and
which denotes ruin.

ופה חלק יעשה מדחה And
a flattering mouth worketh
ruin. Prov. xxvi. 28.

דחה Dachai; *Cha.* to thrust
out; drive; assault; expel,
&c.

&c. the same as in the Heb. with some trifling variation in the form.

It also in *Talm.* and *Rab.* Heb. denotes, to supersede; drive out; remove, &c.

אין דוחין נפש מפני נפש Not *repel* one life for another; i. e. must not destroy the infant for the sake of saving the life of the mother. Oehaloeth, chap. vii. fol. 54.

שספק נפשות דוחה את השבת For (where there is) doubt of life, *it supersedes* the sabbath. Naim. in הלכות שבת, chap. ii. sect. i.

והלא לחם הפנים לא היתה And verily, as to the shew-bread, the baking thereof, did not *supersede* the sabbath. Kimchi, 1 Sam. xxi. 6.

And דחון in *Cha.* denotes musical instruments; also music.

ידחון לא הנעל קדמוהי Neither were *instruments of music.* (or *music*,) brought before him. Dan. vi. 19.

דחך Dachach: *Cha.* to mock, or laugh at, &c.

Vol. II.

Futur.

כד מתמסמסין ונאין ידחך

When the innocent are dissolved or tried, *he will mock,* (or *laugh*,) Targ. Jerus. Job. ix. 23.

והנאיה ידחך להון And the innocent *will laugh* them to scorn. Targ. Jerus. Ibid. xxii. 19.

This is the true form in the Targ. on Job; but in the Targ. on Psalm. it is written with ה.

Futur.

ידחך להון Shall mock, (or *deride*) them. Targ. Jerus. Psalm. ii. 4.

And in the Jerus. Targ. Psalm. xxii. 8. it is written ידחבון with ב *beth*, instead of כ *capb*.

The noun.

מן גברא היד איוב דשתי דחכא What man (is) like Job, that drinketh up *mockery* like water. Targ. Jerus. Ibid. xxxiv. 7,

Affix.

ידחכמא ולית דמכסא And when thou *mockest*, shall no

man make thee ashamed.
Targ. Jerus. Ibid. xi. 2.

דחל Dachal; *Cha.* To
fear; dread, &c.

Preter.

אַרִי דָּחִיל לְמִיתָב בְּצוֹעַר For
he was afraid, (or feared), to
dwell in Zoar. Targ. Onk.
Gen. xix. 30.

Fem.

אַרִי דָּחִילָת For *she was*
afraid. Targ. Onk. Ibid.
xviii. 15.

אַרְעָא דְּעַמְמֵי דְּחִילָת The
land of the nations feared.
Targ. Jerus. Psalm, lxxvi. 9.

Affix.

וְאַמַּר לִיהוֹדָא אֵיכָדִין דְּחִילָתָא
And David said unto him,
how wast thou not afraid.
Targ. Jona. 2. Sam. i. 14.

**וַיֵּאמֶר יְיָ לֹא דְּחִילָתוֹן לְמִלְלָא
בְּעַבְדֵי בְּמֹשֶׁה** And wherefore
then were ye not afraid to speak
against my servant Moses.
Targ. Onk. Numb. xii. 8.

וְלֹא דְּחִילוֹ מִן קֳדָם אֱלֹהָא And
they have no fear before God.
Targ. Jerus. Psalm, lv. 20.

אַרִי לֹא דְּחִלְנָא מִן קֳדָם ה'
Because we had no fear from

before the Lord. Targ. Jona.
Hoshea. x. 3.

Particip.

מִן דְּדָחִיל חָע Whosoever *is*
afraid, and fearful. Targ.
Jona. Judg. vii. 3.

וַיֵּתֵן ה' לָד תַּמּוֹן לֵב דְּחִיל And
the Lord shall give thee there
a trembling heart. Targ Onk.
Deut. xxviii. 65.

וְדָחִיל מִפּוֹקֶדְנָא מִשְׁתַּלֵּם מִבְּתָא
But he that feareth the com-
mandments shall be rewarded
(with) good. Targ. Jerus.
Prov. xiii. 13.

And the following, accord-
ing to the idiom of the *Cha.*
is Plur.

חֲבֵרָא אֲנָא לְכָל דְּדָחִלִין מִנֵּךְ
I (am) a companion of all
(them) that do fear thee.
Targ. Jerus. Psalm. cxix. 63.

דְּחִילָא דֵּה" בְּרִיכוּיָת ה' *Te*
that fear the Lord, bless ye
the Lord. Targ. Jerus. Ibid.
cxxxv. 20.

And the following, accord-
ing to the *Cha.* is Const.

דְּחִילֵי חַטָּאָה *That are afraid*
of sin. Targ. Jona. Isai. Iv.
13.

Affix.

Affix.

מִזֶּנֶה יְהִי לְדָחֲלִי He gave
meat to them that fear him.

Targ. Jerus. Psalm. cxi. 5.

Infin.

וְאִסִּיף שָׂאוֹל לְמִדְּחַל מִן קֶדֶם
דָּוִד And Saul was yet
more afraid from before Da-
vid. Targ. Jerus. 1 Sam.
xviii. 29.

דִּלָּא לְמִדְּחַל מִן קֶדֶם ה' From
fearing the Lord, or from
having fear before the Lord.
Targ. Jona. Joshua, xxii. 25.

Imper.

דָּחַל מִן אֱלֹהֵא Fear the Lord.
Targ. Jerus. Prov. iii. 7.

דָּחִילוּ מִן קֶדֶם ה' קִדְּשֵׁי
fear ye the Lord, all his saints.
Targ. Jerus. Psalm, xxxiv.
10.

Futur.

לֹא אֶדְחַל מִמַּצִּיּוֹתֵא I will not
be afraid of the contentions
of the people. Targ. Jerus.
Ibid. iii. 7.

לֹא תִדְחַל אַבְרָם Be not thou
afraid Abram. Targ. Onk.
Gen. xv. 1.

Fem.

לֹא תִדְחִלִי Be not thou
afraid. Targ. Onk. Ibid.
xxi. 17.

Another form.

מִשְׁמוֹעַתָּא בִּישָׂא לֹא יִדְחַל
He shall not be afraid of evil
tidings. Targ. Jerus. Psalm.
cxii. 7.

מִן לֹא יִדְחַל קֶדְמָךְ מֶלֶךְ עַל כָּל
עַמִּיָּא Who will not fear be-
fore thee, O king of all na-
tions? Targ. Jona. Jer. x.
7.

תִּהְיוּ אֲשֶׁקְלוֹן וְתִדְחַל Ashke-
lon shall see (it) and she shall
fear. Targ. Jona, Zech.
ix. 5.

מִשּׁוֹל הִיכְנָא לֹא נִדְחַל There-
fore will we not fear. Targ.
Jerus. Psalm. xlvi. 3.

לֹא תִדְחִלוּן Ye shall not fear.
Targ. Onk. Deut. xx. 3.
וְיִדְחִלוּן מִן קֶדֶם ה' כָּל יִתְבֵּי אֶרְעָא
And all the inhabitants of the
earth shall fear the Lord.
Targ. Jerus. Psalm. xxxiii.
8.

Pang.

חֵלֶם חֲזִיית וִידְחִלְנִי I saw a
dream and which made me
afraid. Dan. iv. 2.

Another form; and which
denotes terrible; formidable,
&c.

נֹאמַר מִהֲדָחִילוֹ אֶתְרָא קִדְּוִין
And

And he said, how *terrible* is this place? Targ. Onk. Gen. xxviii. 17.

אֲרוֹם ה' עֲלָאָה דְּחִילָא For the Lord most high (is) *formidable*. Targ. Jerus. Psalm. xlvii. 3.

אֱלֹהֵא רַבָּא וְדִחִילָא Almighty God and *formidable*. Targ. Onk. Deut. vii. 21.

And the following, according to the idiom of the *Cha.* is Plur.

לְמַעַבְדֵּי דְּחִילָן לִיד יְמִינָךְ To work *terrible* (things) with thy right hand. Targ. Jerus. Psalm. xlv. 5.

The noun.

דְּחִילָא רַבָּא Great *fear*. Targ. Jona. Jonah, i. 10.

Another form.

דְּחִילָתָא וְרַמִּיתָא אֲתֵן לִי Fear and trembling are come upon me. Targ. Jerus. Psalm. lv. 5.

לִית דְּחִילָתָא דֵּה בְּאַתְרָא הַדִּין The *fear* of God is not in this place. Targ. Onk. Gen. xx. 11.

Affix.

וְיִת דְּחִילָתִי אֲתֵן בְּלִבְחֵן I will put *my fear* in their

hearts. Targ. Jona. Jer. xxxii. 40.

וְלִבְהֵן אֲתֵרְחַס מִדְּחִילָתִי And their hearts is removed from *my fear*. Targ. Jona. Isai. xxix. 13.

וְחֻזַּת דְּחִילָתְהֶן קִדְמֵי בְּתַפְסֻדֵּית נִבְרִיו מִלְפִּין And *their fear* towards me was like what is taught by the precepts of men.

Targ. Jona. Ibid.

Plur.

וְדִחִילָתָא דְּמוֹתָא נִפְלוּ עָלַי And the *terrors* of death are fallen upon me. Targ. Jerus. Psalm. lv. 5.

It is used figuratively to denote an idol, or false gods, &c.

הוּא עֲבִדִּיה דְּחִילָא דְּלִית בָּהּ צִרְוֹךְ He made it an *idol*, in which there is no utility; i. e. there is no utility in having fear or reverence for it. Targ. Jona, Hosea, viii. 6.

And in the Jerus. Targ. on Deut. it is used to denote the true God.

וּכְפְּרוּ בְּדִחִילָא תַּקִּיפָא דְּפֶרֶק וְיִתְהֵן And they disowned the *strong God* that redeemed them

them. Targ. Jerus. Deut. xxxii. 15.

Plur.

לֹא תַעֲבֹדוּן קִדְמִי וְחָלֹן דְּכֶסֶף
וְחָלֹן דְּהָב לֹא תַעֲבֹדוּן לְכוֹן Ye
shall not make before me *idols*
of silver, neither shall ye make
unto you *idols* of gold. Targ.
Onk. Exod. xx. 23.

And דחלולי Dachelulea, in
Talm. Hebrew, denotes to
frighten; terrify, &c. Bathra,
Soeph *Gem.* fol. 26.

And according to the Gloss.
it denotes light pieces of
wood, shaped like the human
form; and which, being
moved to and fro by the wind,
served to frighten the birds
from the corn, &c.

דחן Doechan; a grain,
called in English *millet*: and
occurs but once in scripture.

וְדָחֵן וְקִסְמִים And millet, and
fitches. Ezek. iv. 9.

It denotes the same in *Cha.*
Targ. Jona. Ibid.

דחם Dachas; whence
דחם Decheas, and דחם
Dechafa; which in *Talm.* and
Rab. Heb. denotes to *press*
close; *compress*, &c. Yeva-

moeth, fol. xlii. 1. and fol.
102. 1. and 103. also in Vay-
ikra Rabba, sect. 30.

דחה Dachaph; to hasten;
overthrow, &c.

Particip.

וְהָרָצִים יָצְאוּ דְחוּפִים בְּדִבְרֵי הַמֶּלֶךְ
The posts went out, *being haf-*
tened by the king's command-
ment. Esth. iii. 15.

Niph.

וְהָיוּ נִדְחָה אֶל בֵּיתוֹ אֲבֵל וְחַפִּי
רָאשׁ But Haman *hasted* to
his house, mourning, and ha-
ving his head covered. Ibid.
vi. 12.

וְגַם הוּא נִדְחָה לָצֵאת מִי נִגְעוּ ה'
Yea, himself also *hasted* to go
out, because the Lord had
smitten him. 2 Chron. xxvi.
20.

And the following, accord-
ing to the idiom of the Heb.
is the noun fem. plur.

יִצְוֶנִי לְמִדְחָפָת Shall hunt
him to *overthrows*; i. e. he
shall be *hasted* from one trou-
ble to another. Psalm. cxl.
12.

It denotes the same in *Cha.*
Also to cast out, &c.

דחק

דחק Dachak ; to vex,
&c. also to thrust, &c.

Particip. Presen. and Affix.

מִפְּנֵי לַחֲצִידֵם וְדַחֲקֵם By
reason of them that oppressed
them, *and them that vexed*
them. Judg. ii. 18.

Futur.

וְאִישׁ אָחָיו לֹא יִדְחֲקוּ Nei-
shall they thrust one another.
Joel, ii. 18.

It denotes the same in *Talm.*
and *Rab. Heb.* Minachoeth,
in *Gem.* fol. xcvi. &c.

דחק Dachak ; *Cha.* to
hasten ; resist ; thrust ; prefs ;
&c.

Preter.

וְלֹא דָחַק לִמְעַל בְּיוֹם שָׁלֹם And
he hastened not to go down
about a whole day. Targ.
Jona. Joshua, x. 13.

וַיִּדְחֲקֵת יַת רִגְלָא דְבַלְעָם לְכַתְלָא
And she pressed the foot of Ba-
laam against the wall. Targ.
Onk. Numb. xxii. 25.

וַיִּדְחֲקֵת מְעִיקֵי *And oppressed*
mine enemies. Targ. Jeruf.
Psalm. vii. 5.

וַיִּדְחֲקוּ מַלְאָכֵיָא בְּלוֹט And
the angels hastened Lot. Targ.
Onk, Gen. xix. 15.

דחוק

וַיֵּת מִיַּמַּד קִדְּיָשָׁא דִּישְׂרָאֵל דְּחִיקוּ
And the word of the holy one
of Israel *they resisted.* Targ.
Jona. Ifai. v. 24.

And in the following ex-
ample, the first is the Noun,
and the second Particip.

וַיֵּאָף בְּלִי גִדְמִי דִּחְקָא דִּי מִצְרָאִי
דְּחִיקוּ לְדִין And I have also
seen, (or it is revealed before
me,) *the oppression* which the
Egyptians *oppressed* them
(with.) Targ. Onk. Exod.
iii. 9.

Hith.

וַיֵּאָף אֲרִי אֶדְחָק עִמָּא For the
people *were oppressed.* Targ.
Jona. 1. Sam. xiii. 6.

It also denotes strait, &c.

דְּחִיק מְלִסְבָּרָא יַת עֲלֵתָא
Was *too strait* to sustain the
burnt offerings. 1. King,
viii. 64.

And the following accor-
ding to the idiom of the *Cha* :
is Fem. Plur.

וְלִשְׁכֵּתָא עֲלֵיתָא דְּחִיקוּ And
the upper chambers, (were)
narrow ones. Targ. Jona.
Ezek. xlii. 5.

And in *Talm.* and *Rab.*
Heb. דחוק Dachuk, דוחק
Doechak,

Doechak, and דוּחַק Doeche-
ka, denotes to oppress; strai-
ten, &c, also brief; applied to
stile, &c, also to strain, &c.
Gitteen, fol. xlv. 1. and Maim.
Hilchoeth Ifhoeth, chap. ii.

דַּטְּ See in דִּישׁ.

דַּטַּל Datal; whence
דֶּטוֹלְמוֹסִין Detoelmoeseen; and
which in *Rab. Heb.* denotes
an impudent person: also of
no worth, &c. Beresheeth
Rabba, sect. 40.

דַּי Day, an adverb: suffi-
cient; enough, &c.

וְהִרְיִקְתִּי לָכֶם בְּרָכָה עַד בְּלִי דַּי
And I will pour you out a
blessing that there shall not
be sufficient, i. e. there shall
not be sufficient room to store
it. Malachi, iii. 10.

וְהַמְלֵאכָה הִיְתָה דַּיִם And
the stuff was *sufficient*. Levit.
xxxvi. 7.

אִם פְּנֵבִים בַּלַּיְלָה הַשְּׁחִיתוּ דַּיִם
If thieves by night, they will
destroy till they have enough.
Jeruf. xlix. 9.

It is also used with the fer-
vile letters.

וּכְדִי בִּיּוֹן וְקֶצֶף And (there

shall arise) *too much* contempt
and wrath. Esth. i. 18.

כִּי הַכֹּהֲנִים לֹא הִתְקַדְּשׁוּ לְמִדַּי
Because the priests had not
sanctified themselves *sufficient-*
ly. 2. Chron. xxx. 3.

Affix.

הֲבָשׂ דְּבִשׁ מִצֶּאֱתָא אֲכַל דְּיָדָא
thou found honey? eat *so much*
as is sufficient for thee. Prov.
xxv. 16.

Const.

וְאִם לֹא תִמְצָא יָדָהּ דִּי שֶׁהָ
And if her power be not *suffi-*
cient for a lamb. Levit. xii.
8.

דִּי הָשִׁיב לוֹ *Sufficient to re-*
store to him. Ibid. xxv. 28.

דִּי מַחְסְרוֹ אֲשֶׁר יַחְסֹר לוֹ *Suf-*
ficient for his need, (in that)
which he wanteth. Ibid.
Deut. xv. 8.

וּלְבָנוֹן אִין דִּי בַּעַר וְחִיתוֹ אִין דִּי
עוֹלָה And Lebanon (is) not
sufficient to burn, nor the
beasts thereof *sufficient for a*
burnt offering. Isai. xl. 16.

אֲרִיָּה שָׁרַף בְּדִי גִרְוֹתָיו The
lion did tear in pieces *enough*
for his whelps. Nahum, ii.
13.

It also denotes when; in; after; among, &c.

וַיָּבֹאוּ עַמִּים בְּדִי רִיק וּלְאִמִּים בְּדִי אֵשׁ And the people shall labour *in* vain, and the folk *in* the fire. Jer. li. 58.

בְּדִי שָׁפָר יֹאמַר הָאֵל He faith *among* the trumpets, ha, ha. Job. xxxix. 25.

מִדֵּי עֲלֶתָהּ בְּבֵית ה' *When* she went up to the house of the Lord. 1 Sam. i. 7.

וַיָּבֹאוּ מִדֵּי צֹאֲתָם And it came to pass *when* they went forth. 1 Sam. xviii. 30.

מִדֵּי עֲבָרוּ יִקַּח אֶתְכֶם *At the time when* it goeth forth it shall take you. Ifai. xxviii. 19.

כִּי מִדֵּי אֶדְבֵּר אֲזַעַק For *at the time when* I spake, I cried out. Jer. xx. 8.

כִּי מִדֵּי דִבַּרְתִּי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד *At the time when* I spake of him, I do earnestly remember him still. Ibid. xxxi. 20.

וַיְהִי מִדֵּי בּוֹא הַמֶּלֶךְ בֵּית ה' And it was *when* the king entered into the house of the Lord. 2 Chron. xii. 11.

It also denotes the Preposition from,

וְהָיָה מִדֵּי חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבָּתוֹ And it shall come to pass, (that) *from* one new moon to another, and *from* one sabbath to another. Ifai. lxvi. 23.

And די, in *Cha.* denotes which; what; when; &c.

And די Dey, in *Rab. Heb.* denotes sufficient; as in the Hebrew.

דיב Dayav; whence דיבא A wolf.

וַיְדוּר דִּיבָא עִם אֶמְלָא And *the* wolf shall dwell with the lamb. Targ. Jona. Ifai. xi. 6.

Plur. כְּדִיבִין חֲמִפֵּי חֲמוּף *As wolves* ravening the prey. Targ. Jona. Ezek. xx. 27.

Const. כְּדִיבֵי רַמְשָׂא *As the evening wolves*, or *as the wolves of the evening*. Targ. Jona. Jer. v. 6.

כְּדִיבֵי רַמְשָׂא *Evening wolves*. Targ. Jona. Zeph. iii. 3.

דיה Dayah; *ist.* A bird of prey, called in English a vulture. Fem.

וְהָיָה לְמִינָהּ And *the vulture* after its kind. Deut. xiv. 13.

Plur.

וְאֵד שָׁם נִקְבְּצוּ דִּיּוֹת There also shall *the vultures* be gathered. Ifai. xxxiv. 15.

2d. Ink.

וְאֵנִי כָתַב עַל הַסֵּפֶר בְּדִיּוֹ And I wrote (them) *with ink* in the book. Jer. xxxvi. 18.

And דִּיּוֹתָא in *Cha.* denotes *the vulture*. Targ. Onk. Deut. xiv 13.

And דִּיּוּה Dayah, in *Talm.* and *Rab. Heb.* denotes the same. Chull. fol. 63.

It also in *Talm. Heb.* is sometimes written דִּיּוֹ Deyoe. Metfia, in *Gem.* fol. 24. 2.

And דִּיּוֹתָא in *Cha.* denotes *ink*. Targ. Jona. Jer. xxxvi. 18.

And דִּיּוֹ Deyoe, in *Talm.* Heb. denotes, 1st. *ink*. Chul. fol. 47. 2. and Shab. fol. 104.

2d. *Two*.

אוֹתָהּ שֶׁבַת שֶׁל דִּיּוֹ זֹוגֵי הִיתָה That sabbath was of *two* pairs. Shab. fol. 13. 2.

And דִּיּוּטָא Deyuta, in *Talm. Heb.* denotes *a floor*.

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יְהִי שְׁתֵּיהֶן בְּדִיּוּטָא אחת If they were both on one *floor*. Shab. in chap. xi.

See also Eruveen, fol. 88.

1.

It is also used in *Rab. Heb.* to denote *a chamber; floor, &c.* Kimchi, on Psalm. ix. 18. and R. Saadiah, on Dan. xii. 2.

And דִּיּוּטָרִין Deyoetareen, in *Rab. Heb.* denotes *a double cave*.

וְקָבְרוּ אוֹתָהּ בְּדִיּוּטָרִין שְׁלֹו And they buried her in his *double cave*. Beresheeth Rabba, sect. 62.

And דִּיּוּמָדִין Deyoemadeen, in *Talm. Heb.* denotes *two pillars*. Eruveen, chap. ii. fol. 17. and Succah, in *Gem.* fol. 4. 2.

דִּיּוּמָס דִּיּוּמָס. See in דָּמָס.

דִּיּוּסְטָוֶה Deyustefoe, a *usurer*. See in דָּנָס.

And דִּיּוּסְטָרָא in *Cha.* denotes *two, or double edged*.

וְדִיּוֹד סִיפָא דִּיּוּסְטָרָא בְּאִידִיהוֹן And as a *two edged* sword in their hands. Targ. Jerus. Psalm. cxliv.

וּבְמַפְסֶלֶת דִּיּוּסְטָר And with 2 G a two

a two edged axe, or hatchet. Targ. Jerus. Ibid. lxxiv. 6.

It also in *Talm. Heb.* denotes an instrument haying two sides, or edges. Keleem, chap. xx. fol. 32.

And דיוסקיא Deyuskeya, in *Talm. Heb.* denotes two sacks; also a double sack, thrown over a beast, in the form of panniers. Berachoeth, in *Gem.* fol. 91. 1. Shab. fol. 14. 2, &c. &c.

It is used in the same sense, in the Targum which passes for Jonathan's, on Gen. xlii. 35 and 44.

דיוסקוס. See in דסק.

דיופיה Deyoephee, in *Talm. Heb.* denotes two mouths; i. e. a kind of an instrument to draw off wine, with two openings. Eruveen, fol. 104. 1.

And דיופוטא Deyuphuta, in *Rab. Heb.* denotes a garment, worked on both sides. Vayikra Rabba, sect. 30.

And the author of the Aruch observes, that in some editions, it is written טפיטא Tapheeta; and which is nearly real Latin: as Tapete and Ta-

petum, is Latin for a carpet, coverlet, &c.

And דיופיטון Deyupheetun, in *Rab. Heb.* denotes, according to the Gloss. two lights on each side. Yalkut, fol. 259. 2.

דיופלי Deyupelee, in *Talm. Heb.* denotes a messenger, or officer. Taangneeth, fol. 18. 2.

And some think it denotes military men, who, for their prowess, were entitled to two shares.

And דיופלוסטון Deyuphlustun, in *Talm. Heb.* denotes a double palace; or double theatre; an amphitheatre.

מי שלא ראה דיופלוסטון אלכסנדריאה של מצרים Who that hath not seen the amphitheatre at Alexandria, in Egypt. Succah, fol. 52. 1.

And in *Talm. Jerus. Succah*, chap. v. it is written דיופלי איסטבא Deyaphlee Eefteba; and which some think denotes a porch, and gallery.

דיופרא Deyuphra, in *Talm. Heb.* denotes such trees as bear fruit twice a year.. Eruveen, fol. 18. 2. Demay, chap.

chap. i. fol. 12. and She-
veengeeth, chap. ix. fol. 45.

And **דְּיוֹקָנָא** in *Cha.* denotes
an image : effigy, &c.

בְּרַם בְּדִיוֹקָנָא דֵּה יְתֵהִלֵּךְ נִבְרָא
In truth man doth walk *in the*
image of God. Targ. Jeruf.
Pſalm. xxxix. 7.

It is uſed in the ſame ſenſe
in the Targ. that paſſes for
Jonathan's on the law. Gen.
i. 26. and 27, &c.

It denotes the ſame in *Talm.*
Heb. Moengead Katoen in
Gem. fol. xv. 2. Yoema, in
Gem. fol. 69. and Chull. in
Gem. fol. 91, &c. &c.

And **דְּיוּתְקָא** Deyutheka, in
Talm. Heb. denotes family ;
genealogy, &c. Bava Metſia,
fol. lix. 2.

דִּיט Dayat ; *Gha.* whence
דִּיטְנָקָא which denotes *a copy*.

דִּיטְנָקָא דְּכֶתֶבָּא *The copy of*
the writing. Targ. Jeruf.
Eſth. iii. 14.

See alſo iv. 8. and viii. 13.
&c.

And **דֵּיטְרוּטֵין** Deyyatruteen,
in *Rab.* Heb. denotes *curious*
engraved cups, or glaſſes. Bere-
ſheeth Rabba, ſect 2. and 26.

And in Medraſh Eſth. i. 7.
it is written **דְּיוּטְרִיטָא** Deyu-
treeta ; and which denotes
coſtly glaſs cups.

And **דַּיִלָּא** Dayyla, in *Talm.*
Heb. denotes a ſervant ; one
that ſerves and attends, &c.
Yoema, in *Gem.* fol. xvii. 1.
and Peſacheem, fol. lxxxvi.
2.

דִּין Dean, *Cha.* this ; that ;
what, &c.

הָדִין אֵי דִּין *Either this, or*
that. Targ. Jeruf. Eccle, xi.
6.

דִּין לְדִין *This to that.* Targ.
Jona. Judg. v. 5.

Another form with **מ** *mem*,
prefixed.

וְאֵי מַדִּין עָמָא אָתָּא And where
(and) *from what* people art
thou. Targ. Jona. Jonah,
i. 8.

Another form.

אֵידִין בֵּיתָא דְּתַבְנִין קֳדָמִי
Where (or of what ſort,) (is)
the houſe that ye will build
unto me. Targ. Jona. Iſai.
lxvi. 1.

וְאֵידִין אַתְרַּבִּית אֲשֶׁרִיּוֹת שְׁכֻנָּתִי
And where (is) the reſting-
place

place of my divine Majesty.
Targ. Jona. Ibid.

וְלֵאמֹר אֵתֶר יִסְתַּלַּק מִנָּנָא
And to what place shall he go
up from us. Targ. Jona. i.
Sam. vi. 20.

It also denotes the pronouns
which; whether, &c.

אֵידִין מִנְהוֹן טָב לְבָנֵי אַנְשָׁא
Which of them is good for
the sons of men. Targ. Je-
rus. Eccle. ii. 3.

אֵידִין מִנְהוֹן Which of them.
Targ. Jerus. Ibid. xi. 6.

It also denotes *here*; in this
place.

וּמָה לָךְ בְּדִין And what hast
thou *here*. Targ. Jona. Judg.
xviii. 3.

This answers to the Heb.
adverb פֹּה.

It also answers to the Heb.
adverb אַפּוּא, *Now*.

מָה לִּכְוֹן בְּדִין What aileth
ye *now*. Targ. Jona. xxii.
1.

Another form, with הָ be
prefixed; and which answers
to the Heb. adverb אָז *Then*;
at that time, &c.

וְהֵידִין תִּתְבַּיֵּן דְּהִלְתִּימָה דְּאַלְהָא
Then shalt thou understand

the fear of the Lord. Targ.
Jerus. Prov. ii. 5.

וְהֵידִין לֹא אֶבְהִית Then I shall
not be ashamed. Targ. Jerus.
Psalm. cxix. 6.

And in Targ. Jerus. Ibid.
lxxxix. 20. it is written
בְּהֵידִין

And בְּדִין answers to the
Heb. adverb כֹּה; *So*; *thus*,
&c.

וַיֹּאמֶר לִיָּה בְּדִין יְהוֹן בְּנֶךְ And
he said unto him *so* shall thy
seed be. Targ. Onk. Gen.
xv. 5.

בְּדִין תִּימָרוּן לְרַבּוֹנִי לַעֲשׂוֹ As
thus shall ye say unto my lord.
Esa. Targ. Onk. Ibid. xxxii.
4.

וַיֹּאמֶר דִּין בְּכִדּוֹן וְדִין אָמַר בְּכִדּוֹן
And this said *on this manner*,
and another said *on that man-
ner*. Targ. Jona. i King.
xxii. 20.

And in Targ. Jerus. Job,
v. 27. it is written הִיכִדּוֹן.

Another form; and which
answers to the Heb. adverb
מָדוּעַ *Why*.

מָדוּעַ אֶתְנַבֵּיתָא בְּשִׁמְאָה דֵּה
Why hast thou prophesied in
the

דיק

the name of the Lord? Targ. Jona. Jer. xxvi. 9.

דיס Dayas; whence **דייסא**, in *Talm. Heb.* denotes *wheat bruised*, or *boiled*, &c. Bera-choeth, fol. 36. 2. Betfa, in *Gem.* fol. 26. and Avoedang Zara, fol. 38. 1.

דייסק Deyyaspak. See in **רספ**.

דוץ Duts; whence **דיצא**; which in *Cha.* denotes the name of a clean beast, translated in English *the chamois*. Targ. Onk. Deut. xiv. 5.

It is also used in the fem. to denote *the roe*.

דיצתא דחסדא And the the pleasant *roe*. Targ. Jerus. Prov. v. 17.

And in *Talm. Heb.* it denotes *a shield*, or *buckler*.

דיצת הערביים The shield of the Arabians. Keleem, chap. xxiv.

דיצפי See in **דצף**.

דיק Dayak; a battery, or fort.

ויבנו עליה דיק סביב And they built a battery against it round about. 2 Kings, xxv.

1.

דית

ובנית עליה דיק And thou shalt build a battery against it. Ezek. iv. 2.

דיק Deak; whence **דיקא** Deaka; for which see **קפא**.

And **דיקולוגוס** Deekulugus, in *Rab. Heb.* denotes a counsellor, or pleader; an advocate, &c.

שני דיקולוגין Two counsellors. Yalkut, fol. 221. 3.

And **דייקנתא** Deyyakenetha, in *Rab. Heb.* denotes the name of a precious stone; perhaps the hyacinth. Beresheeth Rabba sect. 79.

דיר Dear; *Cha.* a crown.

ותעביד עלוהי דיר דגהב סחור And thou shalt make upon it a crown of gold round about. Targ. Onk. Exod. xxv. 11.

דית Dayath; whence **דמדית** Damdaythe; which in *Talm. Heb.* denotes *to sweat*; to emit moisture. &c. Pefascheem, fol. 30. 2.

And **דייתקי** Dayyatheekee, in *Talm. Heb.* according to the Gloss. as derived from the Greek, denotes *a last will*, or *testament*. Also any valid writing. Perek Kama, in Bava

Bava Metfia, fol. 18. 1.
Moengead Katoen, fol. 18. 2.
and Bathra, fol. 152. 2.

דך Deach; *Cha.* This;
&c.

לִמְבִנָּה בֵּית אֱלֹהִים דָּךְ בִּירוּשָׁלַם
To built *this* house of God at
Jerusalem. Ezra, v. 17.

הָא מָרִי חֲלִמָא דִּיכִי אֶתָּה
Behold *this* lord of dreams
cometh. Targ. Onk. Gen.
xxxvii. 19.

לְכִיפָא דִּיכִי On *this* rock.
Targ. Jona. Judg. v. 20.

מִלֵּל עִם עֹלָמָא דִּיכִי Speak
to *this* young man. Targ.
Jona. Zech. ii. 4.

It also denotes *where*.

אִין לֹא דִיכִי מִן הוּא If not,
where, (and) who (is) he?
Targ. Jerus. Job, ix. 24.

Another form, with final
nun postfixed.

צִלְמָא דִּכּוּן רַב This great
image. Dan. ii. 31.

וְקִרְנָא דִּכּוּן עֲבָדָא קָרַב עִם קְדִישִׁין
And the *same* horn made war
with the saints. Ibid. vii. 21.

And the following is Fem.

כַּעַן יָדַע לְהוּא לְמַלְכָּא דִּי הוּא
קְרִירְתָּא דָּךְ מִתְּרַבְּנָא Be it
known now unto the king,

that if *this* city be builded.
Ezra, iv. 13.

דכא Dacha; to crush;
break in pieces, &c.

Pieng. Preter.

דָּכָא לְאַרְצִי חַיִּי He hath
crushed my life down to the
ground. Psalm. cxliii. 3.

אַתָּה דָּכָאתָ כְּחֹלֶל רָהַב Thou
hast broken Rahab in pieces,
as one that is slain. Ibid.
lxxxix. 11.

Futur.

יִדְכָּא עוֹשֶׁק And he shall
break in pieces the oppressor.
Ibid. lxxii. 4.

Affix.

וְיֵאֵל אֱלֹהִים וִידְכָּאֵנִי Even
that it would please God,
that he would crush me. Job,
vi. 9.

יִדְכָּאֵם לִפְנֵי עֵשׂ They are
crushed before the moth. Ibid.
iv. 19.

And with what is termed
quiescent in the third radical
א aleph.

וְתִדְכָּאֵנִי בְּמִלִּים And break
me in pieces with words. Ibid.
xix. 2.

וְהָ" חָפַץ דְּכָאֵי And it pleased
the Lord to bruise him. Isai.
liii. 10.

Puang,

Puang.

לֹא דָכְאוּ עַד הַיּוֹם הַזֶּה *They are not humbled (even) unto this day; i. e. they do not seem as if they had humbled, (or bruised) their heart for their manifold sins. Jer. xlv. 10.*

וְזַרְעוֹת יְתִמִּים יִדְכָּא *And the arms of the fatherless have been broken. Job, xxii. 9.*

Particip.

מִדְכָּא מִעֲוֹנוֹתֵינוּ *He was crushed for our iniquities. Isai. liii. 5.*

The noun.

פָּצַעַ דְּכָא *Bruised in the stones, or (that hath) a bruise in his stones. Deut. xxiii. 1.*

Adj.

וְאֵת דְּכָא וְשִׁפְלִי-רוּחַ *With him also (that is) of a contrite and humble spirit. Isai. lvii. 15.*

And the following, is also by some termed the adj. But as I judge, very improperly.

תָּשָׁב אֲנוֹשׁ עַד דְּכָא *Thou turnest man to contrition. Psalm. xc. 3.*

Plur. Const.

וְאֵת דְּכָאֵי רוּחַ יוֹשִׁיעַ *And*

faveth those as be contrite of spirit. Ibid. xxxiv. 19.

And with pronounced ו *vau* instead of the third radical א *aleph*.

לְשׁוֹן שָׁקֶר יִשְׁנָא דְכָאֵי *A lying tongue hateth those (that are) crushed by it. Prov. xxvi. 28.*

Hith.

וְיִדְכָּאוּ בַשַּׁעַר וְאִין מַצִּיל *And they are crushed in the gate, neither (is there) any to deliver them. Job, v. 4.*

וְהִפָּךְ לַיְלָה וְיִדְכָּאוּ *And he overturneth (them) in the night, and they are crushed, or destroyed.) Ibid. xxxiv. 25.*

דְּכָא *Decha; Cha. To purify; cleanse, &c.*

Particip. and Affix.

אֲרִי דְכִינָא מְקַדֵּי *For we are purer than thee. Targ. Jona. Isai. lxxv. 5.*

Futur.

וְיִהְיֶה מְטָמֵא עַד רְמִשָּׂא וְיִדְכֵי *And it shall be unclean until the even, and (then) it shall be cleansed. Targ. Onk. Levit. xi. 32.*

אִם מִן דְּעִבְרִיָּה יִדְכֵי גִבֵּר *Shall a man be more pure than his*

his maker ? Targ. Jerus. Job,
iv. 17.

וּתְדַכֵּי מִסּוּאֲבַת דְּמִדָּהּ And
she shall be cleansed from the
uncleanness of her blood.

Targ. Onk. Levit. xii. 7.

מִכָּל חַוְיָכוֹן קָדָם ה' תְּדַכֵּי
From all your sins shall ye be
cleansed before the Lord. Targ.
Onk. Ibid. xvi. 30.

Pang.

חֲלָף דְּרַבִּיתִּיהּ For as much
as thou art cleansed. Targ.
Jona. Ezek. xxiv. 13.

Particip. Infin. and Futur.

וְלִדְכָאָה כְּגִבֵּר דִּי מִצְרָהּ וּמִדְּכִי
בְּסָפָא וִידְכִי יִתְבִּי לֵיהּ And to
cleanse, as a man that refines
and purifies silver; and he shall
purify the sons of Levi. Targ.
Jona. Malach. iii. 3.

Another form of the Infin.
and which may be termed
Affix.

בְּתֵר דְּתַתְּחִי לְכַהֲנָה לְדַכֵּי וְתִיהּ
After that he hath been shewn
to the priest for his cleansing.
Targ. Onk. Levit. xiii. 7.

וּכְדִין תַּעֲבִיד לְהוֹן לְדַכֵּי וְתִיהּ
And thus shalt thou do unto
them, to cleanse them. Targ.
Onk. Numb. viii. 7.

דִּי אֲשַׁתְּאֲרוּ עַל אִפִּי אֶרְעָא
לְדַכֵּי וְתִיהּ That have remained
upon the place of the earth to
cleanse it. Targ. Jona. Ezek.
xxxix. 14.

Futur.

וּמִכָּל מַעֲוֹתְכוֹן אֲדַכֵּי יִתְכוֹן
And from all your errors (or
idols) I will cleanse you. Targ.
Jona. Ibid. xxxvi. 25.

וּמִן חַוְיָ תְּדַכֵּי יָתִי And from
my sin thou shalt cleanse me.
Targ. Jerus. Psalm. li. 4.

בְּמָא יִדְכִי מְלִיא יִתְ אֲוִרְחָתִיהּ
Wherewith shall a young man
cleanse his way. Targ. Jerus.
Ibid. cxix. 9.

Hith.

וְאֲדַכֵּיִית מְחֻבְתִּי And I am
purified from my sin. Targ.
Jerus. Prov. xx. 9.

וְהִיא מְתַדְכֵּיא מִסּוּבָתֶיהּ And
she was purified from her un-
cleanness. Targ. Jona. 2.
Sam. xi. 4.

Another form.

דְּהַב דְּכִי Pure gold. Targ.
Onk. Exod. xxv. 11.

כָּל עוֹפָא דְכִי תִיכְלוֹן Every
clean bird, (or fowl,) shall ye
eat. Targ. Onk. Deut. xiv.
20.

Emphatic

Emphatic.

וּבֵין מְסֻבֵּא לְרֵכָא And between the unclean (and) the clean. Targ. Jona. Ezek. xxii. 26.

And the following, according to the idiom of the *Cha.* is Const.

וְדָכִי אִידִידָה And pure of hands. Targ. Jerus. Job; xvii. 9.

Fem.

בְּעֵרָא דְכָא מְכַלֵּל Of every clean beast. Targ. Onk. Gen. vii. 2.

וַיִּתְּ מְנִרְתָּא דְכִיתָא And the pure candlestick. Targ. Onk. Exod. xxxi. 8.

And the following, according to the idiom of the *Cha.* is Plur.

תְּרֵינּוּ צִפְרִין חַיִּין דְּכֵין Two birds alive (and) clean (ones.) Targ. Onk. Levit. xiv. 4.

Affix.

עַד מְשִׁלַּח יוֹמֵי דְכּוֹתָהּ Until the days of her purification be fulfilled. Targ. Onk. Ibid. xii. 4.

בְּדִכּוּתֶיהָ In his cleansing. Targ. Onk. Ibid. xiv. 32.

דכה Dachah; to crouch; Vol. II.

be humble, &c. also to break in pieces, &c. also contrite, &c.

יִדְכֶּה יִשָּׁה He croucheth (and) humbleth himself. Psalm. x. 10.

Niph.

Preter.

וְנִדְכֵתִי עַד מָאֵד And I am fore broken. Ibid. xxxviii. 7.

Particip.

לֵב נִשְׁבֵּר וְנִדְכָּה A broken and a contrite heart. Ibid. li. 19.

Another form where the third radical ה *he* is exchanged for י *yod*.

Pieng. Preter.

תִּגְלִנָּה עֲצָמוֹת דְּכִית (That) the bones (which) thou hast broken may rejoice. Ibid. 10.

כִּי דְכִיתֵנוּ בְּמִקּוֹם תַּנִּים For thou hast fore broken us in the place of dragons. Ibid. xlv. 20.

Affix.

יִשְׂאוּ נְהָרוֹת דְּכֵים The floods lift up their breakings; i.e. their waves. Ibid. xciii. 3.

This is a metaphorical expression, peculiar to the Hebrew. For as the Psalmist, in
2 H this

this psalm, compares the enemies of God, in the time of the Messiah, to the floods: their destruction is typified by the breaking, or dashing, of the waves.

Another form, with the third radical dropt.

אל ישוב דך נכלם O let not the oppressed return ashamed. Ibid. lxxiv. 21.

לשפט יתום ודך To judge the fatherless and the oppressed. Ibid. x. 18.

ויהי ה' משגב לך And the Lord will be a refuge for the oppressed. Ibid. ix. 10.

דכך Dachach; Cha. to crush, &c.

דכך ל'ארעא חיתי He hath crushed my life to the ground. Targ. Jerus. Psalm. cxliiii. 3.

ידכך וישוח He bruisseth and depressoeth himself. Targ. Jerus. Ibid. x. 10.

Hith.

והפך ליליא ומדככין And he overturneth them in the night, and they are crushed. Targ. Jerus. Job, xxxiv. 25.

Fem.

ורוחא דכיכתא מיבשא נרמא

And a bruised, or broken spirit, drieth the bones. Targ. Jerus. Prov. xvii. 22.

It also in Talm. Heb. denotes to beat, or bruise, as they do in a mortar.

נידוכין במדוך That was bruised with a pestil. Perek Kama, in Betfa, fol. 14. 1.

מדוך של עץ A wooden pestil. Ibid.

מדוכתא, in Cha. denotes a mortar. Targ. Onk. Numb. xi. 8.

It denotes the same in Talm. Heb. and is written מדוכה Meduchah; as in the pure Heb. Keleem, chap. xxiii. and Yoema, in Gem. fol. 75.

מדוכנין Meduchaneen, in Talm. Heb. also denotes beaten, or bruised. Nedareem, fol. 58. 1.

דוכא, or דוכתא, in Cha. denotes place.

ומתיבין להון לדוכא דרהמיא And brought them back unto the place of the runners, or guards. Targ. Jona. 1 King. xiv. 28.

ובדוכתא דרב רבי לא תקום And stand not in the place of princes,

princes, or great men. Targ. Jerus. Prov. xxv. 6.

Affix.

הִיכְנָא הוּא נִבְרָא דְמַשְׁנֵי דּוּכְתִּיהַּ
So is the man that changeth
his place. Targ. Jerus. Ibid.
xxvii. 8.

And דּוּךְ Duch, in the Sing.
and דּוּכְתִּין Ducheteen, in the
Plur. denotes the same in
Talm. Heb. Berachoth, fol.
18. 2. and Bava Metzia, fol.
93. 2.

And דּוּךְ Duch, also in
Talm. Heb. denotes a *duke*.
אלעזר בן אהרן דּוּךְ דּוּכְנִים הִיָּה
Eleazer, the son of Aaron,
was *duke of dukes*. *Talm.*
Jerus. Shab. fol. 12. 3.

See Numb. iii. 32.

דָּכָן Dachan; whence דּוּכָן
Duchan; and which in *Cha*.
and in *Talm.* and *Rab.* Heb.
denotes a place raised like a
desk, or pulpit in the Temple,
where the priests stood to
pronounce the blessing of the
people. Levit. vi. 22, &c.

קִדְּם דּוּכָן לִוְיִי Before the
raised desk of the Levites.
Targ. Jona. Ezek. xlii. 12.

מִוֹלֵךְ יִדְּכֹן קִדְּשָׁא כְּהֵנָּא עַל

דּוּכָן קִדְּשָׁא וּבְרִיכוּ יְתָהּ Lift
up your sanctified hands, ye
priests, upon the holy *desk*, (or
pulpit,) and bless ye the Lord.
Targ. Jerus. Psalm. cxxxiv.
2.

דְּפָרְסִין יְדֵיהֶון וְקִמְזִין עַל דּוּכְנֵיהֶון
וּמְבָרְכִין לְעַמָּא בֵּית יִשְׂרָאֵל
Who expand their hands, and
stand on *their desks*, and bless
the people of Israel. Targ.
Jerus. Solom. Song. iii. 7.

Talm.

וְהָדּוּכּוֹן נָתַן עֲלֶיהָ And there-
on the *desk*, or *pulpit*, was
raised. Middoth, chap. ii.
fol. 35.

בֵּל כְּהֵן שְׂאִינוּ עוֹלָה לְדּוּכָן עוֹבֵר
בְּשִׁלְשָׁה עֲשָׂה Every priest that
does not go up to the *desk*,
(to bless the people,) trans-
gresses three affirmative pre-
cepts. Soeta, fol. 38. 2.

שְׂהָלוּיִם מְשׁוֹרְרִים עַל הָדּוּכָן
Which the Levites did sing
upon the *desk*. Jarchi, Amos,
v. 25.

דָּכּוֹן Dachun; also in *Talm.*
Hebrew denotes a kind of a
raised hearth, &c.

דָּכּוֹן שֵׁשׁ בּוֹ בֵּית קָבֹל קִדְּרוֹת
A *hearth*, in which there is a
place

place for the reception of
kettles. Keleem, chap. vii.
fol. 14.

And some think it denotes
a mortar, from the Hebrew
word מדוכה. See in דוך.

דכס Dachas; whence
דוכוס; which in *Chā.* denotes
a duke.

Plur.

וְתִמְנִין דִּיכְסִין מִבְּנֵי דִישְׁמַעְיָאֵל
And eighty dukes of the sons
of Ishmael. Targ, Jeruf, So-
lom Song. vi. 7.

עִם דִּיכְסֵי מֶלֶכָא With the
king's dukes. Targ. Jeruf.
Esth. v. 11.

It denotes the same in *Talm.*
and *Rab.* Heb. San. fol. 39.

And according to the Gloss.
it here denotes a judge.

See also Beresheeth Rabba,
sect. 67, &c.

And **דכסמני** Dechsamanee,
in *Rab.* Heb. denotes a kind
of a channel for water, &c.
Yelamdenu on Numb. xx. 8.

דוכסן Duchsan; in *Rab.*
Heb. denotes a change in
temper, in consequence of
cold; or as some think, a
double portion of the incon-

veniences of old age. Ye-
lamdenu, on Gen. xxiv. 1.

And in the Jeruf. *Talm.* it
is used to denote great honor
and wisdom.

דוכסוסטוס Doechfoestoes;
in *Talm.* Heb. denotes parch-
ment; properly speaking, that
side of the skin on which the
hair grows.

דוכסוסטוס כדי לכתוב מזוזה
As much parchment as to write
thereon a Mezuzah; (i. e.
the portion for the door post.
See Deut. xi. 20.) Shab.
chap. viii. in Mishna.

Note, the Talmudists reckon
three species of parchment;
גויל קלף. דוכסוסטוס. Geveel,
Kalaph, and Doechfoestoes.

For a definition of each,
see Maim. in הלכות תפילין,
chap. i. sect. 6, 7, 8, &c. and
Shab. in Gem. fol. 79. 2. and
Minachoeth, fol. 32.

And **דוכסוסיא** Dachsusya,
in *Talm.* Heb. according to
the Gloss. denotes horsemen
belonging to a city, or place;
scouts, &c. Megilla, fol.
27. 1.

דכף Dachaph; whence
דוכיפת

דְּוִכִּיפַת Which denotes an unclean bird, called in English, a lapwing.

וְאֵת הַדְּוִכִּיפַת And the lapwing. Levit. xi. 19.

See also Deut. xiv. 18.

דָּכַר Dechar ; *Cha.* To remember, &c.

Preter.

וַיִּדְכֹּר ה' יֵת נֹחַ And the Lord remembered Noah. Targ. Onk. Gen. viii. 1.

וְלֹא דָכַר בֵּית מוֹקֵדְשָׁא דִּיהוָה גְּלוּגְדָקָא דְּרַגְלוֹהִי And did not remember the house of the sanctuary, which was his foot stool, Targ. Jerus. Lament. ii. 1.

דָּכַר דְּזַכָּאָה יֵת צְדִיקָא דָּכִיר He remembered the pure blood of the righteous. Targ. Jerus. Psalm. ix. 13.

דָּכַר יֵתָנָא לְטָב Hath remembered us to good. Targ. Jerus. Ibid. cxv. 12.

Fem. formed according to Pieng.

לֹא דָכִירַת מָה דְּעָתִיד לְמִיתִי עֲלָהּ And she remembered not what was to come upon her. Targ. Jerus. Lament. i. 9.

דָּלָא דְּכָרְתָנִי Whom thou

rememberest not. Targ. Jerus. Psalm. lxxxviii. 6.

Affix.

וְדָכְרָנָא יֵת קִמִּי And I will remember my covenant. Targ. Onk. Gen. ix. 15.

Plur.

פָּכִינָא כִּד הָיִינוּ דְּכָרִין יֵת צִיּוֹן We wept, when we did remember Zion. Targ. Jerus. Psalm, cxxxvii. 1.

Const.

וְלִדְכָרֵי פְקוּדֵי לְמַעַבְדָּהוֹן And to the rememberers of his commandments to do them. Targ. Jerus. Ibid. ciii. 18.

Futur.

אֶדְכֹּר עֲיֻבְדֵי אֱלֹהָא I will remember the works of God. Targ. Jerus. Psalm. lxxvii. 12.

בְּדִיל דְּתַדְפֹּר יֵת יוֹם מִפְקָדֵי מֵאַרְעָא דְּמִצְרַיִם That thou mayest remember the day when thou camest out of the land of Egypt. Targ. Onk. Deut. xvi. 3.

Affix.

וְתִדְכְּרֵנִי And wouldst remember me. Targ. Jerus. Job, xiv. 13.

Hith.

דָּכַר

Hith.

Preter.

וְלֹא אִדְּכְרוּ בְּנֵי יִשְׂרָאֵל יְתִי
פִלְחָנָא דִּהּ" אִלְדִּהּ And the
children of Israel *did not re-*
member the works of the
Lord their God. Targ. Jona.
Judg. viii. 34.

וְאִדְּכַר שְׁמִשׁוֹן יְתִי אִתִּיתָהּ And
Samson *remembered*, (or vi-
sited) his wife. Targ. Jona.
Ibid. xv. 1.

Affix.

אִין אִדְּכַרְתִּידְּ When *I do*
remember thee. Targ. Jerus.
Psalm. lxi. 7.

Imp.

אִדְּכַר רַחֲמֶיךָ ה' Remember
O Lord, thy tender mercies.
Targ. Jerus. Ibid. xxv. 6.

וְשִׁמְיָהּ לֹא יִדְּכַר עוֹד And his
name *shall be no more remem-*
bered. Targ. Jona. Jer. xi.
19.

וְחַטֵּאֵיהֶון לֹא יִדְּכֶון עוֹד And
their sins *shall no more be re-*
membered. Targ. Jona. Ibid.
xxxi. 34.

Particip.

סוֹרְחָנִי אֲנָא מְדַכֵּר יוֹמָאֵיִן
I do remember my faults this
day. Targ. Onk. Gen. xli. 9.

דָּכַר

It also denotes a record.'

Plur.

דִּי יִבְקֹר בְּסֵפֶר דְּכַרְנֵיָּא דִּי
אֲבֹהֵתָד וְתַהֲשִׁבַּח בְּסֵפֶר דְּכַרְנֵיָּא
That search may be made in
the book *of the records* of thy
fathers: so shalt thou find in
the book *of the records*. Ezra,
iv. 15.

It is used in *Talm. Heb.* to
denote remembrance; me-
morial, &c.

And דִּכָּר in *Cha.* also de-
notes, 1st. *a male*.

דִּכָּר וְנוֹקְבָא בְּרָא יִתְרוֹן *Male*
and female he created them.
Targ. Onk. Gen. i. 27.

וְתִילִיד דְּכָר And borne *a*
man child. Targ. Onk. Levit.
xii. 1.

Plur.

דְּכָרִין מְקֻדָּשׁ קֳדָם ה' *The*
males shalt thou sanctify unto
the Lord. Targ. Onk. Exod.
xiii. 12.

Affix.

יִתְחַזֵּון כָּל דְּכוּרָא קֳדָם רַבּוֹן
עֲלֵמָא ה' All *thy males* shall
appear before God, the Lord
of the world. Targ. Onk,
Ibid. xxiii. 17.

יִתְחַזֵּון כָּל דְּכוּרָא All *the males*
thereof

thereof. Targ. Onk. Deut. xx. 23.

לְמַרְמֵי דְכוּרֵיכוֹן בְּנַהֲרָא To cast your males into the river.

Targ. Jona. Jer. ii. 18.

See also Targ. Jona. Ezek. xvi. 5.

2d. A ram.

וְיִית דְּבַר קוֹרְבָנֶיָּא תִּסָּב And the ram of the offering shalt

thou take. Targ. Onk. Exod. xxix. 31.

וְיִכּוֹל אֶהְרֹן וּבְנֵיהֶיּוֹת בְּסַר דְּכָרֵא And Aaron and his sons shall

eat the flesh of the ram. Targ. Onk. Ibid. xxxii.

Plur.

שְׂבַעִית מִסֵּת עֲלֹת דְּכָרֵי I am full of the abundance of

burnt offerings of rams. Targ. Jona. Ifai. i. 11.

וּמִשְׁכֵּי דְּכָרֵי And ram's skins. Targ. Onk. Exod.

xxv. 5.

טוּרֵיָּא טַפּוּי הֵיךְ דְּכָרֵי The mountains skipped like rams.

Targ. Jeruf. Psalm. cxiv. 4.

It denotes the same in *Talm.* Heb. Perek Mee Shehoetsee-

hu, in *Gem.* fol. 47.

And דְּכָר Dechar, in *Talm.* Heb. denotes a worm.

עֲנֵבִין דִּכְרִין Grapes which have worms: or are full of worms. Nazir, fol. 34. 2.

דָּלָל Dalal; 1st. Poor; exhausted; dried up, &c. also sickness, &c.

דָּלְלוּ יַחְרֵבוּ יְאִרֵי מְצוֹר The brooks of defence shall be exhausted and dried up. Ifai. xix. 6.

דָּלוּ מֵאַנְשֵׁי נָעַר They are dried up, they are gone away from men. Job, xxviii. 4.

וְאִם־דָּל הוּא וְאִין יָדוּ מִשְׁוֹתָ And if he be poor, and cannot get so much. Levit. xiv. 21.

מִדּוּעַ אָתָּה כָּכָה דָּל בֶּן הַמֶּלֶךְ Why (art) thou, (being) the king's son, lean- (or low) from morning to morning. 2 Sam. xiii. 4.

For as Kimchi observes, that as his love for her kept him from enjoying his natural rest, his anxiety was more visible in the morning than at any other time. Kimchi. Ibid.

אֲשֶׁרִי מְשַׁכֵּיל אֶל דָּל Blessed is he that considereth the sick. Psalm. xl. 2.

He comes to the sick, to visit and comfort him, as Jarchi,

Jarchi, Aben Ezra, and Kimchi, observe.

And the following is the Plur. form, according to the idiom of the Heb.

וְשֹׁפֵט בְּצַדִּיק דָּלִים And with righteousness shall he judge the poor. Isai. xi. 4.

וּבֵית שְׂאוֹל הִלְכִים וְדָלִים And the house of Saul waxed weaker and weaker. 2 Sam. iii. 1.

וּמִן הָעָם הַדָּלִים And of the poor people. Jer. xxxix. 10. Fem.

מִדְּלָה יִבְצַעֲנִי He will cut me off with pining sickness. Isai. xxxviii. 12.

דָּלוֹת וְרָעוֹת תֵּאֵר מָאֹד Poor and very ill-favoured. Gen. xl. 19.

Adj. and which some take to be the Noun.

וּמִדְּלַת הָאָרֶץ הַשְּׂאִיר רֶב And the captain of the guard left of the poor of the land. 2 King. xxv. 12.

This may also be denominated Const. as is the following.

וּמִדְּלַת הָאָרֶץ And of the poor of the land. Jer. xl. 7

And the following, ac-

cording to the idiom of the Hebrew, is Plur.

וּמִדְּלוֹת הָעָם And of the poor of the people. Ibid. lii. 15.

Pieng. and Affix.

דָּלוֹתִי וְלִי יִדְּחֵשִׁיעַ I was brought low, and he helped me. Psalm. cxvi. 6.

דַּקְשִׁיבָה אֶל רִנָּתִי כִּי דָלוֹתִי מָאֹד Attend unto my cry, for I am brought very low. Ibid. cxlii. 7.

2d. To lift up; elevate; &c.

דָּלוּ עֵינֵי לַמָּרוֹם ה' Mine eyes are lifted upwards, O Lord. Isai. xxxviii. 16.

דָּלָיו שְׁקִים מִפֶּסֶחַ The legs of the lame are lifted up, or taken away. Prov. xxvi. 7.

3d. Hair; as being the most elevated part.

וְדָלַת רֹאשִׁי כְּאַרְגָּמָן And the hair of thine head like purple. Solom. Song. vii. 6.

דָּלָ Dela; Cha. to draw; elevate, &c.

Preter. and Infini.

וְיִאָּחַז מִדְּלָה דָּלָה לָנָא וְיִאֲשְׁקֵי יָת And also (to) draw he drew (water) for us, and watered

tered the flock. Targ. Onk.
Exod. ii. 19.

Particip.

דִּלְגוּ עָלָיו אֵינְקִלּוּ דְּכֶסֶף *Elevated* on hooks, (or clasps) of silver. Targ. Jeruf. Esth. i. 6.

Futur.

וְנִבְרָא דְּמַתְבִּין נִדְלָנָה But a man of understanding *will draw it out*. Targ. Jeruf. Prov. ii. 5.

It also in *Talm.* Heb. denotes *poor*; as in the Heb. also to draw; elevate; take away; suspend, &c. Moengead Katoen, fol. iv. 1. and xxv. 1. Kelayeem, chap. vi. Bava Bathra, fol. xvi. 2. and Succah, fol. ix. 2.

And דליות Dalyoeth; in *Talm.* Heb. denotes large grapes that hang on the uppermost boughs. Kelayeem, chap. vii. and chap. viii. in Minachoeth, fol. 26. Peah, chap. iv. fol. 6. and Kereethoeth, fol. 15. 1.

דלג Dalav; *Cha.* A chestnut.

וְדִלְגוּ *And chestnut tree*. Targ. Onk. Gen. xxx. 37.

It denotes the same in *Talm.* Heb. Roesh Hashanah, fol

23. 1. and Succah, fol. 23. 2.

It also denotes the same in *Talm.* Jeruf. in Kethub, fol. xxxi. col. 4.

דלג Dalag; To leap.

Particip.

וּפָקַדְתִּי עַל כָּל הַדּוֹלֵג עַל הַמַּפְתָּן *And I will also in the same day punish all those that leap* on the threshold. Zeph. i. 9.

Pieng. Particip.

מִדֹּלֵג עַל הַהָרִים *Leaping* upon the mountains. Solom. Song. ii. 8.

Futur.

בְּאַלְהֵי אֶדְלֹג שׁוּר By my God *I will leap* over a wall. 2. Sam. xxii. 30.

אִזּוּ יִדְלֹג כְּאַיִל פֶּסֶח Then the lame man *shall leap* as an hart. Ifai. xxxv. 6.

דלה Dalah; To draw; elevate, &c. also a bucket, &c.

Preter.

דָּלָה לָנוּ *He drew* (water) for us. Exod. ii. 19.

And the following may be termed Affix.

וַתִּבְּאֹנָה וַתִּדְלָנָה *And they came and they drew* (water.) Ibid. 16.

The noun.

Behold, the nations (are) as a drop of a bucket. Ifai. xl. 15.

And the following is Plur.
Or Dual.

Affix.

He shall pour the water out of his buckets. Numb. xxiv. 7.

And some think it denotes branches; as the following.

And his branches are broken. Jer. xi. 16.

And she shot forth her branches, (or his branches, according to the idiom of the Heb.) toward him. Ezek. xvi. 7.

Pieng. Affix.

I will extol thee, O Lord, for thou hast lifted me up. Psalm. xxx. 2.

Dalach; to trample; so as to disturb, or trouble the waters: as is the case when a person tramples in shallow water.

And thou troublest the waters with thy feet, and

fouledst their rivers. Ezek. xxxii. 2.

Futur.

And the foot of man shall not trouble them any more, neither shall the hoofs of beasts trample them. Ibid. xiii.

Dalach; Cha. to be afraid; to dread, &c.

Preter.

For fear I dreaded. Targ. Jerus. Job, iii. 25.

And that which I was afraid of is come upon me. Targ. Jerus. Ibid.

Infinitive.

There they feared fear of their idols, of whom there was no cause (or necessity) to fear. Targ. Jerus. Psalm. liii. 6.

Futur.

Of whom I be afraid. Targ. Jerus. Ibid. xxvii. 1.

Pang.

And made all

all my limbs to *quake*, (or *tremble*.) Targ. Jerus. Job, iv. 14.

Affix.

כִּד יִיְתִי בְּשִׁלְיָא דְלִוְחִיכֹן
When *your fear* (or *dread*) cometh suddenly. Targ. Jerus. Prov. i. 27.

Plur.

קַל דְּלִוְחִיָּא The voice (or sound) of *fears*. Targ. Jerus. Job, xv. 21.

Note, this form is to be met with only in the Jerus. Targ. on Psalm. Prov. and Job.

דלט Dalat; whence דִּילְטֹר, Which in *Cha.* denotes an hypocrite; and answers to the Heb. word דָּהַר, in Job.

אַרוֹם לֹא קִדְמוֹי דִּילְטֹר יַעֲוִל
For an *hypocrite* shall not come before him. Targ. Jerus. Job.

וּסְבַר מְדִילְטֹר תְּהוֹבֵד And hope shall be cut off from the *hypocrite*. Targ. Jerus. Ibid. viii. 13.

And in *Talm.* Heb. it denotes a *tale bearer*; *accuser*; *betrayal*; *detractor*; *calumniator*, &c.

אמר לו וכי דילטור אני לך
He said unto him, am I then thy *accuser*, (or *betrayal*.) San. fol. 40. 2.

It denotes the same in *Rab.* Heb.

אומר דילטוריא על בורא
He uttered *calumination* against his creator. Beresheeth Rabba sect. x.

Plur.

דילטורין שדיו בימי שאול
The *betrayers* that were in the days of Saul. Jarchi, on Psalm. iv. 3.

See also Devareem Rabba, sect. שופטים.

דלל Dalal; whence מדולדל Meduldal; which in *Talm.* Heb. denotes *weak*; *feeble*; *lame*; *slender*, &c. Also hanging, or clammy, &c. Chull. fol. 129. Bechoeroeth, fol. 35. 1, Kereethoeth, fol. 15. 1. and Bechoeroeth, fol. 45. 2.

And דליל Deleel, in *Talm.* Heb. denotes a *string*; *line*; or *fillet*, &c. Bava Kama, chap. ii.

דלם Dalam; whence דלמא *Cha.* Left; whether, &c.

וכע

וכע' ודלמא יושמי ידיה And now *lest* (or *peradventure*) he put forth his hand. Targ. Onk. Gen. iii. 22.

ואמרו דלמא יטור לנא דבבו יוסף And they said *peradventure* Joseph will hate us. Targ. Onk. Ibid. i. 15.

דלמא סים בר נשא נורא Whether a man (can) put fire? Targ. Jerus. Prov. vi. 27.

See also verse 28.

It is also used to denote *perhaps*, in the Targum that passes for Jonathan's. Gen. xv. 1.

And דלם Dalam; or as some read דלוס Delus, in *Talm.* Heb. denotes *defect*; *blamish*, &c.

שמלאכתם נאה ואין בהם דלם Whose work is beautiful, and in which there is no *defect*. Pesachem, fol. 57. 1.

Gloss. דופי דלם Dalam; i. e. blame, or censure.

And דלמטיא Dalmatya, in *Talm.* Heb. denotes the country called *Dalmatia*; that part of Illyricum called *Sclavonia*.

And דלמטיקיון Dalmatee-

keyoen, in *Talm.* Heb. according to the Gloss. denotes a *white garment* brought from Dalmatia. Kelayeem, chap. last.

דלם, or דלוס. See in דלם. And דלוסקמא Deloefekama, as in some editions, denotes a *coffer*, or *chest*. See in גלם.

דלע Dalang; whence דלעת Delangath; which in *Talm.* Heb. denotes a *gourd*. Perek Kama, in Kelayeem, fol. 21.

דלה Dalaph; to drop, or melt, &c.

Preter.

דלפה נפשי מתורה My soul melted from heaviness. Psalm. cxix. 28.

In this example, it is used figuratively.

אל-אלוה דלפה עיני Mine eyes *dropped* (tears) unto God. Job, xvi. 20.

Futur.

ובשפלות ידיה דלה הבית And through idleness of hands, the house *will drop through*. Eccle. x. 18.

The

דִּלְף

The noun: and which is pointed with two segols.

וְדִלְף מִיַּד מִדֵּינָה אִשָּׁה And the contentions of a wife (are) a continual *dropping*. Prov. xix. 13.

דִּלְף מִיַּד מִיּוֹם סְנָרִיד A continual *dropping* in a rainy day. Ibid. xxvii. 15.

It denotes the same in *Cba*. Targ. Jeruf. Ibid. &c.

It also denotes the same in *Talm. Heb.* Bechoeroeth, fol. 44. 1.

And דולפני *Dulphanee*, in *Talm. Heb.* denotes, such as have a continual dropping of rheum from their eyes, &c. *Kethub. in Gem.* fol. 60. 2.

And דולפנין *Dulphaneen*; (Plur.) in *Talm. Heb.* denotes an unclean fish, called in English a *dolphin*. *Bechoeroeth*, fol. 8. 1.

And דלפקי *Delaphkee*, in *Talm. Heb.* denotes a *side-board*, &c. *Keleem*, chap. xxv. fol. 36. *Avoedang Zara*, chap. v. 34. and *Chagigah*, fol. 26. 2.

דִּלֵּק

דִּלֵּק *Dalak*; 1st. to pursue; persecute, &c.

Preter.

מַה חַטָּאתִי כִּי דִלַקְתָּ אַחֲרַי What is my sin, that thou hast *so hotly pursued* after me? Gen. xxxi. 36.

Affix.

עַל הַהָרִים דִּלְקוּ They *pursued* us upon the mountains. *Lament.* iv. 19.

Plur.

הִצִּיּוּ לְדִלְקִים יַפְעֵל He ordaineth his arrows against the *persecutors*, (or *pursuers*.) Psalm. vii. 14.

Particip.

וַיָּשְׁבוּ בְנֵי יִשְׂרָאֵל מִדִּלֵּק אַחֲרֵי פִלְשְׁתִּים And the children of Israel returned *from pursuing* after the Philistines. 1 Sam. xvii. 53.

בְּנֵי אֲוִת רָשָׁע יִדְלֵק עָנִי The wicked in (his) pride *doth persecute* the poor. Psalm. x. 2.

2d. To kindle; burn, &c. Also inflammation.

Futur.

וְדִלְקוּ בָהֶם וְאָכְלוּ And they *shall kindle* in them, and they *shall*

דלת

shall devour them. Obad. i. 18.

Particip.

שִׁפְתַּיִם דֹּלָקִים וְלֵב רָע *Burning lips and a wicked heart.* Prov. xxvi. 23.

The noun fem.

וּבִדְלֶקֶת *And with an inflammation.* Deut. xxviii. 22.

Hiph.

הִדְלַק הָאֵשׁ *Kindle the fire.* Ezek. xxiv. 10.

מֵאֲחֲרֵי בִנְשָׁף יַיִן יִדְלִיקֶם *That continue untill night, (till) wine inflame them.* Ifai. v. 11.

It denotes the same in *Cha.* with some variation in the form.

It also in *Talm.* Heb. denotes *to light up*, &c. Shab. in Mishna, chap. ii.

דלר *Dalar*; whence דלריא *Dalarya*; in *Talm.* and *Rab.* Heb. denotes *grief*; *pain*, &c. And as some think, *delirium*. Gitteen, fol. 70. 1. and Med-rash Eacha, chap. iii. 39.

דלת *Deleth*; a door; gate, &c.

וַהֲדַלַת סֹנֵר אַחֲרָיו *And shut the door after him.* Gen. xix. 6.

דלת

וַהֲבִישֵׁנוּ אֶל הַדֶּלֶת אוֹ אֶל הַמְּזוּזָה *And he shall bring him to the door, or unto the doorpost.* Exod. xxi. 16.

הַדֶּלֶת תִּסּוּב עַל צִירָה *The door turneth upon the hinges thereof.* Prov. xxvi. 14.

Dual.

לִפְתָּח לִפְנֵי דְלָתַיִם *To open before him the two leaved gates.* Ifai. xlv. 1.

Plur.

Conft.

וְדִלְתֵי הַבַּיִת *And the doors of the house.* 2 Chron. iv. 22.

כִּי לֹא סָנַר דִּלְתֵי בִטְנִי *Because it shut not up the doors of my (mother's) womb.* Job, iii. 10.

Fem.

וּשְׁתַּיִם דְּלָתוֹת לְהִיכָל וּלְקֹדֶשׁ *And the temple and the sanctuary had two doors.* Ezek. xli. 23.

It is also used to denote one side of a double, or folding door.

וּשְׁתַּיִם דְּלָתוֹת לְדִלְתוֹת שְׁתַּיִם *And the doors had two leaves (a piece,) two turning leaves.* Ibid. 24.

There

There were two doors of **two leaves** each : so that the **one** leaf opened within to cover the depth of the wall ; and the other leaf opened within the house also, to cover the door ; as all the house was overlaid with gold, except the doors. See Jarchi, Kimchi, and Abarbanal, Ibid.

See also in Messechoeth Middoeth.

And some explain it thus : the doors were in two leaves ; and each of those leaves was double, that the person going in pulled the first leaf to him, which shut after him, as the second leaf opened before him. Bate.

But this does not seem to agree with the definition given in the *Gem*.

Const.

וַיִּפְתַּח דְּלֹתֹת הַבַּיִת And he opened *the doors* of the house. Judg. xix. 27.

אֵת דְּלֹתֹת הַיֵּכָל ה" The *doors* of the temple of the Lord. 2 King. xviii. 16.

Affix.

וַיִּסְגֹּר דְּלֹתֶיךָ בְּעֶדְךָ And shut *thy doors* about thee. Isai. xxvi. 20.

דְּלֹתַי לְאַרְחָה אֶפְתָּה I opened *my doors* to the traveller. Job, xxxi. 32.

וּבְנֵי־עִירוֹ יַצִּיב דְּלֹתֶיהָ And in his youngest (son) shall he set up *the gates thereof*. Joshua. vi. 26.

It is also used to denote the lid, or cover of a thing.

וַיִּקַּב חֹזֶר בְּדֹלְתוֹ And he bored a hole *in the lid thereof*. 2. King. xii. 10.

It is also used figuratively to denote the lips : as being the doors of the mouth.

נִצְרָה עַל דֶּל שְׁפָתַי Keep *the door* of my lips. Psalm. cxli.

3.

Plur. Const.

דְּלֹתַי פָּנָיו כִּי פָתַח Who can open *the doors* of his face : i. e. *his lips*. Job, xli. 5.

וַדְּלֹתַי שָׁמַיִם פָּתַח And he opened *the gates* of heaven ; Psalm. lxxviii. 23.

It also in *Talm. Heb.* denotes a door ; lid ; or cover &c.

דם Dam ; Blood.

וַיֹּאמֶר אֱלֹהִים רְאוּבֵן אֵל תִּשְׁפֹּכֵנִי
דם And Reuben said unto
them, shed no *blood*. Gen.
xxxvii. 22.

Plur. according to the idi-
om of the Heb. as alluding
to the many murders; or
crimes they had committed.

וְדָמִים בְּדָמִים נִגְעִי And blood
toucheth blood. Hosea, iv. 2.

Affix.

וְעַתָּה אֵל יִפֹּל דָּמִי אֶרֶצָה
Now, therefore, let not my
blood fall to the earth. 1 Sam.
xxvi. 20.

וַיֹּאמֶר אֵלָיו דָּוִד דָּמְךָ עַל רֹאשְׁךָ
And David said unto him,
thy blood (be) upon thy head.
2 Sam. i. 16.

וַיֵּאדָּם אֶת דָּמָם And surely
your blood. Gen. ix. 5.

בְּאָדָם דָּמוֹ יִשָּׁפַךְ By man
shall his blood be shed. Ibid.
6.

וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ
And the priest shall take of
the blood thereof with his finger
Levit. iv. 30.

Const.

And which according to
the idiom of the Heb. is Plur.

קוֹל דָּמִי אֶחָיד צִעֲקִים אֵלַי מִן

הָאֲדָמָה The voice of the
blood of thy brother crieth
unto me from the ground.
Gen. iv. 10.

And the following accord-
ing to the Heb. is Plural
Affix.

וַאֲרֵאדָּ מִסְבוֹסָסַת בְּדָמֶיךָ וַאֲמַר
לִךְ בְּדָמֶיךָ הָיִי And I saw thee
polluted in thine own blood,
I said unto thee, (when thou
wast) in thy blood live. Ezek.
xvi. 6.

דָּמִיו בּוֹ His blood (shall be)
upon him. Levit. xx. 9.

וְטִהַרְהָ מִמָּקַר דָּמֶיהָ And
she shall be cleansed from the
issue of her blood. Ibid. xii. 7.

דָּמֵיהֶם בָּם Their blood (shall
be) upon them. Ibid. xx. 11.

It denotes the same in *Cha*.
with some variation in the
form.

It also denotes the same in
Talm. Heb.

And דָּמִין in *Cha*. denotes
money ; price, &c.

אֲנִי מִזְבֵּן אֶזְבֹּן מִנֶּךָ בְּדָמִין
But I will surely buy (it) of
thee at a price. Targ. Jona.
2. Sam. xxiv. 24.

ואלישו

דָּמָם

וְאֵלֵפוּ בְּלֹא בָדָמָן And learn
ye without *money*. Targ.
Jona. Ifai. lv. 1.

Conf.

וְאֵף יֵת דָּמִי מִיָּתָא יִפְלָגוּ
And also *the money* of the dead
(ox) shall they divide. Targ.
Onk. Exod. xxi. 35.

It denotes the same in *Talm.*
and *Rab. Heb.*

כִּי שֶׁאֵין לוֹ דָּמִים לֹא יַעֲמֹד בְּשׁוּק
He that hath no *money* should
not go to market. Elias in
Tishbee, page, 65.

דָּמָם Damam, 1st. Silent;
rest; cease, &c.

Preter.

מִעֵי רִתְחוּ וְלֹא דָּמוּ My
bowels boiled, and *they rested*
not. Job. xxx. 27.

מָרַעִי וְלֹא דָּמוּ They did
tear (me) and *they ceased* not.
Psalm. xxxv. 15.

The noun.

יָקָם סַעֲרָה לְדָמָהּ He maketh
the storm a *calm*, (or be silent.)
Ibid. cvii. 29.

Adj.

וְאַחֲרֵי הָאֵשׁ קוֹל דְּמָמָה דָּקָה
And after the fire, a *still* small
voice. 1. King. xix. 12.

Vol. II.

דָּמָה

דְּמָמָה וְקוֹל אֲשָׁמַע And a *still*
voice I heard. Job, iv. 16.

It is also used figuratively,
to denote *to cut down*, &c.

Niph. Preter.

וְנִדְּמוּ גֵאוֹת הַשְּׁלוֹם And the
peaceable habitations *are cut*
down. Jer. xxv. 37.

Futur.

וְנִדְּמָה שָׁם And let us be
silent there. Ibid. viii. 14.

גַּם מְדַמֵּן תִּדְּמִי Thou shalt
also be *cut down*, O Madman.
Ibid. xlvi. 2.

This, is a metaphoric ex-
pression peculiar to the idiom
of the Hebrew language; by
forming the language that
denotes the punishment, con-
formable to the name of the
place, which is, מדָּמָן.

בְּגִדְלִי זְרוּעֶךָ יִדְּמוּ כָאֶבֶן By
the greatness of thine arm
they shall be still as a stone.
Exod. xv. 16.

Hiph.

כִּי ה' אֱלֹהֵינוּ הִדְּמָנוּ For the
Lord our God *hath put us to*
silence. Jer. viii. 14.

דָּמָה Damah; Likeness;
similitude, &c.

כָּל עֵץ בְּנוֹ אֱלֹהִים לֹא דָּמָה אֵלָיו
כִּיפּוֹ

בִּיפִי Not any tree in the garden of God *was like* unto him in his beauty. Ezek. xxxi. 8.

אָדָם לְהֶבֶל דָּמָה Man *is like* to vanity. Psalm. civ. 4.

זֹאת קוֹמַתְךָ דְּמַתְךָ לְתָמָר This thy stature *is like* to a palm tree. Solom. Song. vii. 8.

דְּמִיתִי לְקֶאֱת מְדַבֵּר I *am like* a pelican of the wilderness. Psalm. cii. 7.

These are intransitive verbs; and the following is transitive.

הַנְּחֹה וְהַמְעֻנָּה דְּמִיתִי בֵּת צִיּוֹן I *have likened* the daughter of Zion, to a comely and delicate (woman.) Jer. vi. 2.

Niph.

וְאָמַרְתָּ אֵלָיו כְּפִיר גִּוִּים נְדָמָה And thou shalt say unto him, *thou art like* a young lion of the nations. Ezek. xxxii. 2.

It is also used figuratively to denote to cut off; or perish; as in the preceeding Root.

נִמְשָׁל כְּבֵהֶמוֹת נִדְמָו He *is like* the beasts (that) perish. Psalm. xlix. 13.

This as Kimchi observes, denotes similitude; i. e. the wicked when he dies is similar

to the beast that perisheth; as his soul will also perish. Kimchi, Ibid.

נִדְמָה שְׁמֶרֶן מְלָכָה (As for) Samaria, her king *is cut off*. Hosea, x. 7.

Pieng.

דְּמִיתִיךָ רַעֲיָתִי I *have compared thee*, O my love. Solom. Song. i. 9.

וּבִיד הַנְּבִיאִים אֲדָמָה And I *used similitudes* by the ministry of the Prophets. Hosea, xii. 11.

מָה אֲדָמָה לָךְ הַבֵּת יְרוּשָׁלַם What thing *shall I liken* to thee, O daughter of Jerusalem. Lament. ii. 13.

It also denotes to think; imagine, &c.

וְהָיָה כַּאֲשֶׁר דְּמִיתִי לַעֲשׂוֹת לָהֶם וְהָיָה כַּאֲשֶׁר דְּמִיתִי לַעֲשׂוֹת לָהֶם And it shall come to pass, (that) as I *thought* to do to them, I shall do unto you. Numb. xxxiii. 56.

נִשְׁבַּע ה' צְבָאוֹת לֵאמֹר אִם לֹא כַּאֲשֶׁר דְּמִיתִי בֶן הַיָּתֵה The Lord of hosts hath sworn, saying, surely as I *have thought*, so shall it come to pass. Isai. xiv. 24.

אֵל תִּדְמִי בְּנַפְשְׁךָ לְהַמְלִיט בֵּית הַמֶּלֶךְ

דמה

חַמְלָה *Think* not with thyself that thou shalt escape in the king's house. *Esth.* iv. 13.

וְהוּא לֹא כוֹיָדְמָה Howbeit he *meaneth* not so. *Isai.* x. 7.

וְאֵל מִי תִדְמִיּוֹן אֵל Unto whom then *will ye liken* God. *Ibid.* xl. 18.

Affix.

וְאֵל מִי תִדְמִיּוֹנִי וְאֲשׁוּהָ יֹאמֶר To whom then *will ye liken me*, and I shall be equal? saith the Holy One. *Ibid.* 25.

לְמִי תִדְמִיּוֹנִי וְתִשְׁוֶה וְתִמְשַׁלְנִי לְמִי To whom *will ye liken me*, and make (me) equal; and compare me, that we may be alike. *Ibid.* xlvi. 5.

Hith.

אֲדַמָּה לְעֵלְיוֹן *I will be like* the most high. *Ibid.* xiv. 14.

Note, the proper grammatic form of this is אֲתִדְמָה.

The noun.

Fem.

כְּדָמָה עַם-רַב *Like as* of a great people. *Ibid.* xiii. 14.

וּמִהֲדָמוֹת תַּעֲרֹכּוּ לוֹ Or what *likeness* will ye compare unto him. *Ibid.* xl. 18.

דמה

דְּמוּת כִּסֵּא *The likeness* of a throne. *Ezek.* i. 25.

בְּדָמוֹת אֱלֹהִים עָשָׂה אֹתוֹ *In the likeness* of God made he him. *Gen.* v. 1.

Affix.

וַיּוֹלֶד בְּדָמוֹתָיו And he begat (a son) in *his own likeness*. *Ibid.* 3.

Another form of the noun.

דְּמִינוֹ כְּאַרְיֵה וְכִסֵּף לְמַרְפֵּה *He is like* a lion that is greedy of his prey. *Psal.* xvii. 12.

Another form; and which denotes destruction.

וְדָמִיתִי אִמִּי *And I will destroy* thy mother. *Hosea*, iv. 5.

Niph.

בַּשָּׁחַר נִדְמָה מֶלֶךְ יִשְׂרָאֵל In a morning *shall* the king of Israel *utterly be cut off*. *Ibid.* x. 15.

כִּי נִדְמָה כָּל עַם בָּנֵעוּ For all the meachant people are *cut down*. *Zephan.* i. 11.

נִדְמָתָה אִשְׁקֵלֹן *Ashkelon is cut off*. *Jer.* xlvi. 5.

וְאָמַר אֲנִי לִי כִי נִדְמִיתִי Then I said, *Wo* is me; for *I am cut off*. *Isai.* vi. 5.

דמה

איך נדמיתה How art thou cut off. Obad. i. 5.

נדמו עמי מבלי הדעת My people are destroyed for lack of knowledge. Hosea, iv. 6.

The noun.

אני אמרתי בדמי ימי אלקה I said in the cutting off of my days I shall go. Isai. xxxviii. 10.

Another form ; and which denotes *silence*, as in the preceding Root.

אלהים אל דמי לך Keep thou not *silence*, O God. Psalm. lxxxiii. 2.

ואל תתנו דמי לו And give him no rest. Isai. lxii. 7.

Hith.

אל תדמו בעונה Be ye not cut off in her iniquity. Jer. li. 6.

וכל אנשי המלחמה ידמו ביום And all the men of war shall be cut off in that day. Ibid. xlix. 26.

כדמה בתוך הים Like the destroyed in the midst of the sea. Ezek. xxvii. 32.

דמה Damah ; *Cha.* Similitude ; likeness ; thought, &c. as in the Heb. with some variation in the form : also to seem ; appear, &c.

דמך

It denotes the same in *Talm.* and *Rab. Heb.*

And דומה Doemah, is used by the *Rab. writers*, to denote *concentrical*.

אופן הדומה The concentrical circle.

This is opposed to אופן היוצא The eccentric circle.

And מדמה Medamah, in *Rab. Heb.* denotes to imagine ; conceive, &c.

כח המדמה The power of imagination ; phantasm. R. Levi Ben Geršhom.

And דמיון Dimyoen, is also sometimes used in this sense, by the Rabbinical writers.

הדמיון לפעמים ישגה The imagination, (or phantasm,) will sometimes err.

ההרגשות הפנימיות נקראו דמיון The interior senses are called imagination, (or phantasm.)

אשר יקרה מפני טעות הכח - הדמיון Which may chance, because of the error of the power of the imagination. R. L. Ben Geršhom. Prov. iv. 27.

דמך Damach ; *Cha.* To sleep.

ודמך

דָּמָךְ

וְדָמָךְ *And he slept.* Targ. Onk. Gen. ii. 21.

Particip.

עַד מָה לֹאִימַת אַנְתָּ דָּמָךְ
How long, (or till when,) wilt thou *sleep*? Targ. Jerus. Prov. vi. 9.

וְהָיוּ דָּמָיו בְּגִלּוֹתָא כְּגִבְרָא דָּמָךְ
And they were in captivity like a man *asleep.* Targ. Jerus. Solom. Song. v. 2.

Infin.

קָלִיל תַּחֲבִיקֶיךָ לְמַדְמָכָא
A little thou shalt fold thy hands *to sleep*, (or a little folding of thy hand.) Targ. Jerus. Prov. vi. 10.

Futur.

הָא לֹא גִים וְלֹא יְדֻמוֹד גִּמְרֵי יִשְׂרָאֵל
Behold, he that keepeth Israel, (or the keeper of) *will* neither slumber, nor *sleep.* Targ. Jerus. Psalm. cxxi. 4.

And the noun is דְּוִמְכָא. Ibid. cxxxii. 4.

It denotes the same in *Rab.* Heb. Beresheeth Rabba, sect. 91.

And דְּוִמְכָא in *Cha.* denotes *a bed*, or couch, &c.

בְּנוֹימְתָא עַל בֵּי מְדָמָךְ In flumbering upon (or in) *the*

דָּמָן

bed. Targ. Jerus. Job, xxxiii. 15.

עַל כֵּן יִשְׁבּוֹק גִּבְרָא בֵּית מְדָמָךְ
דָּאֲבֵי וְאִמִּיהָ Therefore shall a man leave the house of his father and his mother's *bed.* Targ. Jerus. Gen. ii. 24.

See also the Targum that passes for Jonathan's. Ibid.

Affix.

וּבְקִיטוֹנֵי מְדָמְכוֹן
And in *their bed* chambers. Targ. Jerus. Numb. xxxi. 50.

וּמִן קִיטוֹנֵי מְדָמְכֵיהוֹן אִימְתָּה
דְּמוֹתָא And from within *their bed* chambers the terrors of death. Targ. Jerus. Deut. xxxii. 25.

See also the Targ. of Jona, Ibid. &c.

דָּמוֹם Damam; *Cha.* To be silent, &c. See in דָּוִם.

דָּמוֹן Doemen; dung.

הָיוּ דָּמוֹן לְאֶדְמָה They became (as) *dung* for the earth. Psalm. lxxxiii. 11.

לְדָמוֹן עַל פְּנֵי הָאֶדְמָה יִהְיוּ
They shall be *for dung* upon the face of the earth. Jer. viii. 2.

And מְדָמְנָה denotes *a dung-hill.*

דָּמוֹס

בְּהָדוֹשׁ מִתְבֵּן בְּמוֹ מְדֻמָּה
Even as the straw is trodden
for the dunghill. Ifai. xxv.

10.

דָּמִינוּ Daman; whence
Dameenoe; which in *Rab.*
Heb. denotes *Lord*. Bere-
sheeth Rabba, sect. and Med-
rash Eacha, chap. i. 15.

And דִּימוֹנִיקִי Deemoenee-
kee, in *Talm.* Heb. denotes
fire shovels. Gitteen, fol. 7.

And the Aruch reads
רִימוֹנִיקִי Reemoenekee, with ר
resh instead of ד *daleth*; and
explains it in קוּק.

דָּמוֹס Damas; whence
דִּימוֹס Deemoes; which in
Talm. Heb. denotes *a wall*,
or *building*; also rows, or
orders, of a building. And as
some explain it, the founda-
tion, &c. Shab. fol. 102. 2.
and Metfia, fol. 118. 2.

It denotes the same in *Rab.*
Heb. Jarchi, on Amos, vii.
7.

And דִּימוֹסִיּוֹת Deemoese-
yoeth, in *Talm.* and *Rab.*
Heb. denotes *hot baths*, &c.
Perek Kama, in Avoedang
Zara, fol. 16.

דָּמוֹס

And דַּמַּסֵּת Damaseeth,
denotes *a hot spring*. Shab.
in *Gem.* fol. 147.

And דִּימוֹס Deemoes, in
Rab. Heb. denotes *plebians*;
the populace.

בְּשַׁעָה שִׁצָא תִהְיֶה בּוֹלֵי דִימוֹס
יוֹצֵאִין עִמּוֹ At the time when
he goeth forth, both the fe-
nators and the populace shall
go forth with him. Bere-
sheeth Rabba, sect. 6.

And דִּימוֹס Deemoes, and
דִּימוֹסִיָּא Deemuseya, in *Rab.*
Heb. denote *constitutions*;
rites; *decrees*, &c. Beresheet
Rabba, sect. 8. and 88. and
Vayikra Rabba, sect. 24.

And דִּימוֹס Deemoes, in
Talm. and *Rab. Heb.* accord-
ing to the Gloss. denotes an
idol that they swore by, to
clear themselves from some
certain charges, &c. Avoe-
dang Zara, in *Gem.* fol. 16.
2.

It also in *Rab. Heb.* denotes
absolution, &c. Vayikra
Rabba, sect. 24. and Yelam-
denu, in Deut. chap. i. 1.

דִּימוֹסִיָּא Deemuseya, also
in *Rab. Heb.* denotes *tribute*,
Vayikra

Vayikra Rabba, fest. 30. and Megillath Echa, chap. iii. 7.

דמַע Demang; to weep; also tears, &c.

Infin. and Futur.

וְדָמַע תְּדָמַע *And weeping, it shall weep.* Jer. xiii. 17.

The noun.

וַיִּמָּחָה אֲדָנִי ה' דִּמְעָה מֵעַל כָּל פָּנִים *And the Lord God will wipe away (the) tear from off all faces.* Isai. xxv. 6.

Const.

וְהִנֵּה דִמְעַת הָעֹשֶׁקִים *And behold, the tears of the oppressed.* Eccle. iv. 1.

Plur.

וַתִּשְׁקְמוּ בְּדִמְעוֹת שְׁלִישׁ *And givest them tears to drink in measure.* Psalm. lxxx. 6.

כָּלִי בְּדִמְעוֹת עֵינַי *Mine eyes do fail with tears.* Lament. ii. 11.

Affix.

אַל דִּמְעָתִי אֶל־תִּהְרַשׁ *Hold not thy peace at my tears.* Psalm. xxxix. 13.

רָאִיתִי אֶת דִּמְעָתְךָ *I have seen thy tears.* 2 Kings, xx. 5.

וְדִמְעָתָה עַל לִחֶיהָ *And her tears (are) on her cheeks.* Lament. i. 2.

It is used figuratively, to

denote liquor, as liable to drop, as tears do from the eyes.

Affix.

מִלֵּאֲרֶךְ וְדִמְעָךְ לֹא תֵאַחַר *Thou shalt not delay to (offer) the first of thy ripe fruits, and of thy liquors.* Exod. xxii. 29.

דמַע Demang; *Cha. To weep; also tears, &c.* as in the Heb. with some small variation in the form.

It also denotes first fruits, &c.

It is of the same signification in *Talm.* Heb. as in the pure Heb.

מדמַע Madmang, and **מדומַע** Medumang, in *Talm.* Heb. denote mixture, &c. also to infect. Trumoeth, chap. v. fol. 54. and Shab. in *Gem.* fol. 142.

דמַר Damar; *Cha. To wonder.*

Hith.

לֹא לִמְתְּדַמְרוּ לִגְנָבָא דְגִנְבִּי *(Men) do not wonder at a thief that steals to satisfy his soul, when (or because) he is*

דמש

is hungry. Targ. Jeruf. Prov. vi. 30.

דמש Damas ; whence **דמשק** Damascus. Gen. xiv, xv, and xv. 2.

It denotes the same in *Cha*. Targ. Onk. Ibid.

דנא Dena ; and **דנה** Denah ; *Cha*. This ; that ; the other, &c.

וְלֹא־לְהוֹן דְּבִקְיוֹ דְּנָה עִם דְּנָה But they shall not cleave *one to another* ; or *this to that*. Dan. ii. 43.

וְחֻזֵּי רֵאשִׁי עַל מִשְׁכַּבְּךָ דְּנָה הוּא And the visions of thy head upon thy bed is *this*. Ibid. 28.

מָה דִּי לְהוּא אַחֲרֵי דְנָה What should come to pass after *this* (or hereafter.) Ibid. 29.

דִּי כָל אִנְשׁ דִּי יִקְרָא כְּתָבָה דְנָה Whatsoever man that shall read *this* writing. Ibid. v. 7.

And in Jer. x. 14. it is written **כְּדָנָה** Thus.

Another form ; with final *nun* instead of the third radical.

וְאֶלְפִנָּךְ בְּאוֹרְחָא דְנָה תִּתֵּן And I will teach thee in the way *which* thou shalt go.

דנא

Targ. Jeruf. Psalm. xxxii. 8.

And the following, according to the idiom of the *Cha* is accounted Plur.

דְּנֵן עֶסְרִין שָׁנִין These twenty years. Targ. Onk. Gen. xxxi. 38.

לְמָה דְּנֵן נִפְקֵנָא מִמִּצְרַיִם Wherefore (is) *this* that we came forth out of Egypt. Targ. Onk. Numb. xi. 20.

And **דְּנָא** in *Cha*. denotes to speak.

מִשּׁוּל דִּקְוִשְׁמָא דְנָא פּוּמִי For my mouth *speakes* truth. Targ. Jeruf. Prov. viii. 7.

And **דְּנִי** Denay, and **דנא** Dana, in *Talm. Heb.* denote *hogsheds*, &c.

אַרְבַּע מאה דְּנִי דַחְמָא Four hundred *hogsheds*, (or barrels) of wine. Berachoeth, fol. 51. 2. See also in Shab. fol. 66. and Yoema, fol. 28. 2.

דְּנִיאל אִישׁ חֲמוּדוֹת . נולד בעיר בית ברה אשר בגורל אפרים . שנת ג' אלפים ש"ח ליצירה . והוא היה אחד מארבעה ילדים מורע המלוכה ומבית דוד אשר הגלו מארץ יהודה ומירושלים בבבל בימי גבוכאדנאצר מלך בבל בשנת שלוש למלכות יהויקים מלך

מלך יהודה שהוא שנת ג' אלפים
ש"ט ליצירה : וכמו שכתוב
בספרו : ויהי בהם מבני יהודה
דניאל חנניה מישאל ועזריה : המה
הילדים אשר נתן להם האלהים
: מדע והשכל בכל ספר וחכמה :
ודניאל הבין בכל חזון וחלומות :
כי הוא היה נביא : כאשר נראה
מדברי הרב רון יצחק אברבנאל
בספר מעיני הישועה פרוש על
ספר דניאל : ושם דניאל וחביריו
על לבם שלא לטמא עצמם במאכל
ובמשתה של המלך : ועמד דניאל
בהיכל המלך בבל עד שנת אחת
למלכות כורש : ובשנת שלוש
למלכותו נפטר דניאל בן חמש
ושמונים שנה בבבל : וקברוהו שם
בשנת ג' אלפים ש"צ לבריאת
עולם.

DANIEL, a man beloved,
was born in the city of Beath-
Barah, which was in the lot
of Ephraim, in the year 3308
of the creation.

And he was one of the four
children of the king's feed,
and of the house of David,
that were carried away cap-
tive from the land of Judah
and Jerusalem to Babylon, in
the days of Nebuchadnezzar
king of Babylon, in the third
year of Jehoyakim, king of

Judah ; which was the year
3319 of the creation.

And as is written in his
book (chap. i. 6.) "And among
these were of the children of
of Judah, Daniel, Hannaniah,
Mishael, and Azariah.

These were the children
unto whom God gave know-
ledge and skill in all learning
and wisdom : and Daniel had
understanding in all visions
and dreams ; for he was a Pro-
phet, as may be observed from
the discourse of the learned
Don Isaac Abarbanal, in the
book of Mangeneay Haye-
shuang, (the Springs of Sal-
vation,) a commentary on
Daniel.

And Daniel and his com-
panions purposed in their
hearts, not to defile them-
selves with the portion of the
king's meat and drink.

And Daniel remained in
the palace of the king of Ba-
bylon till the first year of the
reign of Cyrus. And in the
third year of his reign, Da-
niel died in Babylon, in the
eighty-fifth year of his age :

and was buried there in the year 3393 of the creation.

His book, which according to the Rabbinical writers, was compiled by the men of the Great Synagogue, is written in *Heb.* and *Cha.* The latter, is the purest extant at present, as Elias, in his preface to Methurgaman observes.

It is placed among the Hagiographa: the reason of which I cannot clearly comprehend, as it contains *prophecies* of the utmost importance; not one of which hath hitherto failed; and there is not the least doubt to be entertained of the accomplishment of the remainder in their due time. Hence it is manifest, that Daniel was a Prophet; notwithstanding what Mamonides has observed to the contrary: for he, in Moereh Nevuchem, part 2. chap. xlv. observes, That the book of Daniel was of the same degree as Psalms, Proverbs, &c. viz. by inspiration of the Holy Spirit. (See the life of David, in דוד.) He also (in the same

chap.) in speaking of the different degrees of prophecy, observes, that the first and second degrees that he mentions (the latter of which is called רוח הקדש The Inspiration of Holy Spirit) were not prophecies, nor the possessors thereof prophets; but they were introductory to the spirit of prophecy. And שדוד ושלמה ודניאל הם מזה הכת That David, and Solomon, and Daniel, were of this sect.

He farther observes, ואינם מכת ישעיה וירמיה ונתן הנביא ואחיה השילוני וחבריהם And they were not of the sect of Isaiah, Jeremiah, Nathan the Prophet, and Ahijah the Shilonite, and their associates.

And he likewise observes, that the vision, mentioned by them, was not of the same degree, as the vision mentioned by Abraham; of whom it was observed, "After these things the word of the Lord came unto Abram in a vision." (Gen. xv. 1.) Nor the dream mentioned by Solomon and Daniel of the same degree

degree of prophecy, as that of which God spake, in Numb. xii. 6. "And he said, Hear now my words, if there be a prophet among you, (I) the Lord will make myself known unto him in a *vision*, (and) will speak unto him in a *dream*."

This he attempts to prove by observing, that the prophets, whenever they prophesied, by what is called חלום *A dream*, they never called it by that name; but absolutely resolved, that it was a prophecy: as we find by Jacob, in regard of his dream of the ladder. "And Jacob awaked out of his sleep, and he said, surely the Lord is in this place." Gen. xxviii. 16.

And as he observed to Joseph. Ibid. xlviii. 3. "And Jacob said unto Joseph, God Almighty appeared to me at Luz," &c. From which it is clear (says he) that Jacob was fully assured, that they were real prophecies; and therefore did not call them

dreams: whereas, of Solomon, it is observed, "And Solomon awoke, and behold, it (was) *a dream*." 1 Kings, iii. 15.

And of Daniel it is observed, "In the first year of Belshazzar, king of Babylon, Daniel had *a dream*, and visions of his head, upon his bed." Dan. vii. 1.

For which reason (says he) it is, that Daniel is arranged among the כתובים Writings, and not among the נביאים Prophets.

And at the end of the said chapter, he observes thus, ולזה העירותך שזה המין מן הנבואה אשר בא לדניאל ולשלמה. א'ע"פ שראו בוהמלאך בחלום. לא מצאו בעצמם שהיא נבואה נמורה. אבל חלום יודיע אמתת עניינים. והוא מכת מי שידבר ברוח הקדש. וזאת היא המדרגה השנית. וכן בסדר כתבי הקודש לא שמו הפרש בין משלי וקהלת ודניאל ותהלים ומגילת רות ומגילת אסתר. הכל ברוח הקדש נכתבו. ואלו גם כן יקראו נביאים בכלל.

And it is for this that I have disclosed to thee, that of this specie

specie of the spirit of prophecy, was that which came to Daniel and to Solomon. For notwithstanding that they saw the angel in a dream, yet did they not perceive by themselves, that it was a perfect prophecy; but a dream, that maketh known the truth of subjects, (in time to come) and which is of the order of those that speak by inspiration of the Holy Spirit.

And this is the second degree (of prophecy.)

And therefore, in the arrangement of the holy writings, they have made no distinction between Proverbs, and Ecclesiastics, and Daniel, and Psalms, and the book of Ruth, and the book of Esther; for all were written by inspiration of the Holy Spirit.

And these are also called in general, Prophets.

This I can by no means accede to. As to Solomon, I shall at present decline saying any thing on the subject, as it is foreign to my purpose; although I can clearly prove

that he arrived at the spirit of prophecy, as he will shewn at large, in a Commentary that I propose to write on all the Books of the old Testament, if it please God to spare my life. I shall therefore, at present, confine myself to speak of the degree of Daniel's prophecy; and which appears to me (as the learned Abarbanal also observes) to be of the highest degree.

For in Seder Oenglam, where the prophets are mentioned, Daniel is numbered among them, and that not figuratively, but absolutely.

And when all circumstances are duly considered, it cannot be otherwise: for even Maimonides himself observes, that the spirit of prophecy is the influence that is influenced from the operation of the intellectual or intelligent spirit on the powers of speech and imagination together; but when the influence is on the imagination only, it produces *true* dreams. Hence, we must of necessity conclude, that
if

if the subject of Daniel was not a prophecy, it was no more than simply a natural dream; such as may occur to any person in his sleep.

Now if this was the case, I would willingly be informed, how it was possible for Daniel, in a simple dream, to arrive at such a degree of perfection, in thus clearly seeing the four empires, as they afterwards really existed; as also the kingdoms and territories that they were to conquer, all in their proper order, from first to last; as also the captivity of the Jewish nation, and their redemption at the end of so many hundred years.

The number of kings that were to reign in each monarchy, are also faithfully recorded, together with the wars of Alexander with Darius; the latter's being cut off suddenly in his youth; the partition of his kingdom; and that none of it should remain to his posterity. He also foretold the exact time

of the building of the second Temple; its continuance; and the troubles which should come upon it, together with its final destruction by the Romans.

He also clearly predicted the troubles and persecutions of Antiochus Epiphanus; the wars of the king of the north with the king of the south; their agreement for a time, &c.

The latter redemption of the Jewish nation; the resurrection of the dead, &c.

Now is it possible, that any judicious person can really entertain an opinion of all this being the effect of the power of imagination in a simple dream, and without the (heavenly) influence affecting the intellectual faculty?

And if we were to grant that the intellectual power was affected, and which was the cause of the great perfection found in his predictions; it would be still more inconsistent to maintain, that such perfection should not be

be the degree of prophecy : for who, of all the *prophets* publicly known in the whole nation, that saw such visions of God as these ; and who foretold such wonderful events that were to come to pass, in so great a number of years ?

And therefore, I can by no means grant that Daniel, in a simple dream, should see future events, and that at so great a distance of time ; as also of other nations, besides his own.

Nay, I am free to assert, that there does not exist a clearer prophecy than this of Daniel's.

And agreeable to this, the Prophet Jeremiah says, "The prophet that hath a dream, let him tell a dream ; and he that hath my word, let him speak my word faithfully : what (is) the chaff to the wheat ? saith the Lord." Jer. xxiii. 28.

Now, if Daniel's vision was no more than a dream, how came he to see the vision of the four beasts, in nearly the

same manner as the Prophets Ezekiel and Zechariah saw them in their prophecy ? And it cannot be imagined, that the subject of a dreamer of dreams, should be of the same tenour as that of the prophet. And if we were at liberty to act just as we please, in defining what prophecies are simple dreams, and which are real prophecies ; what might prevent us from saying the same of Ezekiel and Zechariah ? For, in the first place, both Daniel and Ezekiel, prophesied in the land of the Chaldeans ; and wherefore, then, should we make so great a distinction between the one and the other ? More especially, as Jeremiah observed of them both, "The Lord hath raised us up prophets in Babylon," xxix. 15.

And, as to what Maimonides takes to be of great force, in support of his hypothesis, is, that Daniel's vision is called חלם a dream ; but this I take not to be conclusive ; as it is only used to distinguish that particular

particular prophecy which he saw in the dream at night, from those which he saw in the day time, while he was awake.

And the same may be observed of Zechariah, I saw by night, &c. i. 8. And yet none have been so hardy, as to say that it was not a prophecy.

And, although we were to allow this argument of Maimonides its full force, with regard to the first vision, by which the word חלום is mentioned; yet, what can be said of the other three, in which חלום is not mentioned, but חזון *A vision*, and מראה *A vision*. And which Maimonides himself allows to be of the highest degree of Prophecy.

But a still greater proof of Daniel's being a Prophet, and that of the highest degree, I shall prove from the words of Maimonides himself, who allows him to be such; for these are his words.

איני צריך לבאר החלום מה הוא. אמנם המראה והוא אמרו. במראה אליו אתודע והוא אשר תקרא מר"א הנבואה. ותקרא גם כן יד ה' שם. הוא גם כן תקרא

מה"זה. הוא ענין איום מחריד יחזר לנביא בעת היקיצה. כמו שהתבאר בדניאל. באמרו ואראה את המראה הנדלה הזאת ולא נשאר בי כח והורי נהפך עלי למשחית ולא עצרתי כח ואמר ואני הייתי נרדם על פני ופני ארצה. ואמנם דבור המלאכה עמידו לכול זה במראה הנבואה. ובכמות הענין יתבטלו החושים גם כן מפעולותיהם ויבא השפע ההוא לכח הדברי וישפע ממנו על הכח המדמה וישלם ויעשה פעולתו. I have no occasion to explain the nature of a dream.

But verily, as to the *vision*, and which is expressed by his saying, "I will make myself known unto him in a vision." (Numb. xii. 6.) and which is called *the vision of prophecy*: and is also called *the hand of the Lord*; and also a *vision*: it is a most terrible and tremendous thing which affects the prophet, at a time when he is awake, as is clearly explained by Daniel, where it is observed, "And I saw this great vision, and there remained no strength in me: my comeliness was turned in me

me into corruption, and I retained no strength. Then was I in a deep sleep on my face, and my face toward the ground." (Dan. x. 8. and 9.)

And verily, in regard of the angel's raising of him, and speaking to him, it was all *in the vision of prophecy*. And in this case, the senses also cease from their operation, and the influence is on the faculty of speech; and from thence, on the power of imagination, (by which) it works and perfects its purpose. Maim. Moereh Nevuchem, part 2. chap. xli.

After such clear and decisive language, and which fully demonstrates, that he had not a doubt of Daniel's visions being real prophecies; especially, as he from thence argues on the nature of the prophecy, called מראה. He should afterwards assert, that he was not a prophet, is such an incongruity, as I can by no means reconcile; unless, that he thereby means, what several others have asserted;

viz. that neither Daniel, or David, lived the prophetic life, but the courtly; David in his own palace, as king of Israel: and Daniel, in the palace of the king of Babylon, as one of his chief ministers and counsellors in the government of the empire. Vide Grotium in Prefatione ad Comment. in Esaim, &c. and Prideaux Connect. vol. i. part, 1st. page 196. Upon the whole, it is manifest, he was really a prophet; and as the learned Abarbanal justly observes, (in Mangeneay Hayeshuang, fol. 17. 1.) that his prophecies, in some degree, were purer and clearer than Ezekiel's; whether we consider his description of the four empires, the future redemption of Israel; or the resurrection of the dead: all which are expressed in the clearest manner possible, and the event of such of those as have already been accomplished, cannot leave us a doubt of the truth of the rest, and that they all came from God.

And

And the learned Abarbanal in explaining a passage in Persek Demagillah, on the subject in question; viz. Daniel's being a prophet, observes thus:

והוא שעם היות שאמרו חז"ל פעמים נביאים שם כולל לכל מקבל שפע עליון הנה בעצם ויחוד רצו בשם הנבואה שליו אל העם להנהיגם ולהודיעם דרך זו ולכו. כי לכן נקרא נביא מלשון נבי שפתים. ואמר נביא מקרבה מאחיד פמני יקים לך ה' אלהיד אליו תשמעון. נביא אקים להם מקרב אחיהם פמוד ונתתי דברי בפיו וגו'. נביא לגוים נתתיד. ויאמר אלי ה' לך הנבא אל עמי ישראל. שתמיד שם נביא נאמר על השליח אל העם להנהיגו. אמנם מי שיראה מראה הנבואה. ולא יהיה שליח אל העם. יקרא רואה. או חוזה. לא נביא בשם מיוחד. וזה ענין ה' דבר ה' אל אברם פמחה. שראה מראת אלהים אבל לא היה אברם נביא שליח לזולתו. וכן היה אצל חז"ל מדרגת דניאל שלא היה נביא שליח לישראל לדבר להם נבואות ודברי אזהרה כחני וזכריה ומלאכי. אבל היה מדרגתו רוח אלהים ומחזה שדי. והוא מעלה. And it is this,

that although our Rabbins, of blessed memory, do frequently make use of the name *prophets* as a general term for *all* such as receive the heavenly influence; yet do they mean to denote by the name prophet, essentially, and peculiarly such only as are sent to the people to instruct, and guide them in the proper way wherein they should walk, and are therefore called **נביא**, A Prophet, from **ניב שפתים** The Fruit of the Lips; i. e. speech. (Isai. lvii. 19.) And as observed in Deut. xviii. 15. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken," (and verse 18) "I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth," &c. "I ordained thee a prophet to the nations," (Jer. i. 5.) "And the Lord said unto me, go, prophecy unto my people," (Amos, vii. 15.) Hence

the name of prophet is always applied to such as are sent to the people to guide them.

But verily, as to him who sees the vision of prophecy, and is not sent with any message to the people, he is called רואה Roeeh, or חוזה Choeseh; both of which, (in English,) denote a seer, and not by the prophetic name of נביא Prophet: and which we may instance from Abraham; where we find "The word of the Lord came unto Abram in a vision." (Gen. xv. 1.) For he saw the vision of God, but yet was not sent with any message to any other person.

And it is in this sense that our Rabbins, of blessed memory, understand the degree of prophecy of Daniel; who was not a prophet sent as a messenger to Israel, to deliver prophecies to them, or to admonish them, as Haggai, Zechariah, and Malachi, were.

But his degree was the Spirit of God, and the vision of

the Almighty; and which is the superlative degree of prophecy.

This sets the matter in its true light; and finely illustrates the passage in Megillah, wherein the Talmudists seemed to assert, that Daniel was not a prophet: and which I take to be the cause that led so many into the error; although the Rabbins meant no more by it, than that Daniel was not a prophet, in the strict sense of the word נביא, which denotes a messenger sent with a prophecy, as above shewn; but as to his visions being real prophecies, they never disputed, nor entertained the least doubt thereof.

Hence it is manifest, that Daniel was a prophet of the highest degree, and his prophecies of the utmost importance; as the Redemption of Israel; the Resurrection of the dead; &c. And are therefore very properly termed by Abarbanal *the springs of salvation*.

דנב

דנב Danav; *Cha.* a tail; the long substance which terminates an animal from behind.

וְקָמַר דְּנָבָא בְּרִישׁ דְּנָבָא And he bound *tail* to the head (of) *tail*. Targ. Jona. Judg. xv. 4.

Plur.

וְשָׂוִי בְּעִירְיָא חֹד בֵּין תְּרִין דְּנָבִיא וְשָׂוִי And he put one fire-brand between two *tails* in the midst. Targ. Jona. Ibid.

Affix.

כָּפַף דִּנְבִיָּהּ הֵיךְ כְּאַרְזָא He moveth, (or flingeth) *his tail* like a cedar. Targ. Jeruf. Job, xl. 12.

דנג Danag; wax.

כְּהָמָס דִּנְגָא מִפְּנֵי אֵשׁ As *wax* melteth before the fire. Psalm, lxxviii. 3.

הָרִים כְּדִנְגָא נִמְסוּ מִלְּפָנֵי ה' The hills melted *like wax* at the presence of the Lord. Isai. xcvii. 5.

כְּדִנְגָא מִפְּנֵי הָאֵשׁ As *the wax* before the fire. Micah, i. 4.

דנר Danad; whence Dindanah; which in *Talm.* Heb. denotes a specie

דנה

of herb, *mint*. Sheveengeeth, chap. vii. fol. 41.

דנה Danach; *Cha.* To rise, &c. Also to spring, &c. Preter.

וְדִנְח־לִיהּ שְׁמֵשׁא כִּד עֵבֶר ית פְּנוּיָא And the sun *rose* upon him, as he passed over Penuei. Targ. Onk. Gen. xxxii. 31.

נְהוֹר דִּנְח וּמִפְּמֵר לְצִדִּיקָא Light *springeth* and is secreted for the righteous. Targ. Jeruf. Psalm, xcvi. 11.

The following, according to the idiom of the *Cha.* is Infin.

וְיִהְיִי בַצְפָּרָא כְּמִדְּנָח שְׁמֵשׁא And it shall be in the morning as the sun *riseth*. Targ. Jona. Judg. ix. 33.

וְיִדְּנָח שְׁמֵשׁא And the sun *riseth*. Targ. Jeruf. Eccle. i. 5.

It also denotes the East.

כְּמִדְּנָח לְעֵין On the *east side* of Ain. Targ. Onk. Numb. xxxiv. 11.

וּלְמִדְּנָחָא And to the *east*. Targ. Onk. Deut. iii. 27.

Fem.

וְיִתְיָבוּ בְּמַעְלָנָא דְּתֵרַע בֵּית מִקְדָּשָׁא

מִקְדָּשָׁא דִּה" מְדִינְחָא And
they sat down in the entry of
the gate of the sanctuary of
the Lord's house, eastward.
Targ. Jona. Jer. xxvi. 10.

It denotes the same in *Rab.*
Heb.

And מִדְּנַחַי Madnichay, in
Rab. Heb. denotes the *Orien-*
tals; and is opposed to מַעֲרָבָא
Mangarvay; which denotes
the *Westerns*.

דַּנַּט Danat; whence
דוֹנַטֵּיבָא Doenateeva; which
in *Rab.* Heb. denotes a *don-*
ation. Beresheeth Rabba, sect.
10. Shemoeth Rabba, sect.
15. and Vayikra Rabba, sect.
18.

דַּנַּס Danas; whence
דִּינַסְטִיס Deenastees; which
in *Rab.* Heb. denotes a *usurer*.
Plur.

לְמִי שְׁלוּהּ מוֹשְׁנֵי דִינַסְטִין As
he that borrowed of two
usurers. Yelamdenu, Soeph
Kee Thazreeang.

And some read דִּינַסְטִיסוּ.
See in דִּיה.

דַּנַּק Danak; *Cha.* To be-
wail; weep, &c.

Particip.

דִּי בָכוּ וְדִי מְדִינְקוּ That
weep, and that wail. Targ.
Jona. Malachi, ii. 13.

Infinit.

אַדְיִנְק שְׁתוּק Forbear to
wail. Targ. Jona. Ezek.
xxiv. 17,

Futur.

וְתִדְיִנְקוּ And ye shall bewail
yourselves. Targ. Jona. Ibid.
xx. 43.

דִּנַּר Danar: whence
Deenar, in *Cha.* a specie of
coin; equal, as Elias ob-
serves to the זוז Zuz; save
that the latter was of silver,
and the former of gold. These
golden Deenars, I take to be
the *golden Darics*, or Persian
Darchemons; and which, ac-
cording to the calculation of
Bishop Cumberland, were in
value 1*l.* 0*s.* 4*d.* English mo-
ney.

Plur.

וְשֵׁתָא אֶלְפִין דִּינָרִין דְּדָרְבַּ And six thousand *deenars* of
gold. Targ. Jona. 2. King.
v. 5.

It denotes the same in *Talm.*
and *Rab.* Heb. Metfia, fol.

4. and

4. and Bathra, in *Gem.* fol. xvi. 6.

דסק Dasak; whence **דסקא** Diska, which in *Talm.* Heb. denotes a citation; a judicial letter; a mandate, &c. Bava Kama, fol. cxii. 2. and Gitteen, fol. lxxxviii. 1.

And **דיוסקוס** Deyuskoes; in *Rab.* Heb. denotes a dish; or a vessel made in the form thereof. Yalkut, fol. 4. col. 1. and Beresheeth Rabba, sect. 11. and Shemoeth Rabba, sect. 15.

And **אנדיסקי** Andeeskay; in *Talm.* and *Rab.* Heb. denotes a scribe, or notary. Bava Bathra, fol. lv. 1.

Or as some explain it a collector of tribute; who gave a kind of receipt to such as could not pay the tax, as an acquittance thereof.

Gloss. **אנדיסקי** Andeeskee; denotes **כותבי שטרות המלך** The writers of the king's letters:

And **דיסקפלינא** Deefkipheena; in *Rab.* Heb. denotes discipline; doctrine, &c.

יודע נימוסי ודיסקפלינא שלי He knows my law, and my

discipline. Yelamdenu, Soeph Vayikra,

And **דיסקרין** Diskereen; in *Rab.* Heb. denotes dishes; or platters, &c. Beresheeth Rabba, sect. 93.

And **דיסקרתא** Diskarta; in *Talm.* Heb. denotes a city, &c. Gitteen, fol. xl. 1. Eruveen, fol. lix. 1. and Megillah, fol. xvi. 1.

דסת Dasath; whence **דיסתנא** Deestena; in *Talm.* Heb. denotes a piece; or portion, &c. Berachioeth, fol. xlii. 1. and Gitteen, fol. lxvii. 2.

And some write it with **ר** resh, for which see in **רסת**.

It also in *Talm.* Heb. denotes languid, &c, also menstruous, &c. Taangneeth, fol. xxii. 1. Avoedang Zara, fol. xxiv. 2. and Yalkut, in Gen. fol. xxxviii. 2.

And **דיסתודר** Distudar; in *Talm.* Heb. denotes a veil; or hood. Shab. in *Gem.* fol. xlviii. 1.

And **דיסתקא** in *Cha.* denotes a haft, or handle; and occurs but once.

דַּעַךְ

וְעַל אֵף דִּסְתָּמָא בְּתַר שְׁנָא

And the haft went in also after the blade: Targ. Jona. Judg. iii. 22.

And דַּסְתוּרִין Distoereen ; in *Talm.* Heb. denotes fields let to a gardener who gives a certain part of the produce thereof, &c. Earcheen, fol. xxviii. 1. and Kidd, fol. lx. 2.

And the Aruch reads דַּסְמוּרִין with ט *teth*, instead of ת.

דַּעַךְ Dangach ; To extinguish ; or put out, &c.

Preter.

דַּעְכוּ כַּפְשָׁתָה כְּבוֹ They are *extinct*, they are quenched as tow. Ifai. xliiii. 17.

Futur.

יִדְעֶךָ נֵרוֹ בְּאֶשׁ חֹשֶׁךְ His lamp shall be extinguished, (or put out) in obscure darkness. Prov. xx. 20.

נֵם אֹרֶךְ רָשָׁעִים יִדְעֶךָ Yea, the light of the wicked shall be put out. Job, xviii. 6.

Pang.

רִדְעוּ כְּבֹשֶׁת קִנְיָם They are quenched as the fire of thorns. Psalm, cxviii. 12.

It also denotes to consume.

דַּעַץ

Niph.

בְּחֶמְזוֹ יִדְעֻכוֹ מִמְּקוֹמָם By its heat, they are consumed out of their place. Job, vi. 17.

דַּעַךְ Dangach ; *Cha.* To extinguish, &c, also to appease, &c.

Preter.

דַּעְכוּ כְּבוֹשָׁא They are *extinguished* as tow. Targ. Jona. Ifai. xliiii. 17.

Futur.

וְשֵׁמָא דְרָשִׁיעַ יִדְעֶךָ And the name of the wicked shall be *extinguished* (or *abolished*.) Targ. Jerus. Prov. x. 7.

Aphel.

וְנִבְרָא חֲפִימָא יִדְעֻכְנִיהּ But a wise man will pacify it. Targ. Jerus. Ibid. xvi. 14

And מַדְעֶךָ denotes to *appease*. Targ. Jerus. Ibid. xv. 18.

דַּעַץ Dangats ; *Cha.* To fix, &c.

וְדַעֲיָז יַת חֲטָרְיָא דִּי מְלִיף And he fixed the rods which he had peeled. Targ. Onk. Gen. xxx. 38.

It denotes the same in *Talm.* Heb. See in דָּץ.

דַּעַק Daangak ; whence דַּעַק

דַּעֲקָ in *Cha.* denotes 1st. to break in pieces.

Preter.

שְׁלִימָא הָיִיתִי וְדַעֲקַנִּי I was at ease, but he hath broken me in pieces. Targ. Jerus. Job, xvi. 12.

2d. Thin; small; slender, &c.

וּבֵיהּ שְׁעַר סוּמַק דַּעֲקָ And in it (there be) a yellow *thin* hair. Targ. Onk. Levit. xiii. 30.

וְהָא צְמוּת דַּעֲקָ And lo, (they were) *slender* shoots. Targ. Jona. Amos, vii. 1.

And the following, according to the idiom of the *Cha.* is Plur.

וּבְכִיס דְּבִיהּ מִתְקַלּוּ רַבְרָבּוּ וְדַעֲקִין And in the bag in which they weigh great and small. Targ. Jona. Micha, vi. 11.

דַּעֲקִי מִנִּי לְיוֹמִין That are less than me in days; i. e. younger. Targ. Jerus. Job, xxx. 1.

מִן יָכוֹל לְמַמְנֵי דַּעֲקִיא דְּבֵית יַעֲקֹב Who is able to count the small ones of the house of

Jacob. Targ. Onk. Numb. xxiii. 14.

וּבְנֵי בְנֵי מַרְבְּרָא יַעֲר דַּעֲקִיא And his children's children, from great unto small. Targ. Jona. Isai. xxii. 24.

And the following, according to the idiom of the *Cha.* is Fem.

דַּעֲקִין מִנִּי That is less than thee; i. e. younger. Targ. Jona. Ezek. xvi. 61.

דָּף Daph; *Cha.* A board, or plank.

עֶשֶׂר אַמּוּן אֹרְכָא דְּדָפָא Ten cubits (shall be) the length of the board. Targ. Onk. xxvi. 16.

Plur.

וְתַעֲבִיד יֵת דְּפִיא לְמִשְׁכְּנָא And thou shalt make boards for the tabernacle. Targ. Onk. Ibid. 15.

עֶסְרֵין דָּפִין Twenty boards. Targ. Onk. Ibid. 18.

It denotes the same in *Talm.* Heb. Bava Metzia, fol. 74, 1. and Keleem, chap. xv. fol. 65.

דָּף Daph; also in *Rab.* Heb. denotes a folio; i. e. a leaf.

בין דף לדרף Between *folio* and *folio*.

דפה Daphah ; Slander, and occurs but once.

בָּנוּ אִמְךָ תִּתְּנוּ-דָפִי Thine own mother's son givest thou *slander*. Psalm, 1. 20.

It denotes the same in *Cha*. and is written **דָּפִיא** Targ. Jerus. Ibid.

And **דוּפִי** Doephee in *Rab*. Heb. denotes refuting ; disproving, &c.

רֵאוּת שֶׁאֵין בָּהֶן דוּפִי Arguments which cannot be *refuted*.

דפל Daphal ; whence, **דיפלון** Deephloen ; which in *Rab*. Heb. denotes double ; or two, &c.

בא בדיפלון Came into *two fold*, i. e. two worlds ; this, and the future one. Beresheet Rabba, sect. 59.

It denotes the same in *Talm*. Heb. Talm. Jerus. Pesacheem, fol. 37. 3.

And **דיפלומטר** Deephloemtar, in *Rab*. Heb. denotes a *small chest ; coffer ; or casket*. Yelamdenu, in Parshath Vayikra Yaangkoev.

It is used in the same sense

in *Talm*. Jerus. Yoem Toev, chap. fol. 60. 3. and is written **דפלמנטרין** Dephalmantreen.

דפן Daphan ; whence **דוּפִן** Doepfan, in *Talm*. Heb. denotes the side ; rib, &c. also a wall, partition. Bechoeroeth, chap. 2d. in Mishna, fol. 19. Nidah, chap. v. fol. 7, &c.

And **דפנוה** Daphnuha, in *Talm*. Heb. denotes to strike, so as to draw blood.

משום דדפנוה For, (or because) that *he struck him*. Gitteen, fol. 34. 1. and Metzia, fol. 107. 2.

And **דפנא** Daphna ; in *Talm*. Heb. denotes *the laurel tree*.

ושיכרא דדפנא And ale, (or beer) of *the laurel tree* ; i. e. of the berries of the laurel. Pesacheem, fol. 56. 1. and Moengead Katoen, fol. 7. 1.

And **דפני** Daphnea, in *Rab*. Heb. denotes the name of a place.

בא וישב לו בדפני של אנטיוכיא He came and sat in Daphne of

דפק

of Antiochia. Megilath Eachah.

And in the Jerus. Targ. and that which passes for Jonathan's, the Heb. word רִבְלָה Riblah, is translated דָּפְנִי Daphnea. Numb. xxxiv. 11.

דֶּפֶס Daphas; whence דֶּפּוּס Dephus; which in *Talm.* Heb. denotes a form, or mould, in which any thing is made. Pefacheem, in *Gem.* fol. 37. 1. and Bava Bathra, fol. 24.

Hence it is used in *Rab.* Heb. to denote printing; because worked in a form: which is a certain number of pages contained in an iron square.

נִדְפַס בְּאַמְשְׁטֶרְדָם Printed in Amsterdam.

And in Targ. Jerus. Gen. xlix. 11. it is used to denote a (wine) presser.

דֶּפֶק Daphak; to drive; beat against, &c.

וְדִפְקוּם יוֹם אֶחָד And if (men) should over drive them one day. Gen. xxxiii. 13.

Particip.

קוֹלִי הוֹדִי דוֹפֵק It is the voice of my beloved that

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דפק

knocketh. Solom. Song. v. 2.

And the following, is Hith. Particip.

מִתְדַּפְקִים עַל הַדֶּלֶת Beating against the door; continued beating against it with great force Judg. xix. 22.

דֶּפֶק Daphak; in *Rab.* Heb. denotes pulse; i. e. beating, or throbbing of the arteries, as the blood is driven through them by the heart; from the Heb. verb, דוּפַק To beat.

דֶּפֶק הַנְּוִידִים The pulsation of the veins.

נִידִים הַדּוּפְקִים The veins that perform pulsation, the pulsatory veins.

And דוּפְקִים Doephkeem, is also used to denote the arteries. R. Levi Ben Gershom. Job, xxx. 17.

And דוּפֵק Doepheak, in *Talm.* Heb. denotes the side.

ר"ע קִיבָה אומר לרבות גולל דוּפֵק R. Akeevah saith, it also includes and comprehends the cover and side (of the sepulchre.) Chull. in *Gem.* fol. 71. and fol. 126. 2.

2 N

And

דקק

And דפּקא Daphka, in *Talm.* Heb. according to the Gloss. denotes *the neck*. Or, as some think, *the flank*. Bava Metfia, in *Gem.* fol. 23. 2.

דפת Daphath; whence דפתרא Diphtera; which in *Talm.* Heb. denotes *skin*, prepared to write upon; i. e. parchment. Shab. in *Gem.* fol. 79. 1. Gitteen, fol. 22. 1.

And according to the Gloss. it is also called so after it is written on.

It also in *Rab.* Heb. denotes *a writing; record, &c.* Yalkut, fol. 54. 3. and Beresheet Rabba, &c.

דץ Dats; *Talm.* To set, or fix.

דצייה ברישא דרומח Fixed on the point of the spear. Bava Bathra, fol. 74. 1.

See also Succah, fol. 37. 2. and Chull. fol. 93, &c.

דקק Dakak; 1st. To stamp, or beat to powder; also small; thin; fine, &c.

עד אשר דק לעפר Until it was as *fine*, or *small*, as dust. Deut. ix. 21.

דקק

ויטחו עד אשר דק And he ground it (as fine) as powder, (or to powder.) Exod. xxxii. 20.

Futur.

תדרש הרים ותדק Thou shalt thresh the mountains, and thou shalt beat (them) small. Isai. xli. 15.

ופרשו לא ידקנו Nor will bruise it with his horsemen. Ibid. xxviii. 28.

Adj.

דק מחספס דק ככפר על הארץ A small round thing, (as) small as the hoar frost on the ground. Exod. xvi. 14.

ובו שער צהוב דק (And there be) on it a yellow thin hair. Levit. xiii. 30.

והיה כאבק דק דמון ורד And the multitude of thy strangers shall be as small dust. Isai. xxix. 5.

Fem.

ומלא חפניו קטרת סמים דקה And his hands full of sweet incense beaten. Levit. xvi. 12.

ואחר האש קול דממה דקה And after the fire, a still small voice. 1 King. xix. 12.

והנה

וְהִנֵּה שִׁבְעַ שְׁבָלִים דְּקוֹת And behold,, seven *thin* ears. Gen. xli. 6.

Hiph.

וַיִּשְׂרֹף אֶת הַבִּמָּה הַגָּדוֹל לַעֲפָר And he burnt the high place (and) *stamp* (it) *small* to powder. 2. King. xxiii. 15.

וְהִדְקוֹת עַמִּים רַבִּים And thou shalt beat in pieces many nations. Micah, iv. 13.

וְשַׁחֲקֶת מִמֶּנָּה הַדָּק And thou shalt beat (some) of it *very small*. Exod. xxx. 36.

כָּפִיט חוּצוֹת אֲדָרְקִים I did stamp them as the mire in the streets. 2 Sam. xxii. 43.

And the following, some take to be in Niph.

וְהַפְסִילִים כָּתַת לַהֲדֹק And he had beaten the graven images *into powder*. 2 Chron. xxxiv. 7.

2d. A curtain, or covering, &c.

הַנּוֹשֵׁת בְּדֶק שָׁמַיִם That stretcheth out the heavens *as a curtain*. Isai. xl. 22.

And the following, I take to be of the same signification.

אוּ דָק אוּ תִבְלָל בְּעֵינַי Or

that hath a *covering*, or a blemish in his eye. Levit. xxi. 22.

This is the opinion of Jar-chi, and R. Levi Ben Gerthom; as also Kimchi, in Sepher Hasfarasheem. But Aben Ezra explains it in the same sense, as in the English translation, a *dwarf*.

דִּיקָא Daka; whence דִּיקָא Deaka; in *Talm.* Heb. denotes *ten*. Berachoth, fol. 56. 2.

דִּיקָה Dakah; *Talm.* A small gate, or passage. Eruveen, fol. 59. 2.

And some think it denotes a *porch*, or *entry*, &c.

And דִּיקוֹן Dikyoen, in *Rab.* Heb. denotes *judgment*; *justice*, &c. Beresheeth Rabba, sect. 9, 10, and 23.

דִּיקָל Dakal; whence דִּיקָלָא in *Cha.* a palm-tree.

Plur.

וְשִׁבְעֵין דִּיקָלִין And seventy palm trees. Targ. Onk. Exod. xv. 27.

מִרְתָּא דִּדְקָלָא The city of palm trees. Targ. Onk. Deut. xxxiv. 3.

It denotes the same in *Talm.*
Heb. Eruveen, fol. li. 1. &c.

And the plur. is דקלים De-
kaleem. Shab. chap. xiv.
in Mishna.

דקולא Deekula; in *Talm.*
Heb. denotes a basket or pan-
nier made of osiers.

ריש תורא בדיקולא The head
of the ox in the pannier. Pe-
facheem, fol. 112. 2.

And some think it denotes
a pitcher, or water pot.

And some take it to denote
a pot; kettle; or cauldron,
&c.

כזיתא דתרבא דנפל לדיקולא
As a large olive that
fell into a kettle of flesh.
Chull. fol. 98. 1.

It also denotes a boiling, or
bubbling, &c. Pefacheem,
fol. 40. 1.

And דיקולאי Deekulea, in
Talm. Heb. denotes a maker,
or seller of wicker baskets.
Bava Bathra, fol. 22. 1.

And דקילן in *Cha.* denotes
ground corn. Targ. Jona.
2 Sam. xvii. 19.

And Elias is of opinion,
that the ד *daleth* is not radical;

or perhaps is an error of the
scribe; and takes it to be of
the same import as in verse 28,
where the Targumist makes
use of קליא, and which signifies
a specie of pulse. Elias, in
Methurgaman, fol. 28. 2.

דקליקוס Dakleekoes, and
דיקלוגוס Deekloegoes, in
Rab. Heb. denotes an *advoca-
cate*. Vayikra Rabba, sect.
29.

דקן Dakan; *Cha.* The
beard; the hair on a person's
cheeks, lips, and chin.

בְּרִישׁ אוֹ בְּדָקֵן Upon the
head, or in the beard. Targ.
Onk. Levit. xiii. 29.

Affix.

יַת רִישָׁהּ וְיַת דְּקָנֶיהָ Of his
head, and his beard. Targ.
Onk. Ibid. xiv. 9.

וְלֹא תַחַבֵּל יַת פְּאַתָּה דְּדִקְנָךְ
And thou shalt not destroy
(or mar) the corners of thy
beard. Targ. Onk. Ibid. xix.
27.

It denotes the same in *Talm.*
Heb. Metfia, in *Gem.* fol.
39.

And עבדקן Avdekan, in
Rab. Heb. denotes a *gross*,
or

דקן

or *thick beard*; and is opposed to זלדקן Zaldakan; which denotes a *thin beard*. Alphabetical sentences of Ben Sira.

And דוקניר Dukeanar, in *Talm.* Heb. according to the Gloss. denotes a *governor*, or ruler over two hundred. *Talm.* Jerus. Avoedang Zara, chap. i.

דק Dak; *Cha.* Thin; small, &c. as in the Heb.

The same of,

דקה Dakah.

They denote the same in *Talm.* and *Rab.* Heb.

דקק Dakak; *Cha.* To beat; break in pieces; bruise, &c. also small, &c. as in the Heb. with some variation in the form.

And דקיק, in *Cha.* also denotes *small*; *thin*, &c. Targ. Onk, Exod. xxxii, 20.

And the Plur. according to the idiom of the *Cha.* is דקיקין. Targ. Onk. Levit. xvi. 12.

And דקדוק Dikduk, in *Talm.* and *Rab.* Heb. denotes *subtile*; i. e. thin; nice; fine; not gross; refined; acute,

דקר

&c. generally used in a good sense.

דקדוקי תורה ודקדוקי סופרים *The subtilities, or accuracies of the Law; and the subtilities, or accuracies of the Scribes.* Succah, fol. 28. 1.

דקדוק Dikduk; also in *Rab.* Heb. denotes *Grammar*; i. e. the art which teacheth the rules for speaking, or writing, the Heb. language properly.

It is also used in Heb. to denote the same of any other language.

And מדקדק Medakdak, denotes a *Grammarian*.

And דקדוקין in *Cha.* also denotes *subtilities*. Targ. Jerus. Solom. Song. v. 13.

דקר Dakar; to pierce through as with a sword.

Preter.

וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר דָּקְרוּ And they shall look unto me that *they have been pierced*. Zech. xii. 10.

They shall look unto me to complain that they have been pierced and destroyed by the nations, during their captivity:

דקר

vity: as is clear from the many grievous persecutions and massacres that they have suffered in this long and dreadful captivity.

To this opinion Jarchi seems inclined; as also Jonathan.

See also Aben Ezra, and Abarbanal. Ibid.

וַיִּדְקֶר אֶת שְׁנֵיהֶם *And he thrust both of them through.* Numb. xxv. 8.

Affix.

וַיִּדְקְרֵהוּ נַעֲרוֹ וַיָּמָת *And his youngman thrust him through, and he died.* Judg. ix. 54.

כִּן יָבוֹאוּ הָעֵרְלִים הָאֵלֶּה וַיִּדְקֶרְנִי *Left these uncircumcised come and thrust me through.* 1 Sam. xxxi. 4.

וַיִּדְקְרֵהוּ אָבִיהוּ וְאִמּוֹ *And his father and his mother shall thrust him through.* Zech. xiii. 3.

Imper.

שְׁלֵף חֶרֶבְךָ וַיִּדְקֶרְנִי בָּהּ *Draw thy sword, and thrust me through therewith.* 1 Sam. xxxi. 4.

Niph.

Future.

דקר

כָּל הַנִּמְצָא יִדְקֶר *Every one (that is) found shall be thrust through.* Isai. xiii. 15.

Hiph.

וַיִּשְׁאַרְוּ בָּם אַנְשִׁים מִדְּקָרִים *And there remained (but) pierced men among them.* Jer. xxxvii. 10.

וּמִדְּקָרִים בְּחֻצוֹתֶיהָ *And (they that are) thrust through in her streets.* Ibid. li. 4.

מִדְּקָרִים מִתְּנוּבוֹת שְׂדֵי *Stricken through of the fruit of the earth.* Lament. iv. 9.

The noun; and which is Fem.

Plur. Conf.

יֵשׁ בּוֹמֶה כְּמִדְּקָרוֹת חֶרֶב *There is that speaketh like the piercing of a sword.* Prov. xii. 18.

דקר Dakar; Cha. To pierce through; as in the Heb. Targ. Jona. Micah, i. 7.

And דקר Dakar; in Talm. Heb. denotes a *pale*, or *stake*; also a *twig*, or *shoot*, &c. Betfa, fol. 48. Keleem, chap. xiv. fol. 53.

And דוקרנין Dukeraneen, denotes the same. Succah, fol. 13. 1. And

And דקור Dickur ; denotes the same.

דקוריא של צפרין A twig of birds ; i. e. a certain number of birds found on a twig ; particularly if they amount to ten. Chull. fol. 4. 1.

And דקרטיס Dakratees, in *Rab.* Heb. denotes *erect*, &c. Beresheeth Rabba, sect. 19.

And דיקוריון Deekuryoen ; in *Rab.* Heb. denotes a corporal ; or captain of ten men.

שרץ דיקוריון אחד אחר בו ישראל בסוס That one *captain* ran after an Israelite upon a horse. Yalkut. fol. 38. 2.

דר Dar ; a precious stone called דורה found in the Islands, or cities of the sea. Esth. i. 6.

This is the unanimous opinion of the commentators, and Rabbins. See Kimchi, on the Roots, fol. 28, 2, and Jarchi, and Aben Ezra, Ibid. also the Jerus. Targ.

See above in דור.

דרר Darar ; 1st. Liberty, freedom, &c.

וּקְרַאתֶם דְּרוֹר בְּאַרְץ לְכָל יֹשְׁבֵיהָ And ye shall proclaim *liberty*

throughout (all) the land, unto all the inhabitants thereof. Levit. xxv. 19.

לְקַרְא לְשִׁבּוּיִם דְּרוֹר To proclaim *liberty* to the captives. Isai. lxi. 1.

2d. Pure.

מֵר דְּרוֹר חֲמִשׁ מֵאוֹת Of pure myrrh five hundred (shekels.) Exod. xxx. 23.

3d. An unclean bird called in english a swallow.

כַּצִּפּוֹר לָנוֹד בְּדְרוֹר לָעוֹף As the bird by wandering, as the swallow by flying. Prov. xxvi. 2.

It is so called as Kimchi observes, on account of its being *free* from the fear of man ; as it nests in the most familiar manner, under our windows.

וְדְרוֹר יִקַּן לָהּ And the swallow a nest for herself. Psalm, lxxxiv. 4.

דרא Dara ; Loathing ; contempt, &c.

וְהָיוּ דְרָאוֹן לְכָל בָּשָׂר And they shall be a loathing (or abhorring) unto all flesh. Isai. lxvi. 24.

לדראון

לְדָרְאוֹן עוֹלָם To everlasting
contempt. Dan. xii. 2.

דרא Dara; *Cha.* To fan,
or winnow; also to strew; or
sprinkle, &c.

Preter.

וְדָרָא עַל אִפִּי מַיָּא And be
strewed (it) upon the water.
Targ. Onk. Exod. xxxii. 20.

Particip.

דִּי דְרָא בְּרִיחָתָא וּבְמִדְרִיא
Which hath been winnowed
with the shovel and with the
fan. Targ. Jona. Isai. xxx.
24.

וּכְמָא דְדָרוֹן בְּמִדְרִיא And as
they winnow with the fan.
Targ. Jona. Jer. xv. 7.

Infin.

לֹא לְמִדְרִי וְלֹא לְבִדְרָא Not
to fan, and not to scatter.
Targ. Jona. Ibid. iv. 11.

It denotes the same in *Talm.*
Heb. Metfia, fol. cv. 1.

דרר Deroe, and דרי Darea
in *Talm.* Heb. denote a por-
ter; also bearing; or carrying,
&c. Shab. fol. lxvi. 2. and
Chull. fol. cv. 2.

And אדרי Eederea; in
Talm. Heb. denotes to run;
or leap, &c. Avoedang Za-
ra, fol. lix. 2.

And דרא Darea; in *Talm.*
Heb. denotes green; flourish-
ing, &c.

אסא דרא Green myrtle.
Pefacheem, fol. 56. 1.

Gloss. לח Lach; moist; i.
e. fresh.

And דראה Deraah; in *Talm.*
Heb. denotes brown; or
coarse.

פַת הַדְרָא The brown bread.
Shab. fol. 117. 2.

This is used in contradis-
tinction to פַת נְקִיָּה pure, or
wheaten bread.

דרב Darav; whence דרבן
Darban; *Cha.* a governor;
officer, &c. also naughty, &c.

בְּמִתְקוֹף אֲדָרְעָא דְיוֹרְבָנָא Be-
cause of the strong arm of the
rulers. Targ. Jerus. Job.
xxxv. 9.

וּפְרִיעַ עַל דּוֹרְבָנֵי דְעַבְדִּין
And recompenseth
the mighty ones that work
proudly. Targ. Jerus. Psalm.
xxxv. 24.

And דרבנא Darboenaea;
in *Talm.* Heb. denotes a guard;
or keeper of a gate; or court
yard. Bechoeroeth, fol. 8.
2.

דרג Darag; A stair; or step; and occurs but twice.

Noun. Fem.

בְּסֵתֶר הַמְּדִרָּה In the secret (place) of the stair. Solom. Song. ii. 14.

Plur.

And is used to denote steep places; or, as some think, towers.

וְנִפְּלוּ הַמְּדִרָּה And the steep places (or towers) shall fall. Ezek. xxxviii. 20.

It denotes the same in *Cha.* with some small variation in the form.

It also denotes the same in *Talm.* Heb. Sheveengeeth. chap. iii, fol. 38.

And **דרגון** Dargoen; in *Rab.* Heb. denotes a life guard man; also household servants, &c.

And **דִּרְנָשׁ** in *Cha.* denotes a bed.

עַל רִישׁ דִּרְנָשָׁה Upon the head of the bed. Targ. Jerus. Gen. xlviii. 31.

See also the Targ. that passes for Jonathan's. Ibid. xlix. 33.

Affix.

Vol. II.

אִזְכָּרְתִּיךָ עַל דִּרְנָשִׁי When I remember thee upon my bed.

Targ. Jerus. Psalm. lxi. 7.

אֲרוֹם אֲמַרִית תְּנַחֲמֵנִי דִּרְנָשִׁי When I say, my bed shall comfort me. Targ. Jerus. Job. vii. 13.

It denotes the same in *Talm.* Heb. Nedareem, fol. 56. 2.

דרר Darag; *Cha.* Ashes; and is only used in the Infin. See the Targ. of Jona. Exod. xxvii. 3. and Targ. Jerus. Numb. iv. 13.

And **דורדא** Durda, in *Talm.* Heb. denotes dregs; lees, &c. Taangueeth, fol. 22. 1.

And in *Cha.* it is written in the Affix. **דִּירְדִּיקָה** The dregs thereof. Targ. Jerus. Psalm. lxxv. 9.

And **דרדיג** Dardeag, in *Talm.* Heb. denotes a pouring out. Kethubboeth, in *Gem.* fol. 17. 2.

And **דרדסין** Dardaseen, in *Talm.* Heb. some are of opinion denotes stockings. *Talm.* Jerus. Kelayeem.

See also in Beresheeth *Rab.* ba, sect. 100.

And the Aruch observes,
2 O that

דרך

that it denotes a specie of shoes.

And דרוק in *Cha.* denotes young; small, &c.

יַעֲקֹב דֹּאֲתָקְרִי דְרֹךְ Jacob, who is called (the) young (one.) Targ. Jeruf. Job, iii. 19.

It denotes the same in *Talm.* Heb. Metfia, in *Gem.* fol. 66.

And דרורין Dardoereen, in *Talm.* Heb. denotes vessels to draw wine in. Avoedang Zara, fol. 32. 1.

דָּרַךְ Darach; to tread; lead; come from, &c. also a way, &c.

דָּרַךְ כּוֹכֵב מֵעַקֵּב *There shall come a star out of Jacob.* Numb. xxiv. 17.

וְלוֹ אֶתְּנוּ אֶת הָאָרֶץ אֲשֶׁר דָּרַךְ בָּהּ And to him I will give the land that he hath trodden upon. Deut. i. 36.]

Futur.

כָּל הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ בּוֹ כָּל הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ בּוֹ Every place whereon the soles of your feet shall tread. Ibid. xi. 24.

Hiph.

וְהִדְרִיךְ בְּנַעֲלָיִם *And he shall*

דרך

make (men) go over dry shod. Isai. xi. 15.

Affix.

הִדְרִכְתִּיד בְּמַעְגְלֵי יִשָּׂר *I have led thee in right paths.* Prov. iv. 11.

כִּמְנוּחָה הִדְרִיכוּהוּ עַד נִכַּח הַגִּבְעָה (And) trod them (or him) down with ease over against Gibeah. Judg. xxii. 43.

לֹא הִדְרִיכוּהוּ בְּנֵי שָׁחַץ *The children of the proud have not trodden it.* Job, xxviii. 8.

הִדְרִיכֵנִי בְּאִמְרוֹתָ *Lead me in thy truth.* Psalm. xxv. 5.

בְּנִתְיָבוֹת לֹא יָדְעוּ אֲדָרִיכֵם *I will lead them in paths (that) they have not known.* Isai. xlii. 16.

עֵת הִדְרִיכָהּ (It is) time to thresh her, (or to tread.) Jer. li. 33.

The Noun.

יְהִי דָן נָחֵשׁ עָלֵי דְרָךְ *Dan shall be a serpent by the way.* Gen. xlix. 17.

דְּרָךְ הַמֶּלֶךְ גָּלִילָה *We will go by the king's (high) way.* Numb. xx. 17.

וַיֵּלֶךְ בְּדֶרֶךְ אַחֵר וְלֹא שָׁב בְּדֶרֶךְ אֲשֶׁר בָּא בָּהּ אֶל בֵּית אֵל *So he went another way, and returned*

turned not by *the way* that he came to Beth-el. 1 King. xiii. 10.

It is used figuratively, to denote custom, or manner, &c.

כִּי דָרַךְ נָשִׁים לִי For *the custom* of women (is) upon me. Gen. xxxi. 35.

אֲנֹכִי הֹלֵךְ בְּדָרֶךְ כָּל הָאָרֶץ I go *the way* of all the earth. 1 King. ii. 2.

Affix.

כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דֶּרֶכּוֹ עַל הָאָרֶץ For all flesh had corrupted *his way* upon the earth. Gen. vi. 12.

It also denotes to bend as they do a bow.

Preter.

דָּרַךְ קִשְׁתּוֹ כְּאֹיֵב He *bath bent* his bow like an enemy. Lament. ii. 4.

אֵל דֶּרֶךְ Against him that *bendeth*. Jer. li. 3.

הִדְרִיךְ קִשְׁתּוֹ That *bendeth* his bow. Ibid.

וְכָל קִשְׁתֵּי דָרְכוֹ And all their bows *are bent*. Ifai. v. 28.

יִדְרֹךְ חֲצִיו (When) *he bend-*

eth (his bow to shoot) his arrows. Psalm. lviii. 7.

יִדְרְכוּ הָעָם דְּבַר מָוֹ They *bend* (their bows to shoot) their arrows,) even bitter words. Ibid. lxiv. 4.

Hiph.

וַיִּדְרְכוּ אֶת לְשׁוֹנָם קִשְׁתָּם שָׁקָר And they *bend* their tongues (like) their bows (for) lyes. Jer. ix. 2.

It denotes the same in *Cha.* with some variation in the form.

It also denotes the same in *Talm.* and *Rab.* Heb.

And דַּרְכוֹן Darcoen, in *Talm.* Heb. denotes a specie of coin; and which some take to be the same as דִּרְכַּמָּנִים, mentioned in Ezra, (which see, in those of five radicals, at the end of this root.)

In Bava Bathra, fol. 65. 1. it is written דַּרְכוֹנוֹת Darchoe-noeth; and which, according to the Gloss. was a Persic coin, with the image of Darius on it: from whom it derived its name.

And אֲדַרְכְּתָא Adrachta, in *Talm.*

Talm. Heb. denotes to pursue, or persecute; from דרד Darach, to tread, &c.

Hence שטר אדרכתא, which denotes a letter, or power issued judicially (after some particular forms are gone through) to enable the creditor to possess himself of the goods and chattles of the debtor, for the payment of the debt. Metfia, fol. 16. 2. and 35. 2. and Kama, fol. 112. 2.

דרל Daral; whence דרלומוסיא Darloemoeseya; or more properly אנדרלומוסיא Androeloemoeseya; in *Rab. Heb.* denotes pestilence, plague, &c. also demolishing, &c. Beresheeth Rabba, sect. 32.

דרם Daram; South: that part of the heavens which is diametrically opposite to the North.

הולך אל דרום (The wind) goeth toward the south. Eccl. i. 6.

יָסִידְרוֹם יִרְשֶׁה Possess thou the west and the south. Deut. xxxiii. 23.

It denotes the same in *Cha.* in which it has א aleph post-

fixed, according to the idiom of that language.

It likewise denotes the same in *Talm. and Rab. Heb.*

And דורמליס Durmelees, in *Rab. Heb.* denotes a grove, &c. Beresheeth Rabba, sect. 49.

And in *Talm. Heb.* דורמוס Doermoes, denotes a large place to run, or sport in, like a market. Metfia, fol. 72. 2.

And דרמשק Darmesek, is used in the Targ. that passes for Jonathan's, to denote Damascus. Gen. xiv. 15.

And דרמסקין Darmaskeen, in *Talm. Heb.* denotes damask plums. Berachoeth, fol. 39. 1.

And in Bava Kama, fol. 116. 2. it is written דרמסקנין Darmaskeneen, which denotes the same.

דרנא Daran; whence דרנא Darna; in *Talm. Heb.* denotes a specie of worms, that are found in the head of beasts. Shab. fol. 75. 1. and Chulleen, fol. 67. 2.

And דורנא and דורון in *Cha.*

Cha. denote a present; gift, &c. chiefly used in the Jerus. Targ. on Psalm. and that of Jona. on Gen.

And the Plur. is דורונין.

It denotes the same in *Rab.* Heb.

דרס *Daras*; *Talm.* To trample upon; tread; tear, &c. *San.* fol. 90. 2. and *Bava Kama*, fol. 66.

דרע *Darang*; *Cha.* An arm.

בְּרַע מְרַם With a stretched out *arm.* *Targ.* *Onk.* *Exod.* vi. 6.

וַיִּסַּב כִּתְּפָא יַת דְּרַעָא בְּשִׁילָא And the priest shall take the sodden *shoulder.* *Targ.* *Onk.* *Numb.* vi. 19.

Affix.

דַּעַל דְּרַעָא That was upon *his arm.* *Targ.* *Jona.* 1 *Sam.* i. 10.

וְדִרְעָא דִּתְתִּיקָא And *thine arm* shall be strengthened. *Targ.* *Jona.* *Ezek.* iv. 7.

Another form, with א *aleph* prefixed.

בְּתִקּוּף אֲדָרַע With a strong *arm.* *Targ.* *Jerus.* *Psalm.* lxxxix. 11. also verse 14

דרף *Daraph*; whence **דרופתקא** *Deruphteaka*; in *Talm.* Heb. denotes a sheath; case, or scabbard, &c. *San.* in *Gem.* fol. 39. 2.

דרצין *Darats*; whence **דרצין** *Dartseen*; which in *Talm.* Heb. denotes *cinnamon.* *Shab.* in *Gem.* fol. 65. 1.

And according to the *A-ruch*, it is called in Arabic **דארצין** *Deartseen*; from whence it seems derived.

דרק *Darak*; *Cha.* To sprinkle.

Preter.

וְדִרְקוּ עֲפָרָא עַל רִישֵׁהוֹן And they sprinkled ashes upon their heads. *Targ.* *Jerus.* *Job*, ii. 12.

And **דרוקא** *Deroeka*; in *Talm.* Heb. denotes exercise; sport; pastime, &c. *Kethub.* fol. 62.

And **דרקון** *Deracoen*; and **דרקונא** *Deracoena*; in *Talm.* Heb. denote a serpent called a dragon. *Berachoth*, fol. 62. 2. and *Avoedang Zara*, fol. 56.

They denote the same in *Rab.*

Rab. Heb. Vayikra Rabba, sect. 16.

And מוֹדֶרְקָא, in *Cha.* denotes dead flesh.

בְּמַאֲסֵי אֵלִיל וּמוֹדֶרְקָא דְּפִלְטִיָּה As physicians of no value, and dead, or foul flesh which hath been cut off with the knife. *Targ. Jeruf. Job,* xiii. 4.

דוֹרְקֵטִי Doereketee; in *Talm. Heb.* denotes the name of a certain family; and is compounded from דוֹר קֵטֵיעִי Doer Keteeang; a cut off or wounded generation. *Kethubb. fol.* 10. 2.

It is also used to denote sterility. *Niddah, chap. ix.* fol. 64.

דָּרָר Darar; *Talm. Liberty, &c.* as in the pure *Heb.* Also a swallow, as in the *Heb.*

And דָּרְרָא in *Cha.* denotes a sum, &c.

וְיֵית דָּרְרָא דְּקָמֶזֶן And the sum of the money. *Targ. Jeruf. Esth. iv. 7.*

It also in *Talm. Heb.* denotes fundamental, &c. *Niddah, in Gem. fol. 6.* and *Chagigah, fol. 21. 2.*

דָּרַשׁ Darash; to seek after; inquire; ask, &c.

Preter.

וַיֵּאָת וְשָׁעִיר הַחֲטָאת דָּרַשׁ מֹשֶׁה And Moses diligently sought the goat of the sin offering. *Levit. x. 16.*

וְלֹא דָרַשׁ בְּדָוִד וְיִמְיָתָהּ And he did not enquire of the Lord; therefore he slew him. *1 Chron. x. 14.*

וְדָרַשְׁתָּ וְחִקְרָתָּ And thou shalt enquire, and thou shalt make search. *Deut. xiii. 15.*

וְדָרְשׁוּ מִחֲרֵבוֹתֵיהֶם And let them seek (their bread) out of their desolate places. *Psalms. cix. 10.*

Affix.

כִּי תִדְרֹשְׁנִי בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ If thou seek him with all thy heart and with all thy soul. *Deut. iv. 29.*

Niph.

וְגַם דָּמוֹ הִנֵּה נִדְרָשׁ There-fore behold also, his blood is required. *Gen. xlii. 22.*

נִדְרַשְׁתִּי לָלוֹא שְׂאֵלוֹ I was sought (of them that) asked not. *Isai. lxxv. 1.*

הֲאֶדְרַשׁ אֶדְרַשׁ לָהֶם Should I be

I be enquired of by them at all: (or, according to the idiom of the Heb. *enquired should I be enquired of.*) Ezek. xiv. 2.

In this the א *aleph* is instead of ה *he*; as the proper grammatic form is הדרש. See Kimchi on the Roots.

But R. Judah very properly observes, that the א *aleph* forms the personal; and the dagesh compensates for the deficiency of the ת *thau*. Hith.

The noun masc. and which denotes a chronicle; as being consulted when necessary.

כתובים במדרש הנביא ערו (Are) written in the chronicle or story of the prophet Iddo. 2 Chron. xiii. 22.

הנם כתובים על מדרש ספר המלכים Behold, they (are) written in the story of the book of kings. Ibid. xxiv. 27.

It denotes the same in *Talm.* Heb. also to study; explain; comment upon, &c.

And דרשן Darshan, in *Rab.* Heb. denotes a public orator, &c.

And בית המדרש Beth Ha-

medrash, the house of study; i. e. a school, or college, &c.

דרת Darath; whence דרתא in *Cha.* denotes a court, or porch; and which Elias has placed under this root; for which, see in דור, as most properly from thence derived.

דשא Deshe; grafs; herb, &c. also to spring forth, &c.

כי דשא נאות מדבר For the pastures of the wilderness do spring. Joel, ii. 22.

Hiph.

יאמר אלהים בדשא הארץ דשא And the Lord said let the earth grafs grafs; or as Jarchi observes let the earth be grafted with grafs; i. e. covered. Gen. i. 11.

The Noun.

בשעירים עלי דשא As the small rain upon the tender grafs. Deut. xxxii. 2.

It must be observed, that the peculiar sense of דשא in the Heb. is grafs when just springing forth from the earth; and which when grown, is called עשב, (And which is also a general term for what is called in English herbs.)

And,

And, as דשא signifies the first produce of the action; i. e. the growth; the verb is formed from it, in like manner as from צמח, But which is not the case in regard to עשב, which is only used as a noun.

It denotes the same in *Rab. Heb.*

דשא *Dasha; Cha.* A door; or gate.

וְדָשָׂא אַחֲרַי בְּתַרְוִי *And the door he shut after him.* Targ. Onk. Gen. xix. 6.

Plur.

דָּשִׁין וְעִבְרִין *Gates, and bars.* Targ. Onk. Deut. iii. 5.

Conf.

וְאַחֲרַי בְּדָשִׁי תִרַע קִרְתָּא *And he took hold on the doors of the gate.* Targ. Jona. Judg. xvi. 3.

דָּשָׁן *Dashan; Fat, &c.* also to make fat, &c.

Preter.

וְאָכַל וְשָׂבַע וְדָשָׁן *And they shall have eaten and filled themselves, and waxen fat.* Deut. xxxi. 20.

And the following according to the Heb. is Adj.

וְהָיָה דָּשִׁין וְשָׂמֵן *And it shall be fat and plenteous.* Isai. xxx. 23.

And the following according to the idiom of the Heb. is Plur.

דָּשִׁינִים וְרַעֲנָנִים יִהְיוּ *They shall be fat and flourishing.* Psalm. xcii. 15.

Conf.

וְיִשְׁתַּחֲוּ כָּל דָּשֵׁנֵי אֲרֶץ *And all the fat ones of the earth shall worship.* Ibid. xxii. 30.

The noun; and which is pointed with two *segols*.

וְתִתְעַנֵּג בְּדָשֶׁן נַפְשְׁכֶם *And let your soul delight itself in fatness.* Isai. xlv. 2.

Pieng.

דִּשְׁנִיתָ בְּשֶׁמֶן רִאשִׁי *Thou makest my head fat with oil.* Psalm. xxiii. 5.

שְׁמוּעָה טוֹבָה תִּדְשֵׁן עֲצָם *A good report maketh the bones fat.* Prov. xv. 30.

Puang.

Futur.

וְעִפְרָם מְחֹלֵב דָּשָׁן *And their dust shall be made fat with fatness.* Isai. xxxiv. 7.

נֶפֶשׁ בְּרָכָה תִּדְשֵׁן *The liberal*

ral

ral foul *shall be made fat.*
Prov. xi. 25.

And the following according to the idiom of the Heb. is compounded from Huph. and Hith.

הַדְשָׁנָה מִחֶלֶב *It is made fat with fatness.* Isai. xxxiv. 6.

2d. Ashes.

אֶל מְקוֹם הַדָּשָׁן *By the place of the ashes.* Levit. i. 16.

Another form, pointed with two segols.

אֶל שִׁפְךָ הַדָּשָׁן *Where the ashes are poured out.* Ibid. iv. 12.

Pieng.

וְדָשְׁנוּ אֶת הַמִּזְבֵּחַ *And they shall take away the ashes from the altar.* Numb. iv. 13.

וַעֲשִׂיתָ סִירָתָיו לְדָשָׁן *And thou shalt make his pans to receive his ashes.* Exod. xxix. 3.

וְעֹלֶתְךָ יִדְשָׁנָה סֶלָה *And thy sacrifice shall become ashes,* Selah; i. e. he shall send fire to consume it to ashes, as a mark of its being accepted before him, Psalm. xx. 4.

It denotes the same in *Talm.*

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and *Rab. Heb. Meinglah,* fol. xi. 2. and R. Levi Ben Gershom, Job, xxi. 24.

And דִּשְׁנָה *Dishna, in Talm. Heb. denotes a gift, or present.* San. fol. xciv. 2.

And some read דִּשְׁנָה with *ress*: which, according to the Aruch, is erroneous.

דָּשָׁר *Dashtar*; whence דִּשְׁרָא *Deeshra*; which in *Talm. Heb.* some think, denotes *rye*; and others, a kind of wheat, called in German *spelt*. Pefacheem, fol. xxxv. 1.

דָּשַׁשׁ *Dashash*; *Cha.* To tread down; break in pieces; bruise, &c.

Preter.

תִּמְוֶן דִּישִׁישֶׁת נַפְשִׁי *There O my soul thou hast trodden down.* Targ. Jona. Judg. v. 21.

וְדִישַׁשְׁתָּנוּ דִּיד נִרְגַּשְׁתָּא דְאַרְעָה *And I did break them in pieces like the clods of the earth.* Targ. Jerus. Psalm. xviii. 43.

בְּעֵלֵי דְבִבְנָא דִּישִׁישׁוּ מִקְדָּשְׁךָ *Our adversaries have trodden down thy sanctuary.* Targ. Jona. Isai. lxiii. 18.

And the following, according to the idiom of the *Cha.* is Particip. Preter. or the Passiv. of Pang.

כַּפֵּנִי מִדְּשָׁדֵשׁ As a carcase trodden (or trampled) under foot. Targ. Jona. Ibid. xiv. 19.

דַּשָּׁת Dafath; whence **דִּישְׁתָּנָא** Deestena; which in in *Talm.* Heb. denotes a *menstruous woman*. Shab. in *Gem.* fol. cx. 1. and Perek Kama, in Avoedang Zara, fol. xviii.

And in Avoedang Zara, in *Gem.* fol. xxiv. it is observed, that in Persic, a menstruous woman is called **דִּישְׁתָּנָא** Deestena.

דַּת Dath; a law; decree, &c.

מִיְמִינוֹ אֵשׁ דַּת לָמוֹ From his right hand (went) a fiery law for them. Deut. xxxii. 2.

Or, as Onk. explains it, from the midst of the fire he gave us a law, written with his right hand.

לִפְנֵי כָל יֹדְעֵי דַת וְדִין Towards all that knew law and judgment. Esth. i. 14.

Affix.

וַיְהִי בְּהִשְׁמָע דְּבַר הַמֶּלֶךְ וְדָתוֹ And it came to pass, when the king's command and his decree was heard. Esth. ii. 8.

Plur.

Const.

וְאֵת דָּתֵי הַמֶּלֶךְ And the laws of the king. Ibid. iii. 8.

Affix.

וְדָתֵיהֶם שְׁנוֹת מִכָּל עָם And their laws (are) divers from all people. Ibid.

דַּת Dath; *Cha.* A law; decree: as in the Heb. with some small variation in the form.

It denotes the same in *Rab.* Heb. In which it is also used to denote a religion; as **דַּת הַנִּצְרִים** The religion of the Christians, &c.

דִּיתָהָ Dithah; *Cha.* grafs.

וַיֹּאמֶר ה' תִּדְאִית אֶרְעָא דִּיתָאָה And God said let the earth grafs grafs; i. e. let it be covered with grafs. Targ. Onk. Gen. i. 11.

Note, the first is the verb in Aphel.

וַאֲפִיקַת אֶרְעָא דִּיתָאָה And the earth brought forth grafs. Targ. Onk. Ibid. 12.

דמשק

סַף דִּתְאָה *The grafs is consumed.* Targ. Jona. Ifai. xv. 6.

Another form, with duplicate א *aleph*.

בְּדִתְאָא דִּי בְּרָא *In the tender grafs of the field.* Dan. iv. 12 and 20.

And the following, according to the idiom of the *Cha.* is Plur.

בְּהֵנִית דִּתְאֵין יִשְׁרָנִי *In the pleasant pastures of grafs he maketh me to lie down.* Targ. Jerus. Psalm. xxiii. 2.

And דִּתְבְּרִיא *In Cha.* denotes a person well skilled in the law ; *a counsellor, &c.* Dan. iii. 2.

Of such as have FOUR RADICALS.

דמשק *Dammefek.* 1st. The proper name of a place ; *Damascus.* Gen. xv. 2.

2d. A corner.

וּבְדִמְשֵׁק עָרֵשׁ *And in a corner of a couch.* Amos, iii.

This is the opinion of Aben Ezra, Kimchi, and Abarba-

דרדר

nal. Though Jarchi, and Jonathan, seem to understand it in the preceding sense.

Note, in some editions it is written וּבְדִמְשֵׁק with *shin* ; i. e. the point on the right side. But the learned Abarbanal observes, that in the correct editions, which he saw in Spain, of R. Israel, it is written with *sin* ; i. e. the point on the left side.

See Jarchi, Aben Ezra, Kimchi, Abarbanal, and Jonathan. Ibid. And Kimchi, on the Roots.

דרבן *Darvan* ; a goad : a stick armed with a sharp point at the end, wherewith oxen, &c. are driven.

וְלִהְצִיב הַדְּרָבֹן *And to sharpen the goad.* 1 Sam. xiii. 21.

Plur.

דְּבָרֵי חֲכָמִים כְּדִרְבָּנוֹת *The words of the wise (are) as goads.* Eccle. xii. 11.

דרדר *Dardar* ; a thistle. וְקוֹץ וְדִרְדָּר תִּצְמִיחַ לָךְ *Thorns also and thistles shall spring forth to thee.* Gen. iii. 18.

דרכמן

קוץ ודרדר יעלה על מזבחותם
Thorn and thistle shall come
up upon their altars. Hosea,
x. 8.

Of such as have FIVE
LETTERS.

דרכמן Darcaman; a
certain coin; translated in
English a dram.

זהב דרפמנים שש רבואות

דרכמן

Of gold three-score thousand
drams. Ezra, ii. 69.

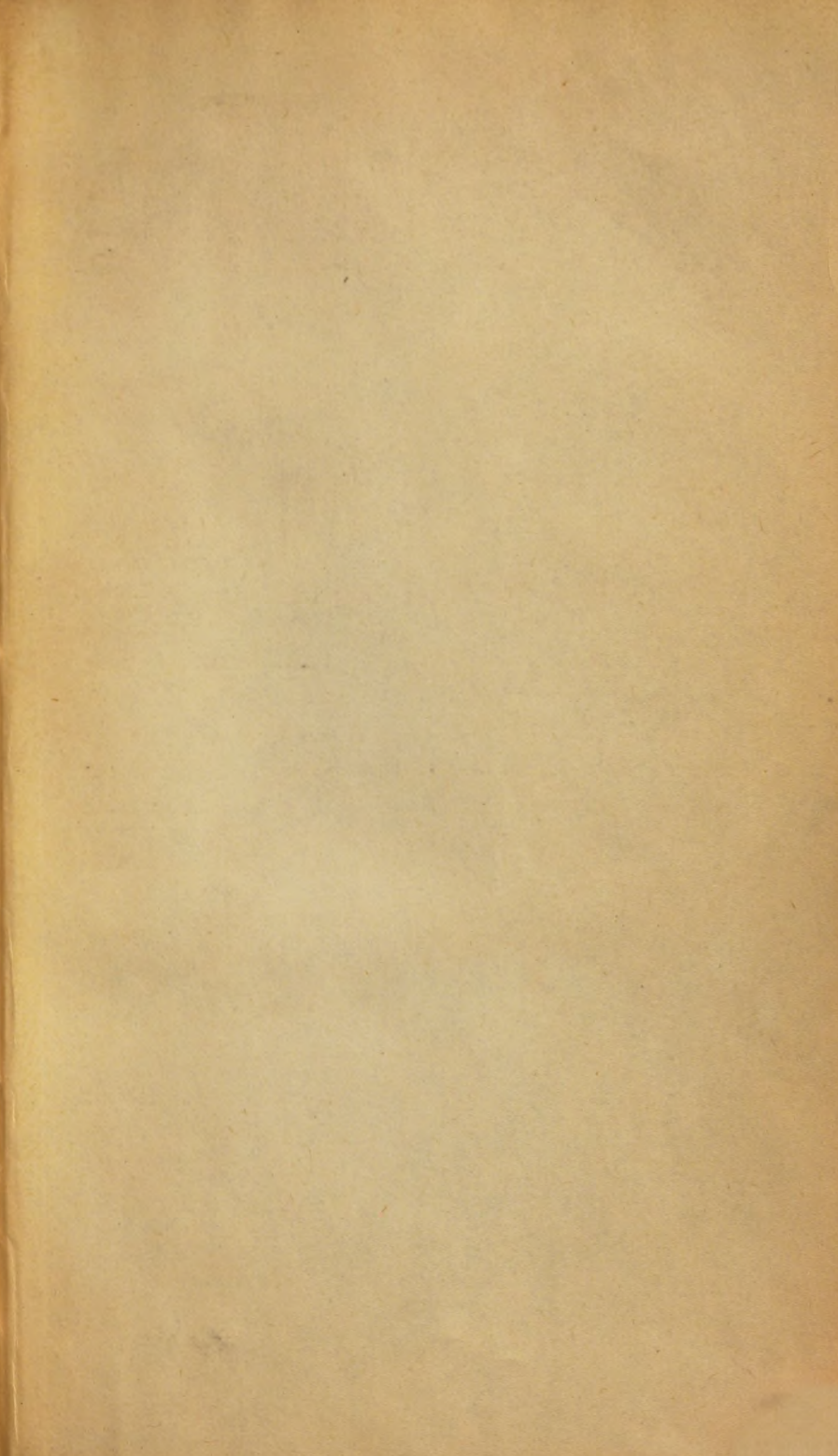
These, as Jarchi and Kim-
chi observe, were a specie of
gold coin, well known in those
days.

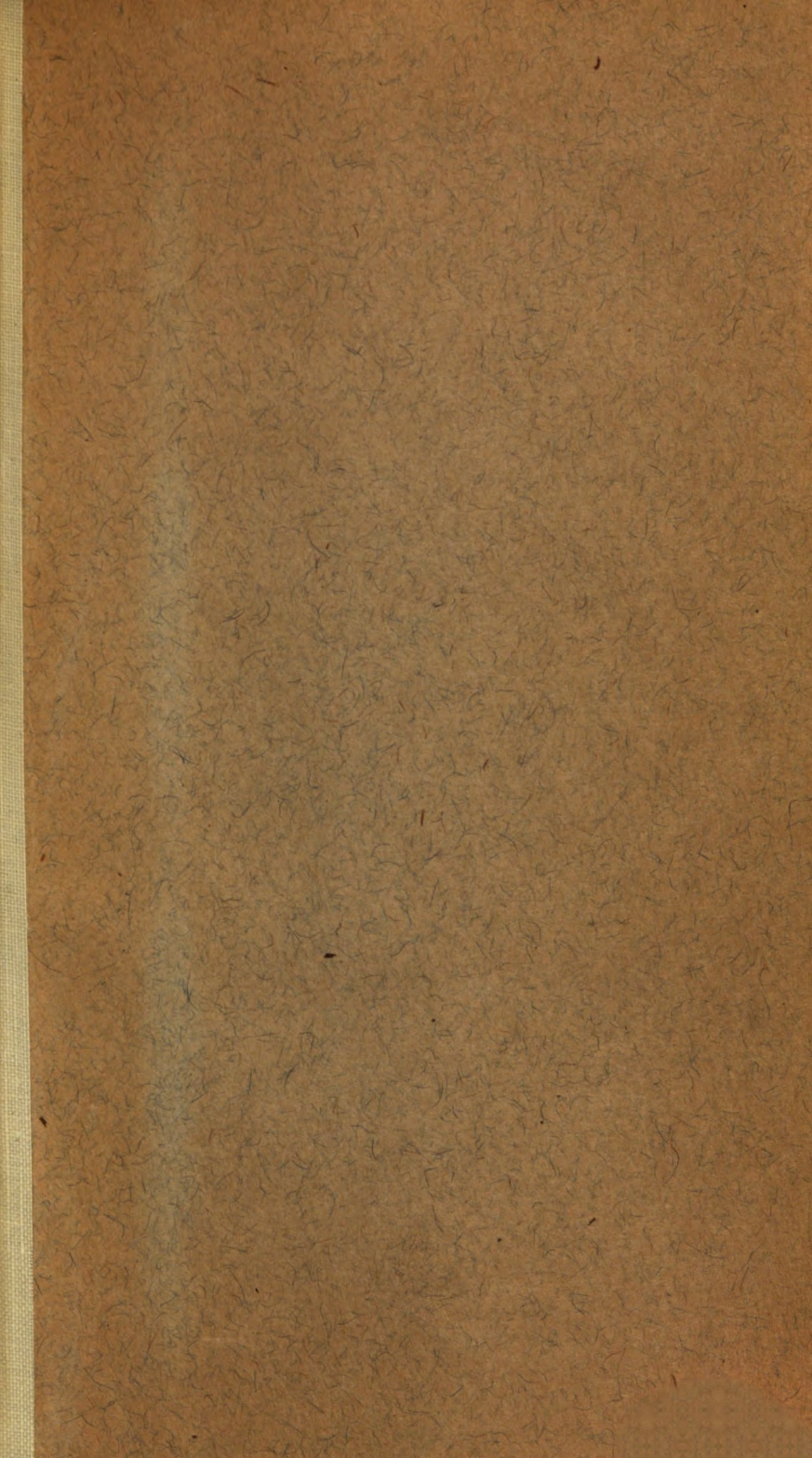
And Aben Ezra observes,
that they were golden dee-
nars. See in דנר.

זהב דרפמנים אלה A thou-
sand drams of gold. Nehem.
vii. 70.

אדרפנים. See in אדרון.

השלמתי אות הדלת
בעזר אשר ידו בכל מושלת





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